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ENGLISH LITERATURE

FROM THE 'PLOUGHMANS CREDE'
TO THE 'SHEPHEARDES CALENDER'

A. D. 1394—A. D. 1579

WITH

Introduction, Notes, and Glossarial Index

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Oxford
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INTRODUCTION.

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§ 1 THE object of this volume is to supply the student and general reader with trustworthy and useful extracts from writings of the fifteenth and part of the sixteenth centuries. Most of the existing books of the same character are insufficient in one or other respect; either the extracts given are too short to represent adequately the style of the author, or they are more or less modernized in such a manner as to give no clue to the real state of the language at the time when he wrote. Besides this, many of the explanations of words given by the compilers of such works are wholly wrong; the mistakes, for example, in Ellis's 'Specimens of

English Poetry,' are occasionally of a serious character, and only to be accounted for by supposing that he had no exact knowledge of our language in its earliest stages. Even Walton's 'History of English Poetry,' which will probably long continue to be a standard work, is by no means free from curious errors of this kind, as indicated in the Notes to Gawin Douglas; see pp. 414-416 of this volume.

§ 2. It is most important to observe that there is nowhere any real or considerable break in our literature. The changes in the language between the reigns of *Ælfred* and Victoria have been gradual, not violent, and our present speech differs from the Oldest English (generally called 'Anglo-Saxon') chiefly by reason of the alterations which a long lapse of time naturally and imperceptibly introduces.) Hence the particular period of our literature here illustrated is determined by arbitrary boundaries. I begin with an extract from the 'Crede,' because the volume of 'Specimens of English,' by Dr Morris, published in 1867, terminates with an extract of a slightly anterior date; and I leave off with the year 1579, because it was remarkable for the publication of Lily's 'Euphues' and Spenser's 'Shephearde's Calender,' and because it was about this time that a marked revival in English letters took place. A glance at Professor Morley's 'Tables of English Literature' will shew that, whilst the important works published between 1560 and 1580 are not very numerous, those published soon after 1580 are many and valuable. Before the end of the century we meet with such standard works as Marlowe's Plays, Fairfax's 'Tasso,' Daniel's Poems, Sidney's 'Arcadia,' and, still better

than these, the 'Faerie Queene,' 'Venus and Adonis,' 'Lucrece,' and several of the best of Shakespeare's Plays. It seems as if the comparatively unproductive period of our literature then suddenly ceased, and we begin to meet with writings that are to be read at length, and of which short specimens will no longer suffice.

§ 3. A great deal of the supposed difficulty of Early English, and much of the curious awe with which many Englishmen regard it (as if it were a study much beyond them, and in which they can have little interest), has been the indirect result of the injudicious way in which editors have been accustomed to tamper with their texts. Readers are so used to having their extracts from older authors modified or modernized, that they find themselves thrown out when actually meeting with a genuine old book, and are disengaged at the outset from attempting to peruse it. In the present volume, all the pieces have been printed without alteration, with the exact spelling which occurs in the MS. or old black-letter book from which it is taken; and the earliest MS. copies, or first editions of printed works, have been resorted to, as being, in general, the most correct. (The student who masters the contents of it will therefore make a real advance, and will be pleased to find himself able to read with considerable ease every English printed book in existence, with the exception of those which are copied from MSS. older than the time of Chaucer. He will also find that he has acquired much that will assist him in the reading of early MSS.)

* § 4. There are a few difficulties that ought to be reso-

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lutely grappled with, and vanquished, at the outset. Difficulties arise from three principal sources, viz from the alphabet employed, from the spelling, and from the diction or vocabulary of words used. The alphabet and the spelling should receive immediate attention; but a knowledge of the vocabulary comes only with time, being acquired imperceptibly, yet with ever-increasing rapidity. A few hints on these subjects will probably be of service.

§ 5. *The Alphabet.* The letters employed are the same as those employed now, with two additions, and with some variations in significance. The additional letters are þ and ȝ, the capitals of which are printed þ and ȝ. Both of these are of frequent occurrence in early MSS. The former (þ) signifies *th*. In our modern pronunciation we make a distinction between the initial sounds of *thine* and *thin*, a distinction which in the earliest times probably did not exist, the *th* in both cases being sounded *soft*, as in *thine*; and it is remarkable that we still perceive this sound in all our oldest and commonest words, such as *thou, the, that, there, then,* and the like¹. But we often find a distinction made in the fourteenth century. Some scribes used þ at the beginning of *be, þat* (*the, that*), and the letters *th* at the beginning of *thin, thikke* (*thin, thick*). In the fifteenth century this distinction was less regarded, and the symbol þ was gradually disused. In Section I, p. 1, we find in the first line, *þanne, þouȝt, þe, þis*, for *then, thought, the, and this*. In Section II, p. 14, there is but one instance in the page, viz. *þee* for *thee*, in

¹ See Appendix I to 'Gregory's Pastoral Care,' edited for the Early English Text Society by H. Sweet, Esq.

st. 299, l. 5. Very soon after this, the scribes began habitually to form the character β so indistinctly, that no difference was made between it and the letter y . I denote this by printing *th* in italics. Thus, in Sect VII, l 5, p 68, the word ‘*the*’ signifies that ‘*ye*’ is written in the MS., but ‘*the*’ is meant In the same line, the word ‘*that*’ signifies that the MS. has ‘*yt*’, where the *y* means *th*, and the *a* is only indicated by the *t* being a little above the line. Hence it is very common to find in old printed books the words ‘*ye*’, ‘*yt*’, ‘*yis*’, which are to be read *the*, *that*, *this*, and not *ye*, *yat*, *yis*, as many persons, with a comic ignorance, seem to suppose.

(The character β has various powers. At the beginning of a word it is to be sounded as *y*, so that *ȝard* is our modern *yard*, in the middle of a word it had a guttural sound, still represented in our spelling by *gh*, as *hȝt* for *light*, at the end of a word it either had the same sound, or stood for *z*. In fact, the character for *z* was written precisely like it, although more sparingly employed, we find, e g. *marchauntz* for *marchaantz*, where the *z*, by the way, must necessarily have been sounded as *s*.) This use of the character is French, and appears chiefly in French words. In early French MSS. it is very common, and denotes *z* only.

The characters η and $\#$ require particular attention. The latter is freely used to denote both the modern sounds, and the reader must be prepared at any moment to treat it as a consonant. Thus the words *haue*, *leue*, *duerse* are to be read *have*, *leve*, *diverse*; where it will be observed that the symbol appears between two vowels. The former is used sparingly, but sometimes denotes the modern *u*, chiefly at

the beginning of a word. The following are nearly all the commoner examples of it¹, and may as well be learnt at once; viz. *vce* or *vse* (use), *vller* (utter), *vp* (up), *vpon* (upon), and the prefix *vn-* (un-). Many readers are impatient of learning this easy lesson, and hence it is common to find, even in well-edited editions of old authors, that the *v*'s and *u*'s are altered so as to suit the modern taste, yet a very little attention soon overcomes this difficulty, which is, after all, but a small matter to be discouraged at. A learner of French or German has to encounter greater difficulties than these, and Old English is as well worth a little pains as either one or the other.

Occasionally even *w* is used for *u*. Hence the words *swe*, *remwe* (p. 29) are for *sue*, *remue*, and, in one instance, we find the curious form *dywlgat* = *dyuulgat* = *dyvulgat* = divulged. In some examples of Lowland Scotch (Sections VI, XIII), *w* is used for both *u* and *v*; so that *gawe* means *gave*, and *hows* is *hous* (house). A little practice soon renders the eye familiar with these variations.

The letter *J* is very rare. It is generally denoted by a capital *I*, as in *Iape*, *Ieoperdie*, *Iourney*, for *jape*, *jeopardy*, *journey*. Sometimes *y* is written for *y*, as in *wijȝt* = *wijȝt* = *wyȝt* = wight. This symbol is very common in modern Dutch, as in the words *mijn* (mine), and *wijn* (wine), which are pronounced *mine* and *wine* respectively. The combination *quh* is common in Scotch, and answers to the modern English *wh* and the Anglo-Saxon *hw*; as in *quhy* for *why*, A S. *hwī*.

¹ In these and other instances, it will be understood that I speak with reference to the period 1394-1579 only.

§ 7 *Spelling.* It is a common error to look upon the spelling of Old English as utterly lawless, and unworthy of notice Because it is not *uniform*, the conclusion is at once rushed to that it cannot be of much service No mistake could well be worse It is frequently far better than our modern spelling, and helps to shew how badly we spell now, in spite of the uniformity introduced by printers for the sake of convenience Old English spelling was conducted on an intelligible principle, whereas our modern spelling exhibits no principle at all, but merely illustrates the inconvenience of separating sounds from symbols. The intelligible principle of Old English spelling is, that it was intended to be *phonetic*. Bound by no particular laws, each scribe did the best he could to represent the sounds which he heard, and the notion of putting in letters that were not sounded was (except in the case of final *e*) almost unknown. The very variations are of value, because they help to render more clear in each case what the sound was which the scribes were attempting to represent But to bear in mind that the spelling was *phonetic* is to hold the clue to it. Scribes differed in their modes of spelling for several reasons Most of them were guided by the pronunciation of the dialect of their place of residence, and dialects were then numerous. Some were more ignorant than others, whence the exceptional badness of the spelling of the piece called ‘Chevy Chase.’ Many were influenced by what they had previously themselves read, so that changes of spelling took place more slowly than changes in pronunciation, and were often a little behind it; the most marked instance of this being in the case[”] of *e* final, which was retained in spelling after it had

ceased to be pronounced, so that the spelling *serche* (p. 77, l. 1), means that the word had at one time been pronounced *serchē*, a disyllable. Unfortunately, one result of this was that a silent *e* was often ignorantly added, as in the word *kynge* (p. 77, l. 4), which only four lines above is rightly spelt *kyng*. To determine when the final *e* is rightly added is one of the most useful exercises which occur in Old English grammar. Somewhat similar remarks apply to final -es. The word *townes* (p. 77, l. 1) was once called *townēs* (disyllable), A S. *tūnas*; but it does not follow that it was disyllabic in the time of Malory. In the extract from Surrey, the metre shews at once that *costes* (p. 208, l. 324) was a monosyllable, and so on, for other words. It is impossible to enlarge upon this here, for want of space; (but experience shews that the spelling very seldom causes any real difficulty, and that the words which are so disguised by it as not to be at once intelligible, are very few indeed. Those who do not care to investigate the spelling, have only to read right on, making the best they can of it, and they will not find much difficulty *after the first page of each extract has been fairly considered*.) To give the beginning of a piece of literature, in whatever language it may be written, a fair trial, is a principle of the highest importance. The present writer well remembers spending two hours over the first dozen lines of a manuscript, which, not long afterwards, he could read as easily as a newspaper.

§ 8. *Pronunciation.* Owing to the conservatism introduced into spelling by the invention of printing, our spelling has not suffered any very considerable alteration since the

Most of the early editions from which this volume is compiled are in black letter, roman letters being used occasionally as we should now use italics. Gascoigne's 'Steel Glas,' however, is almost wholly printed in italic letters, and a sudden demand for a number of capital *W*'s in one passage seems to have taxed the resources of the printers, who resorted to the use of small letters and double *V*'s; see p 322. The reader should observe that proper names more frequently begin with a small letter than with a capital; as, e.g. *pryant* for *Priam*, p 89. The letters *a*, *i*, and *r*, are frequently written as capitals in MSS., at the beginning of words, see *In* in l 4, *Away* in the same line, and *Rue* in l. 9, on p. 68. Marks of punctuation are very rare in MSS.; and in old printed books we frequently find only the mark / for a comma (see p. 89), with occasional full stops and colons. In most of the pieces the punctuation is entirely my own, and the reader may change or disregard it at pleasure, just as he may, if he pleases, disregard it in all other editions of Old English authors, wherein it is almost always due to the editor only, and is sometimes wrong. Wherever a word has been misspelt by mere accident, I have altered it, at the same time appending a foot-note, and sometimes I have supplied a missing letter or word within square brackets.

§ 6. *Abbreviations.* The most usual marks of contraction employed in early books and MSS. are so few that they may soon be learnt. The commonest are these following, their expansions being denoted throughout this volume by the use of italic letters.

A stroke over a vowel signifies *m* or *n*; as in *sū*, *hi*, *houđ*, meaning sum, him, hound.

An upward curl, above the line, signifies *er*, as in *man^o*, *s^oue*, for maner, serue (serve) But if this symbol follows the letter *p*, it means *re*; as in *p^oche* for preche. It arose from a roughly written *e*, the letter *r* being *understood*.

A small undotted *z* above the line means *ri*, the letter *r* being *understood*, as before, hence *p^once*, *c^ost*, for *prnce*, *crst* (Christ)

A roughly written *a* (*ω*) in like manner stands for *ra*, as in *g^oce*, *p^oy*, for grace, pray

A curl, of a form which arose from a roughly written *v* (for *u*) signifies *ur*; as in *tne*, *ō*, for *turne*, our.

The reason for the upward curl after *p* being used for *re*, arose from the fact that there was already a way of writing *per*, viz by drawing a stroke through the tail of the *p*; as in *pil*, for peril. Sometimes this sign stood for *par*; as in *ply* for party.

A similar stroke, but curling, enabled the scribe to abbreviate *pro*. Thus we have *p^ofit*, *p^oue*, for *profite*, *proue*.

At the end of a word, the mark *ꝝ* signifies *es* or *is*; and the mark *ꝝ* signifies *us*, as in *wordꝝ* for *wordes* or *wordꝝs*, and *bꝝ* for *b^ous* (thus).

A not very common mark of contraction is *ꝝ* for *com* or *con*, as in *ꝝ-fort*, *ꝝ-seil*, *comfort*, *conseil*.

Other examples of contraction are *q* or *qd* for *quod* or *quod*, i.e. *quoth*; *þt* or *yt* for *þat* or *that*; *þu* or *y^u* for *þou* or *thou*; and *iħc*, *iħm*, for *iesus*, *iesum* (Jesus, Jesum), where the *ħ* came from the Greek *H* (long *e*), and the *c* from the Greek *C* (*Σ, σ*)

time of Caxton, and one curious result has been, that if we give our modern pronunciation to the pieces here printed, we can make shift to understand them almost as well as if we knew how they were really pronounced In other words, the change in pronunciation causes little difficulty at first, and the consideration of it may be neglected by the beginner The actual investigation of the pronunciation of Early English is a subject of so great difficulty, that it has been entirely neglected till the last few years, during which Mr A J. Ellis has attacked the subject with much success, and his great work upon it is the only authority¹. The results at which he arrives are most curious and striking. If I interpret him rightly, the principal ones are these

1. The gross confusion in modern English spelling is, in a great measure, due to the great changes in pronunciation that have taken place since early times

2. Some of the most violent of these changes probably took place during the civil wars of the fifteenth century, and during the latter part of the seventeenth and former part of the eighteenth centuries.

3 Whereas our modern English pronunciation, of the vowels especially, differs widely from the pronunciation adopted on the continent (in Germany, for example), it is certain that in early times this difference was but slight. Our insular peculiarities have increased upon us. It follows from this that a reader who pleases to pronounce these specimens of English according to the continental vowel-system will probably make a rough approximation to the true sounds of many of

¹ 'On Early English Pronunciation, with especial reference to Shakespeare and Chaucer; by Alex. J. Ellis, F.R.S.' Trübner & Co.

the words. It deserves to be particularly observed, moreover, that the fact of there being no very wide difference, in the fourteenth century, between the French and English vowel-systems, must have greatly assisted in that introduction into English of numerous French words which we know to have taken place.

§ 9 *Vocabulary.* The pieces here printed do not, after all, present very many difficulties through the use of uncommon words, except in a few cases which may be particularly mentioned. Section I is an extract from an alliterative poem, and poems in such metre are invariably remarkable for more or less obscurity, yet the obscurity is not, in this case, very great. Sections IV, VI, XI, XIII, XXII are in Lowland Scotch, and therefore differ from the rest somewhat in the same way in which the diction of Burns differs from that of Byron. A North-country man will understand them readily, a Southerner will have more trouble to do so. This remark, perhaps, hardly applies to Section XIII, from Gawin Douglas, a piece of quite exceptional character. Partly from his profuse employment of Northern-English words, and partly from the freedom with which he introduces Latin and French terms, the worthy bishop has succeeded in producing many lines which puzzle even the experienced. Such a line as

‘ Moich hailsum stovys ourheldand the slak’ (l. 46)

does not carry with it its obvious meaning; but it would be a mistake to suppose this to be an average specimen of Early English. We can hardly find lines as unfamiliar in appearance as this without going back at least to the four-

teenth century But, setting these Sections aside, the language calls for but little explanation The prose pieces in particular, such as those in Sections V, VIII, IX, XV, XVI, XVII, XVIII, XXI, XXV, XXVII, are perspicuous enough, and can be understood with but a very sparing use of the glossary About the end of the fourteenth century, French words ceased to be introduced into the language in such numbers as before, and the question as to which of them should be accepted and which rejected, was soon more or less settled Very shortly after this, the introduction of printing did very much to *fix* the language, and the result has been that the language of the fifteenth century differs less from that of the nineteenth than the language of the fourteenth from that of the thirteenth Hence, the perusal of the pieces here printed forms an easy introduction to the study of English of a still earlier period.

§ 10. *Glossarial Index* As to the meanings of the words, the Glossarial Index is so copious that little more need here be added. Further information about many of them may easily be obtained from such works as Nares' Glossary, or the glossaries to Dr Morris's edition of Chaucer's 'Prologue' and 'Knightes Tale,' my own (smaller) edition of 'Piers the Plowman,' Mr. Kitchin's edition of Spenser's 'Faerie Queene,' books i and ii (all in the Clarendon Press Series). See also Dyce's Shakespeare, Staunton's Shakespeare, Dyce's Skelton, Morris's or Tyrwhitt's Chaucer, &c. for further illustrations.

The references in the Glossarial Index may be readily understood. The first figure refers to the Section, and the

last to the line, or (in cases where the lines are not numbered) to the stanza. Thus, *entendement* occurs in Sect. II, st. 281 (p. 14), *harborowe* in Sect. XVIII, chap. xviii, l. 16 (p. 202), *hew* in Sect. XI, Extract A, st. 3 (p. 109), and *gau-dyng* in Sect. XXIII, Act iii, Sc. 4, l. 1 (p. 269).

The etymological remarks appended to the explanations of the words in the Glossarial Index are of the briefest possible character, and intended to stimulate rather than to satisfy enquiry. Whilst they are in some measure a guarantee that the words have received due attention, they direct the learner to sources of fuller information. To this end, the spellings of all the Anglo-Saxon, Icelandic, and other words cited, have been carefully verified, and conformed to the spellings actually adopted in the dictionaries, of which a list is given on p. 477¹. This is a point of some importance, as it is not uncommon to find words cited as Anglo-Saxon, Danish, &c., which are so spelt as to render the attempt to find them in a dictionary a wearisome task, instead of an easy employment. My object is to enable the student to satisfy himself that I am in the right, not to throw difficulties in the way of his proving me to be wrong.

§ 11. *Sources whence the Extracts are taken.* Many of the pieces here printed are from sources not always easily attainable. I have endeavoured to use the originals wherever I could gain access to them, and have always gone back to the *first* editions, because these were commonly, in former times, the most correct. A second edition of a book now

¹ I have chiefly used common pocket-dictionaries, with the distinct object of avoiding the citation of other than commonly-used words.

generally means (or should mean) a revised and corrected copy of it, a second edition in former days commonly meant a mere reprint of the former one, with a good many additional errors. It may be as well to state exactly where the MSS. and first editions are to be found. The Bodleian Library at Oxford supplied the pieces in Sections IV, VII, XII, XVI, XIX, XX, XXI, XXIV, and XXVIII, the University Library, Cambridge, those in Sections V, IX, X, XV, XVII, XXV, XXVI, the Library of Trinity College, Cambridge, those in Sections I and XIII, the British Museum those in Sections II and III, and a second MS. of the 'Crede' (Sect. I), and the Advocates' Library at Edinburgh those in Sections VI and XI. For a loan of a copy of the first edition of Sir Thomas Elyot's 'Goueinour' (Sect. XVIII) I was indebted to the courtesy of Mr. Arber, whose excellent reprints of many of our old authors are well known. Sections XXIII and XXVII are simply copied from Mr. Arber's reprints, Sect. VIII from the reprint by Southey; Sect. XIV from the edition by Dyce, and Sect. XXII from the edition published for the Early English Text Society. I was much indebted to the kindness of the much-lamented Mr. Halkett, late Librarian of the Advocates' Library, for comparing my proof of Dunbar's 'Thrißill and Rois' with the Bannatyne MS., and his successor, Mr. Jamieson, has likewise done me good service by comparing my proof of Henry's 'Wallace' with the original. For some hints contained in the Notes, my thanks are due to J. W. Hales, Esq., one of the editors of the 'Percy Folio MS.'

GENERAL HINTS

The following general remarks may serve to correct some misconceptions commonly entertained, and to supply some fundamental notions of considerable importance.

§ 12. No previous knowledge of Anglo-Saxon is necessary to enable the student to look out, in Bosworth's (smaller) Anglo-Saxon Dictionary, the words cited in the Glossary.

§ 13. A real insight into English grammar can more easily be obtained by a week's study of Vernon's Anglo-Saxon Grammar, or some similar book¹, than by years spent in reading treatises which ignore the older forms of the language. Many students lose much solid advantage, and a sure basis on which to rest their grammatical knowledge, through an ill-judged anxiety to avoid the much-dreaded 'Anglo-Saxon,' the awe of which soon disappears, and is exchanged for interest, when once it is patiently encountered. The whole of English grammar is formed upon the Anglo-Saxon grammar as a basis. A knowledge of Latin grammar is sometimes a direct hindrance, as it is apt to make the student imagine that he has the key to idiomatic constructions, when he is all the while explaining them wrongly.

§ 14. By far the greatest quantity of words introduced into English from the French were introduced in the fourteenth century. It follows from this, that English etymology frequently depends, not upon *modern*, but upon *old* French.

¹ Dr. Morris's 'Historical Outlines of English Accidence' is now in the press. See also Earle's 'Philology of the English Tongue,' and Abbott's 'Shakespearian Grammar.'

Pick's French Dictionary is of some service, as giving the Old French forms, but not much real progress can be made without consulting the Glossaries of Old French by Burguy and Roquesfoit. The former of these (constituting the third volume of Burguy's 'Grammaire de la langue d'oil,' and sold separately) is of great service, and much the best. Cotgrave's French Dictionary, published in 1611, is of more use than any modern one. The difference between old and modern French is not very great, the language having changed much less than English has done during the same period.

§ 15. French words derived from Latin are remarkable for the effort which seems to be made in them to reduce the number of syllables, and to clip the full form of the word. A consonant between two vowels is often summarily dispensed with, whence the Latin words *laudare*, 'to praise,' and *locare*, 'to let,' have both produced the French form *louer* as a result. But, for further information on this important subject, the student should consult Brachet's 'Historical Grammar of French,' translated by Mr. Kitchin (Clarendon Press Series), also Brachet's 'Dictionnaire Étymologique de la Langue Française,' a handy volume, only just published.

§ 16. French nouns derived from Latin are invariably formed from the *accusative case* of Latin nouns. See this proved in an Essay on the Romance Languages, by Sir G C. Lewis. The same rule holds for the Spanish, Italian, and Portuguese. Thus, from the Latin *nationem* is formed the French *nation*, the Spanish *nación*, the Italian *nazione*, the Portuguese *nação* (for *naçāo*), and, through the French, the

English *nation*. By thinking of the *accusatives*, rather than the *nominatives* of Latin nouns, the etymologies of many words are more clearly perceived Examples are, *font*, *flower*, *peace*, *part*, from Lat *fontem*, *florem*, *pacem*, *partem*. The accusative case also possesses the merit of exhibiting clearly the *stem* of a Latin noun, thus, *mortem* exhibits the stem *mort-*, whence the adjective *mortal*. The latter property it of course has in common with all the other oblique cases It is singular that it should be the fashion always to cite the nominative case in etymological dictionaries; the practice is certainly unfortunate, as it is the only case which often fails to exhibit the true form of the stem It would be a great improvement always to choose some oblique case, and the accusative is by far the best for the purpose.

§ 17 Many French words are, after all, not of Latin, but of Teutonic or Celtic origin. In such cases, the English often possesses an older form than the French, from which it is apparently derived Thus, the word *guise* is from the French *guise*, but *guise* itself was borrowed from the Teutonic, and the word *wise* (modern English *wise*) is good Anglo-Saxon, hence we have the double forms, *wise* and *guise*, and it might almost be said that the latter is borrowed by the English language, through the medium of the French, from *itself*. It is useful to remember, that many French words are thus, after a fashion, only English words in disguise Thus the French *guerre* exists, in a more original form, in our own word *war*.

§ 18. The true dignity and originality of our own language seem to be very little understood and appreciated. * An

Englishman learning a little German soon begins to think that a good many English words appear to be ‘derived’ from the German. Accustomed to despise his own language, he seems to forget that there is at least an equal chance of the German being ‘derived’ from the English. As a matter of fact, the languages are cognate or allied, and neither language has really borrowed much from the other. But it deserves to be remembered, that the oldest Teutonic remains are in Low German, not in High German, that the English epic poem of ‘Beowulf’ is older than anything extant in High German, and that English ranks above German in the tables of letter-changes indicated in ‘Grimm’s Law’. It follows from this, that to look upon German, so to speak, as a subordinate form of English, is, although an error, an error of less magnitude than the unphilological and unpatriotic one of looking upon English as a subordinate form of German. German scholars are aware of this. It is reserved for Englishmen to be unaware, as a rule, of the dignity and importance of their own magnificent language. The difference between the two languages is strikingly illustrated by comparing the grammatical inflexions. The slowly advancing German still retains a large number of these, which English, more progressive, has abandoned whole centuries ago.

§ 19. Few words are more frequently misused than the word *derived*. English certainly contains many words derived from the Latin directly, or through the medium of the French; a few, perhaps, derived through the French from a Celtic source; a good many that are derived from Scandinavian sources; some that are derived, or rather

borrowed, from the Greek; some others, few in number, borrowed from a great many various sources, such as Arabic, Hebrew, Spanish, &c, as explained in Trench's 'English, Past and Present'. But when people speak of *deriving* English words from the Sanskrit, they are often in danger of misunderstanding the whole matter. Sanskrit is not a parent of English, but an elder sister. With regard to the great mass of words in the Sanskrit, Greek, Latin, English, High German, Slavonic, and Scandinavian languages, we must place these languages *side by side*, and not one above the other, and remember that they mutually illustrate each other, some of them preserving words, or preserving them in a purer form, where others have lost them, or retained them in a more debased form. Where, for instance, the English has the word *star*, the Sanskrit only exhibits a corrupted form, *t̄ra*, and the Latin can only shew the contracted form, *stella*, of the diminutive *ster-ula*, and the disguised form *astrum*. Similarly, the English *work* shews to advantage beside the decapitated Greek *ἔργον*. In many cases, therefore, we must not use the word *derived*, but the term *cognate* or allied, intimating a community of origin. Thus the English words *bear*, *know*, *foot*, are not derived from, but cognate with, the Latin *ferre*, *noscere*, *pedem* (acc. of *pes*), and the Greek φέρειν, γνωσκεῖν, and ποδά (acc. of πούς).

§ 20 As one language often preserves words which in another have become obsolete, we may try to find out the meanings of Old English words by the help of the allied languages. If the meaning of a word be at first unknown, or not quite clear, or if (which is often the case) it seems

desirable to obtain some new light upon it for the sake of bringing out its peculiar shade of meaning more clearly, the process is as follows. First, we must observe whether it seems to be of French origin or not, which is frequently apparent from the look of it. If of French origin, we can find it either in modern French or in old French, or in both, and thence trace it backwards either to classical Latin or Low Latin, i.e. Latin of a later date and more corrupt type. From Low Latin it can be traced back either to some kindred form in classical Latin, or to an Old Teutonic (Old High German or Mæso-Gothic) form. Some French words, however, are not of Latin origin at all, but solely of Teutonic or Celtic origin. In the former case, we are assisted by the Old High German or Mæso-Gothic, or by the Icelandic, in the latter case by the Welsh or Breton. If a word be not French, we naturally turn first of all to the Anglo-Saxon; if this fails, to the Old Friesic or the Dutch, as coming nearest to English; and, after that, to the German. Many Northern-English words are best represented by Scandinavian, thus leading us to the Icelandic or Swedish, particularly the Old Swedish, which has been called Suio-Gothic. Danish is of less assistance, as Swedish or Icelandic generally preserves the same words in a better form. Some words are directly borrowed from the Welsh. In every case, the oldest forms of the word are almost invariably the best and clearest, and this is why it is often worth while to trace them back as far as possible. Assistance is thus attainable from many quarters, and it is seldom indeed that some further light cannot be obtained. The endeavour to trace words is good practice, and more can be learnt by sometimes

attempting it than by accepting the results given in modern English dictionaries. Besides which, the dictionaries may be wrong, or, if right, there is still a satisfaction in having tested and proved their truthfulness. Nothing teaches a student so much as to investigate things for himself in his own way.

For further remarks and hints of a similar character, I beg leave to refer the reader to my edition of ‘*Piers the Plowman*,’ in the Clarendon Press Series, pp xxxvii–xlii.

§ 21 For studying the literature of the period here considered, the following books may be consulted—Warton’s ‘History of English Poetry,’ of which a new edition, edited by Mr. W. Carew Hazlitt, has just appeared, Professor Moyley’s ‘English Writers,’ Craik’s ‘English Literature,’ Spalding’s ‘English Literature,’ Chambers’s ‘Encyclopædia of English Literature,’ the editions wherein some of the Extracts here printed may be found, particularly ‘*Pierce the Ploughman’s Cede*’ (Early English Text Society), Mr. Babington’s edition of Pecock, Jamieson’s edition of Wallace, the Globe edition of the ‘Morte Darthur,’ Laing’s edition of Dunbar, Dyce’s Skelton, Sir David Lyndesay’s Works (Early English Text Society), and Sibbald’s Chronicle of Scottish Poetry; also the Globe edition of Spenser, Mr Kitchin’s edition of the first two books of Spenser’s ‘Faerie Queene,’ and the numerous reprints by the Early English Text Society, and by Mr. Arber. Other sources of information might be pointed out, but these are some of the most obvious.

§ 22. CHRONOLOGICAL TABLE.

	DATE
I <i>Peres the Ploughmans Crede</i>	about 1394
The Complaint of the Ploughman, or the Plowman's Tale (by the same author)	about 1395
Alliterative Poem on the Deposition of Richard II	1399
Death of Chaucer	1400
Death of Gower	1408
Death of Froissart	about 1410
II <i>De Regimine Principum</i> , by Thomas Occleve	about 1420
'Mirror of Life,' by William Nasynhton	about 1420
III (A) <i>London Lyckpeny</i> , by John Lydgate	uncertain
(B) <i>The Storie of Thebes</i> , by the same	after 1420
IV <i>The Kingis Quair</i> , by James I of Scotland	about 1423
'Falles of Princes,' by John Lydgate	uncertain
V <i>The Repressor</i> , by Reginald Pecock	about 1449
'Chester Plays'	about 1450
'Arts of Hawking and Hunting,' by Juhana Berners	after 1450
VI <i>Wallace</i> , by Henry the Minstrel	1461
VII. <i>Chevy Chase</i>	probably after 1460
VIII <i>Le Morte Darthur</i> , by Sir Thomas Malory	1469
IX <i>Recuyell of the Historyes of Troye</i> , translated by Caxton	1471
INTRODUCTION OF PRINTING INTO ENGLAND	about 1477
'Testament of Criseyd,' &c., by Robert Henrysoun	about 1490
X <i>The Nut-brown Maud</i> , (printed about 1502)	about 1500
XI <i>The Tharsyll and the Rois</i> , by William Dunbar	1503
XII <i>The Passetyme of Pleasure</i> , by Stephen Hawes (printed in 1517)	1506
XIV. (a) <i>Phyllip Sparowe</i> , by John Skelton	before 1508
'Shyp of Foly [Fools],' by Alexander Barklay	1509
XIII <i>Translation of the Aeneid</i> ; by Gawin Douglas	1513
XIV. (A) <i>Wby Com Ye Nat to Courte?</i> by John Skelton	1522
XV <i>Translation of Froissart</i> , by Lord Berners	1523-1525
TYNDALE'S NEW TESTAMENT FIRST PRINTED	1525

	DATE
XVI <i>The Obedience of a Christian Man</i> , by W Tyndale	1528
XVII (A), (B), (C) <i>A Dialogue concernyng Heresies</i> , by Sir Thomas More . . .	1528
XVIII <i>The Gouernour</i> , by Sir Thomas Elyot . . .	1531
XVII (D) <i>A Confutacione of Tyndale</i> , by Sir Thomas More . . .	1532
'Various Interludes,' by John Heywood . . .	after 1533
Coverdale's Translation of the whole Bible . . .	1535
Matthew's [Rogers's] Translation of the Bible . . .	1537
Taverner's Translation of the Bible . . .	1539
Cranmer's Bible . . .	1540
XIX <i>Translation of the Aeneid, &c</i> , by Lord Surrey (printed in 1557) . . .	about 1540
XX <i>Satires, &c</i> , by Sir Thomas Wyatt (printed in 1557) . . .	about 1540
XXI <i>Sermons</i> ; by Bishop Latimer . . .	1549
XXII <i>The Monarche</i> , by Sir David Lyndesay . . .	1552
Birth of EDMUND SPENSER	1552
XXIII <i>Ralph Roister Doister</i> , by Nicholas Udall	1553
Tottell's Miscellany (comprising poems by Surrey, Wyatt, &c) . . .	1557
'A Hundred Good Points of Husbandrye,' by Thomas Tusser (first edition)	1557
The Genevan Bible (numerous editions)	1557-1611
XXIV <i>A Myrrour for Magistrates</i> , First Part, 1559, Second Part . . .	1563
The Bishops' Bible	1568 and 1572
XXV <i>The Scholemaster</i> , by Roger Ascham	printed in 1570
XXVI <i>The Steel Glas</i> , by George Gascoigne	1576
Holinshed's Chronicle (first edition)	1577
XXVII <i>Euphues, the Anatomy of Wit</i> ; by John Lyly . . .	1579
XXVIII. THE SHEPHERDES CALENDER, by EDMUND SPENSER . . .	1579

* See also the list of Early English Poems in Warton's History of English Poetry, ed 1871, vol II p 28.

PERES THE PLOUGHMANS CREDE.

ABOUT A.D. 1394

THIS poem, consisting of 850 lines, was written in alliterative verse by a disciple of Wycliffe, whose name has not been ascertained. The title and form of it are both imitated from William Langland's more famous poem, known as 'The Vision of William concerning Piers the Plowman.' Though these two poems, the 'Crede' and the 'Vision,' are, in fact, by different authors, and express different sentiments on some points, they are, to the disgrace of students of English literature, continually being confounded with each other. There is every reason to believe that the anonymous author of the 'Crede' was also author of 'The Plowman's Tale,' a satirical poem which has often been wrongly ascribed to Chaucer.

The present text is based upon MS. R. 3. 15, in the library of Trinity College, Cambridge, as edited by the Rev. W. W. Skeat for the Early English Text Society, 1867.

The dialect is of a Midland character, and less full of unusual words than most of the poems in the same metre. The poem may have been written in the neighbourhood of London.

The numbering of the lines agrees with that in the complete edition.

[*Description of a Dominican Convent*]

PANNE þouȝt y to frayne þe first · of þis foure ordirs,
And presede to þe prechoures · to proven here wille.
Ich hizede to her house to herken of more, 155
And whan y cam to þat court y gaped aboute

Swith a bild bold, y-buld · opon erþe heiȝte
 Say i nouȝt in ceiteine siþpe a longe tyme.
 Y ȝemedē vpon þat house · & ȝerne þeron loked,
 Whouȝ þe pileres weren y-peynt · and pulched ful clene, 160
 And queynteli i-corven · wiþ curiouse knottes,
 Wiþ wyndowes well y-wrouȝt wide vp o-lofie.
 And þanne y entrid in and even-forþ went,
 And all was walled þat wone þouȝ it wid were,
 Wiþ posternes in pruytie · to pasen when hem liste, 165
 Orcheȝardes and erberes · euesed well clene,
 & a curious cros · craftly entayled,
 Wiþ tabernacles y-tiȝt · to toten all abouten
 þe pris of a plouȝ-lond · of penyes so rounde
 To aparale þat pyler were pure lytel. 170
 þanne y munte me forþ · þe mynstre to knownen,
 And a-waytede a woon · wonderlie well y-beld,
 Wiþ arches on eueriche half · & belliche y-corven,
 Wiþ crochetes on coiners · wiþ knottes of golde,
 Wyde wyndowes y-wrouȝt · y-written full þikke, 175
 Schynen wiþ schapen scheldes · to schewen aboute,
 Wiþ merkes of marchauntes y-medled bytwene,
 Mo þan twenty and two twyes y-noȝmbred.
 þer is none heraud þat haþ · half swich a rolle,
 Riȝt as a rageman haþ reckned hem newe. 180
 Tombes opon tabernacles tyld opon lofte,
 Housed in hirnes · harde set a-bouten,
 Of armede alabaustre · clad for þe nones,
 [Made vpon marbel · in many maner wyse,
 Knygþtes in her conisantes · clad for þe nones,] 185
 All it semed seyntes · y-sacred opon erþe,
 And louely ladies y-wrouȝt · leyen by her sydes
 In many gay garmentes · þat weren gold-beten.
 þouȝ þe tax of ten ȝer · were trewly y-gadered,

- | | |
|---|---|
| Nolde it nouȝt maken þat hous · half, as y trowe
Panne kam I to þat cloister · & gaped abouten
Whouȝ it was pilered and peynt · & poitred well clene,
All y-hyled wiþ leed · lowe to þe stones,
And y-paued wiþ peynt til iche poynte after oþer ,
Wiþ kundites of clene tyn closed all aboute,
Wiþ lauoures of latun · louelyche y-greithed.
I trowe þe gaynage of þe ground in a gret schire
Nolde aparaile þat place oo poynt til other ende.
Panne was þe chaptire-hous wrouȝt · as a greet chirche,
Coruen and couered and queynliche entayled ,
Wiþ semlich selure · y-set on lofte ;
As a Parlement-hous · y-peynþt aboute
Panne ferd y into fraytour and fond þere an oþer,
An halle for an heyz kinge · an housholde to holden,
Wiþ brode bordes aboute · y-benchd wel clene,
Wiþ windowes of glas · wrouȝt as a Chirche.
Panne walkede y ferier & went all abouten,
And seȝ halles full hyȝe & houses full noble,
Chambers wiþ chymneyes & Chapells gaie ,
And kychens for an hyȝe kinge · in castells to holden,
And her dortour y-dyȝte · wiþ dores ful stronge ;
Fermery and fraitur with fele mo houses,
And all strong ston wall · sterne opon heiȝe,
Wiþ gaie garites & grete · & iche hole y-glased ;
& opere houses y-nowe · to herberwe þe queene
& ȝet þise bilderes wilne beggen · a bagg-ful of wheate
Of a pure pore man · þat maie oneȝe paie
Half his rente in a ȝer · and half ben behyndre !
Panne turned y aȝen · whan y hadde all y-toted ,
And fond in a freitour · a frere on a benche ,
A greet cherl & a grym · growen as a tonne , | 190
195
200
205
210
215
220 |
|---|---|

Blowen bretfull of breþ · & as a bagge honged
 On boþen his chekes, & his chyn · wiþ a chol lollede,
 As greet as a gos eye grownen all of grece , 225
 þat all wagged his fleche · as a quyk myre
 His cope þat biclypped him wel clene was it folden,
 Of doubleworstede y-dyȝt · doun to þe hele ,
 His kyrtel of clene whijt clenlyche y-sewed ,
 Hyt was good y-now of ground · greyn for to beren 230
 I haylsede þat herdeman · & hendliche y saide ,
 'Gode syre, for godes loue canstou me graiþ tellen
 To any worþely wijȝt þat wissen me couþe
 Whou y schulde conne my crede crist for to folowe ,
 þat leuede lelliche him-self & lyuede þrafter , 235
 þat feynede non falshede · but fully crist suwede ?
 For sich a certeyn man · syker wold y trosten ,
 þat he wolde telle me þe trewþe and turne to none oþer
 And an Austyn þis ender daie · egged me faste ;
 þat he wold techen me wel · he plyȝt me his treuþe , . 240
 And seyde me, "serteyne syþen Crist died
 Oure ordre was euelles & erst y-founde "
 'Fyrst, felawe !' quaþ he 'fy on his pilche !
 He is but abortifj · eked wiþ cloutes !
 He holdeþ his ordynaunce · wiþe hores and þeues , 245
 And purchaseþ hem pruyileges · wiþ penyes so rounde ;
 It is a pur pardoners craft · proue & asaye !
 For haue þei þi money · a moneþ þerafter ,
 Certes, þeiþ þou come aȝen · he nyl þe nouȝt knownen .
 But, felawe, our foundement was first of þe oþere , 250
 & we ben founded fulliche wiþ-outen fayntise ,
 & we ben clerkes y-cnowen · cunnyng in scole ,
 Proued in procession by processe of lawe .
 Of oure ordre þer beþ · bichopes wel manye ,
 Seyntes on sundry stedes · þat suffreden harde ; 255

& we ben proued þe prijs · of popes at Rome,
 & of gretest degré as godspelles telleþ
 ‘A’ syre,’ quap y þanne ‘þou seyst a gret wonder,
 Siþen crist seyd hym-self to all his disciples,
 ‘Whch of þou þat is most · most schal he werche,
 & who is goei byforne first schal he seruen’
 & seyde, “he sawe satan sytten full heyȝe
 & ful lowe bcn y-leyd,” · in lyknes he tolde,
 þat in pouernesse of spynȝt is spedfullest hele,
 And hertes of heynesse harmeþ þe soule.
 And þerfore, frere, fare well · here fynde y but pride,
 Y preise nouȝt þi preaching but as a pure myte’

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265

[The Carmelites or White Friars]

ÞANNE toteðe y into a tauerne · & þer y aspyede
 Two frere karmes · wiþ a full coppe
 Þere y autredre me in · & aischicke y seide,
 ‘Leue syre, for þe lordes loue þat þou on leuest,
 Lere me to som man · my crede for to lerne,
 þat lyueþ in lel lȳf and loueþ no synne,
 And gloþeþ nouȝt þe godspell but halt Godes hestes,
 And neþer money ne mede ne may him nouȝt letten
 But werchen after Godes worde wiþ-outen any faile.
 A prechour y-professed · haþ plȝt me his trewþe
 To techen me trewlie, · but woldest thou me tellen
 For þei ben certayne men · & syker on to trosten,
 Y wolde quyten þe þi mede · as my miȝte were.’

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345

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‘A trolle,’ quap he, ‘trewlie! · his treuþ is full litell!
 He dyned nouȝt wiþ Domynike siþe Crist deide!
 For wiþ þe princes of pride · þe prechours dwellen;
 þei bene as digne as þe devel · þat droppeþ fro heuene
 Wiþ hertes of heynesse · wouȝ halwen þei chirches

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& deleþ in devynitie · as dogges doþ bones !
 þei medleþ wiþ messages & maiages of grete ,
 þey leeuen wiþ lordes · wiþ lesynges y-nowe ;
 þey biggeþ hem bichopryches wiþ bagges of golde , 360
 þei wilneþ worchipes— · but waite on her dedes !
 Herken at Herdforþe hou þat þey werchen,
 And loke whou þat þei lyven & leeue as þou fyndest
 þey ben conseilours of kinges crist wot þe soþe ,
 Whou þey curry kinges · & her back claweþ ! 365
 God leue hem leden well in lyvinge of heven ,
 And glose hem nouȝt for her good to greven her soules !
 Y pray þe, where ben þei pruye wiþ any pore wiȝtes ,
 þat maie not amenden her hous ne amenden hem-seluen ?
 þei prechen in proude harte & preiseþ her order , 370
 And werdliche worchype · wilneþ in erþe .
 Leeue it well, lef man & men ryȝt lokede ,
 þer is more pruye pride in prechours hertes
 þan þer lefte in lucyfer er he weie lowe fallen ,
 þey ben digne as dich-water þat dogges in bayteþ 375
 Loke a ribaut of hem þat can nouȝt wel reden :
 His rewle ne his respondes but be pue rote ,
 Als as he were a connynge Clerke · he casteþ þe lawes ,
 Nouȝt lowli but lordly & leesinges lyeþ
 For ryȝt as menoures most ypocricie vseþ , 380
 Ryȝt so ben prechers proude purlyche in herte
 But, cūsten creatour we Karmes first comen
 Even in Elyes tyme first of hem all ,
 & lyven by our Lady & lelly hir seruen
 In clene comun life · kepen vs out of synne ;
 Nowt proude as prechours beþ · but prayen full still 385
 For all þe soules and þe lyves þat we by lybbeth .
 We connen on no queyntyse · (crist wot þe soþe !)
 But bysieþ vs in oure bedes · as vs best holdeþ .

And þerfore, leue leel man leeue þat ich sygge,
A masse of vs mene men is of more mede
And passeth all priayers of þies pioude fieers
& þou wilt ȝyuen vs any good y would þe here graunten
To taken all þy penance in peril of my soule,
And ȝouȝ þou conne nouȝt þy crede clene þe assoile, 395
So þat þou mowe amenden our hous wiþ money oþer elles,
Wiþ som katell oþer coine or cuppes of siluer'

'Trewely, fiere,' quaþ y þo 'to tellen þe þe soþe,
þer is no peny in my palke to payen for my mete,
I haue no good ne no gold but go þus abouten, 400
And travaile full trewlye to wynnen withe my fode
But woldest þou for godes loue lerne me my crede,
Y schuld don foþ will whan I wele hadde'
'Trewlie,' quaþ þe fiere 'a fol y þe holde'
þou woldest not weten þy fote & woldest fich kacchen! 405
Oui pardon & ouri preiers so beþ þey nouȝt parted,
Ouie power lasteþ nouȝt so feir but we some peny fongen
Faie well,' quaþ þe fiere 'for y mot heþen fonden,
And hyen to an houswife þat haþ vs bequeþen
Ten pounde in hu testament to tellen þe soþe 410
Ho draweþ to þe deþe-warde but ȝet I am in diede
Lest ho turne her testament & þerfoile I hyȝe
To hauen hir to our hous and henten ȝif y miȝte
An Anuell for myn owen vse to helpen to cloþe'
'Godys forbode,' quaþ his fellawe 'but ho forþ passe 415
Wil ho is in purpose wiþ vs to departen;
God let her no lenger lyven foþ letteres ben manye.'

[Peres the Ploughman.]

þANNE turned y me forþe and talked to my-selue
Of þe falshede of þis folk whou feiþles they weren.
And as y wente be þe waie wepynge for sorowe, 420

I seiz a sely man me by opon þe plow hongen
 His cote was of a cloute · þat cary was y-called,
 His hod was full of holes & his heer oute,
 Wiþ his knopped schon clouted full þykke; ·
 His ton toteden out as he þe londe treddede, 425
 His hosen ouerhongen his hokschnes on eueriche a side,
 Al beslombred in fen as he þe plow folwede,
 Twey mytynes, as mete maad all of cloutes,
 Þe fyngers weien for-werd & ful of fen honged
 Þis whit wascleden in þe fen almost to þe ancle, 430
 Foure roþeren hym by-foin þat feble were worȝen;
 Men myȝte reken ich a ryb · so reufull þey weren.
 His wiþf walked him wiþ · wiþ a longe gode,
 In a cutted cote cutted full heyȝe,
 Wrapped in a wynwe schete · to weren hire fro weders, 435
 Barfote on þe bare ijs þat þe blod folwede.
 & at the londes ende laye · a litell crom-bolle,
 & þeron lay a litell childe lapped in cloutes,
 And tweyne of tweie ȝeres olde opon a-noþer syde,
 And alle þey songen o songe · þat sorwe was to heren, 440
 þey crieren alle o cry a carefull note.
 þe sely man siȝede sore, & seide · ‘children, beþ stille!’
 Þis man loked opon me · & leet þe plow stonden,
 And seyde, ‘sely man, why syȝest þou so harde?
 ȝif þe lakke lyfplode · lene þe ich will 445
 Swich good as god haþ sent · go we, leue broþer.’
 Y saide þanne, ‘naye, sure · my sorwe is wel more;
 For y can nouȝt my crede · y kare well harde;
 For y can fynden no man · þat fully beleueþ,
 To techen me þe heyȝe weie & þerfore I wepe. 450
 For y haue fondaþ þe freers · of þe foure orders,
 For þere I wende haue wist · but now my wit lakkeþ;
 And all my hope was on hem · & myn herte also;

- But þei ben fully feiples and þe fend sueþ'
 'A! broþer,' quaþ he þo 'beware of þo foles!
 For c̄iȝt seyde him-selfe · "of swiche y ȝou warne,"
 & false p̄ofetes in þe seþ · he fulliche hem calde,
 "In vestimentis ouuum · but onlie wiþ-inne
 þei ben wilde wer-wolues þat wiln þe folk robbēn"
 þe fend founded hem first · þe feiþ to destroie, 455
 And by his craft þei comen in to combien þe chirche,
 By þe coueteise of his craft þe curates to helpen,
 But now þey hauen an hold þey harmen full many
 þei don nouȝt after domynick · but dreccheþ þe puple,
 Ne folwen nouȝt fraunces · but falslyche lybben, 465
 And Austynes rewle þei rekneþ but a fable,
 But purchaseþ hem pruyulege · of popes at Rome.
 þei coueten confessions to kachen some hire,
 And sepultures also some wayten to cacchen,
 But oþer cures of c̄iȝten þei coueten nouȝt to haue, 470
 But þere as wynnyngे lyþ he lokeþ none oþer.
 'Whouȝ schal y nemne þy name þat neȝboures þe kalleþ?'
 'Peres,' quaþ he, 'þe poie man þe plowe-man y hatte'
 'A! Peres,' quaþ y þo · 'y pray þe, þou me telle
 More of þisc tryfles hou trechurly þei libbeþ? 475
 For ichon of hem haþ told me a tale of þat oþer,
 Of her wicked lyf · in werlde þat hy lybbeþ.
 I trowe þat some wikked wyȝt · wrouȝte þis orders
 þoruȝ þat gleym of þat gest þat Golias is y-carde,
 Oþer ell[e]s satan him-self · sente hem fro hell 480
 To cumbren men wiþ her craft · cristendome to schenden!
 'Dere broþer,' quaþ peres 'þe devell is ful queynte;
 To encombreñ holy Chirche · he casteþ ful harde,
 & fluricheþ his falsnes · opon fele wise,
 And fer he casteþ to-forn · þe folke to destroye. 485
 Of þe kynrede of Caym · he caste þe freres,

And founded hem on farysens · feyned for gode;
 But þei wiþ her fals faþ michel folk schendeþ,
 Crist calde hem him-self · kynde ypoctes,
 How often he cursed hem well can y tellen
 He seide ones him-self · to þat sory puple,
 " Wo worþe ȝou, wyȝtes wel lerned of þe lawe !"
 Eft he seyde to hem-selfe " wo mote ȝou woȝen,
 þat þe toumbes of þrofetes tildeþ vp heiȝe !
 ȝoure faderes fordeden hem & to þe deþ hem biouȝte " 495
 Here y touche þis two twynnen hem I þenke,
 Who wilneþ ben wisere of lawe þan lewde frercs,
 And in multitude of men ben maysters y-called,
 And wilneþ worships of þe werlde & sitten wiþ heye,
 And leueþ louynge of god · and lownesse bchinde ?
 And in beldinge of tombes þei trauaileþ grete
 To chargen her chirche-flore · and chaungen it ofte.

Al her brod beldyg · ben belded withe synne,
 And in worchipe of þe werlde · her wynnyng ȝei holden ;
 ȝei schapen her chapolories & streccheþ hem brode, 550
 And launceþ heiȝe her hemmes wiþ babelyng in stretes ;
 ȝei ben y-sewed wiþ whiȝt silk · & semes full queynte,
 Y-stongen wiþ stiches · þat stareþ as siluer
 And but freres ben first y-set · at sopers & at festes,
 ȝei wiñ ben wonderly wroþ ywis, as y trowe ,
 But þey ben at þe lordes borde · lounren þey willeþ ;
 He mot bygynne þat borde a beggere, (wiþ sorwe !)
 And first sitten in se in her synagoges,
 þat beþ here heiȝe helle-hous · of Kaymes kynde !
 For þouȝ a man in her mynster a masse wolde heren, 560
 His siȝt schal so be set · on sundrye werkes,
 þe penounes & þe pomels · & poyntes of scheldes
 Wiþ-drawen his deuocion · & dusken his herte ,

I likne it to a lym-ȝerde · to diawen men to hell,
And to woichipe of þe fend to wraȝȝen þe soules 565

Now mot ich soutere his sone · setten to schole,
& ich a beggers brol · on þe booke lerne, 745

& worþ to a writeic · & wiþ a lorde dwell,
Oper falsly to a fiere · þe fend for to seruen!

So of þat beggers brol · a bychop schal worþen,
Among þe peres of þe lond prese to sitten,

& lordes sonces lowly to þo losells aloute. 750

Knyȝtes croukeþ hem to & cruceþ full lowe,
And his syre a soutere y-suled in greeſ,

His tecþ wiþ toylinge of leþer tattered as a sawe!

Alaas! þat lordes of þe londe · leueþ swiche wrechen,
And leneþ swiche lorels for her lowe wordes! 755

Pey schulden maken bichopes · hei owen breþren childre,
Oper of some gentil blod & so it best semed,

And foster none faytoures ne swiche false freres
To maken fatt & full & her fleche combien!

For hei kynde were more · to y-clense dices 760

þan ben to sopers y-set first and serued wiþ siluer!

A great bolle-full of benen · were betere in his wombe,
And wiþ þe randes of bakun his baly for to fillen,

þan pertiiches or plouers · or pekokes y-rosted,
And comeren her stomakes · wiþ curious drynkes 765

þei schulden deluen & diggen & dongen þe erþe,
& mene mong-corn bred · to her mete fongen,

& wortes flechies wroughte · & water to drinnen,
And werchen & wolward gon · as we wrecches vsen;

An aunter ȝif þer wolde on · amonge an hol hundied
Lyuen so for godes loue · in tyme of a wynter!

'Leue peres,' quaþ y þo · 'y prae þat þou me tell

790

Whou y maie conne my crede · in cristen beleue?'
 'Leue broþer,' quāþ he · ' hold þat y segge,
 I will techen þe þe trewþe · & tellen þe þe soþe.

CREDO.

LEUE þou on oure Louerd God þat all þe werld wrouȝte, 795
 Holy heuen opon hey hollyche he fourmede,
 & is al-miȝti him-self ouer all his werkes,
 & wrouȝt as his will was þe werlde and þe heuen,
 And on gentyl Jesu Crist engendred of him-seluen,
 His own onlyche sonne · Lord ouer all y-knownen, 800
 þat was clenly conseued · clerlye, in trewþe,
 Of þe hey holy gost þis is þe holy beleue,
 And of the mayden Marye man was he born,
 Wiþ-outen synnfull sede þis is fully þe beleue;
 Wiþ þorn y-crouned, crucified · & on þe crois dyede, 805
 & syþen his blissed body was in a ston bynied,
 & descended a-doune to þe derk helle,
 And set oute our formfaderes & hy full seyn weien,
 Pe þiðde daye rediliche him-self ios fram deeþ,
 And on a ston þere he stod · he steȝ vp to heuene. 810
 And on his fader riȝt hand redeliche he sitteþ,
 þat al-miȝti god · ouer all oþer whyȝtes;
 And is hereafter to komen cr̄ist, all him-seluen,
 To demen þe quyke and þe dede · wiþ-outen any doute;
 And in þe heiȝe holly gost holly y beleue, 815
 And geneiall holy Churche also · hold þis in þy mynde;

 And in þe sacrament also · þat soþfast god on is,
 Fulliþ his fleche & his blod · þat for vs deþe þolede.' 823



II.

THOMAS OCCLEVE, or HOCCLEVE

ABOUT A.D. 1370.

THOMAS OCCLEVE, or Hoccleve, was born about A.D. 1370, and died about A.D. 1454. He knew Chaucer personally, and calls himself Chaucer's disciple. His lament upon Chaucer's death is printed below. An edition of his minor poems was printed by G. Mason in 1796, in one of which, entitled 'La male regle de T. Hoccleve,' he recounts, in a half-penitent manner, some of his youthful excesses:—

'Wher was a gretter maister eek than y,
Or bet acqweynctid at Westmynster yate,
Among the taverneres namely
And cookes?'

His principal poem is 'The Governail of Princes,' the greater part of which is a version of a Latin treatise called 'De Reginime Principum,' written by *Ægidius*, a native of Rome, who flourished about 1280, for the use of Philip le Hardi, son of Louis IX, king of France. The whole of this long poem was printed by Mr. T. Wright for the Roxburghe Club in 1860, from the Royal MS. 17 D vi. in the British Museum. The extracts here printed are from the same MS., with a few corrections from MS. Arundel 38. The first is of course original, and begins with stanza 281 of the poem. The remarks at the end of the second extract refer to his position in a Government office as Clerk of the Privy Seal. He requests that the salary due to him may be paid. For further information, see Morley's 'English Writers,' and Warton's 'History of English Poetry.'

[*Lament for Chaucer*]

- 281 O maister dere and fader reuerent,
My maister Chaucers, floure of eloquence,
Mirrour of fructuous entendement,
O vniuersal fader in science,
Allas ! that thou thyne excellent prudence
In thy bedde mortallē myghtest not bequeuth[e] ;
What eyled dethe, allas ! why wold he sle the ?
- 282 O dethe, thou diddest not haime singuler
In slaughtre of hym, but alle this londe it smerteith
But natheles yit hast thow no power
His name to slee, his hye vertu asterteth
Vnslayn fro the, which ay vs lyfly heireith
With bookeſ of his ornat endityng,
That is to alle this land enlumynyng.
- 298 Allas ! my worthy maister honorable,
This londes verray tresour and richesse,
Dethe by thy dethe hath harme irreperable
Vnto vs done ; hir vengeable duresse
Dispoiled hath this londe of the swetnesse
Of Rethoryk fio vs , to Tullius
Was neuer man so like amonges vs
- 299 Also who was hyer in philosofye
To Aristotle in our tunge but thow ?
The steppes of Virgile in poysye
Thou folwedest eke, men wote wele ynow.
That combreworld that þee my maister slow—
Wolde I slayne were !—dethe was to hastyfe,
To renne on the and reve the thy lyfe.

- 301 She myght han taryed hr vengeaunce a while,
 Til that som man hade egalle to the be
 Nay, lete be that! she knewe wele that this yle
 May neuer man forth brynge like to the,
 And hr office nedes do mote she;
 God bade hir so, I truste as for the beste,
 O maister, maister, god thy soule reste!

[*Story of John of Canace*]

- 598 Of foole largesse wole I talke a space,
 How it befile, I note in what contree,
 But ther was one named Iohān of Canace,
 A riche man, and two doughters hade he,
 That vnto twey worthy men of a Citee
 He wedden lete, and ther was gladnesse
 And reuelle more than I kan expresse.
- *599 The fader his doughters and her husbandes
 Loued fulle wele, and hade hem leef and dere,
 Tyme and tyme he yafe hem withe his hondes
 Of his goode passyngly, and they suche chere
 Hym made, and were of so plesaunt manere,
 That he ne wist how to be better at ese,
 They coude hym so wele cherisshe and plese.
- 600 For he as muche haunted in partie
 Her hous as he did his owen hous.
 They held[en] hym up with her flatrye,
 That of dispence he was outrageous,
 And of goode they were ay desirous;
 Alle that they axed haden they redy,
 And they euer were on hym gredy.

- 601 This sely man contynued his outrage,
 Til alle his goode was wasted and gone,
 And they felt his expenses swage,
 And were to hym vnynde right anone
 For after hade he cherisshyng none,
 They wery were of his companye,
 And he was wise and shope a remedye
- 602 He to a marchaunt gothe of his notice,
 Which that his trusty frende hadde be full'e yore,
 Besechyng hym that he wold hym cheuyce
 Of ten thousand pounde, no longe[r] ne more
 Than dayes thre, and he wold it restoie
 At his day, this was done, the somme he hent,
 And to his owen hous therwith he went.
- 603 And on the morwe prade he to soper
 His sones bothe, and his doughters also
 They to hym came, withouten eny daunge[re];
 How that they ferd[en], lete it passe and go.
 They ferd[en] wele, without wordes mo
 To his kunningg grete disport he hem made,
 He did his myght to chere hem and glade
- 604 After soper, whan they her tyme sye,
 They toke her leve, and home they wold algate,
 And he answerd and seide hem sikerly,
 ‘This nyght shulle ye not passe out at this yate,
 Your hous is ferre, and it is derk and late;
 Speke it not, for it shalle not betide.’
 And so alle nyght he made hem to abide.
- 605 The fader logged him, of sly purpos,
 In a chambre next to his ioynynge.

But betwixt hem nas thei but a parclos
 Of boide, not but of homely makyng,
 Thurghout the which, at many a chynnyng,
 In eche chambre they myghten behold
 And see what otheri did, yf that they wold

- 606 I kan not sey how they slept that nyght,
 Also it longeth not to my matere,
 But on the morwe, at brode day-light,
 The fader 100s, and for they shuld here
 What that he did, in a boistous manere
 Vnto his chest, which thre lokkes hadde,
 He went, and therat wrestede he fulle sadde
- 607 And whan it was y-opened and vnshette,
 The bagged gold that the marchaunt hym lent
 He hath vncoffred, and streight forth with it
 Vnto his beddes fete gone is and went
 What doth than this felle man and prudent,
 But out this gold on a tapite hath shotte,
 That in the bagges left[e] ther no grotte?
- 608 And alle this did he not but for a wile,
 As that ye shull wele knowe[n] afterward;
 He shope his sones and doughtres to begile
 His noise made hem dressse hem vpward,
 They caste her eres to his chamberward,
 And herd of gold the russhyng and the soun,
 As that he rudely threwe hem adoun.
- 609 And to the parclos they hem haste and hye,
 To wite and knowe what her fader wrought
 In at the chynnes of the bordes they prye,
 And sye how he amonge the nobles sought

Yf defectyfe were eny, as hym thought;
 And on his naile he threwe hem ofte and caste,
 And bagged hem and cofied hem at the laste;

- 610 And opened his doie, and doun goth his wey.
 And after blive out of her bcdde they rise,
 And came doun blive, her fader thanken they
 Of his goode chere in her best wise,
 And alle was for the goldes couetise
 And to gone home they axed of hym leve,
 They ben departed, and there they hym leve
- 611 Walkyng homward they iangled fast, and speke
 Of the gold which they sawe hei fader haue.
 One seide, 'I wonder ther-on,' 'and I eke,'
 Koth a-nother, 'for, also god me saue,
 Ysterday, though I shuld in-to my graue
 Haue crept, I durst on it haue leide my lyfe,
 That gold with hym not hade be so ryfe.'
- 612 Now lete hem muse on that, what so hem leste,
 And to her fader now wole I me dresse
 He alle this gold now taketh out of his cheste,
 And to the marchaunt paide it more and lesse,
 Thankyng hym ofte of his kyndenesse;
 And thens goth he home vn-to his mete,
 And to his sones hous, whan he hade ete.
- 613 Whan he came thider, they made of hym more
 Than that they were wont, by many folde;
 So grete disport they made hym not full^e yore.
 'Fader,' koth they, 'this is your owen houshalde;
 In feith, ther is no thyng within our holde,
 But it shalle be at your comaundement.
 Wold god that ye were of our assent;

- 614 Than we shuld[en] ay to-gider dwelle.'
 Alle what they menten wist he wel ynough
 ' Sones and doughters,' koth he, ' sothe to telle,
 My wille is goode also to be with yow
 How shuld I merier be? not wote I how,
 Than with you forto be contynuelle;
 Your companye liketh me fulle well.'
- 615 Now shope it so, they held[en] hous in-fere,
 Save the fader, and as they lough and pleide,
 His doughtres bothe with laughyng chere
 Vn-to her fader spake, and thus they seide,
 And to assole her questio[n] hym preide.
 ' What so euer it be,' koth the fader, ' now,
 And I kan or may, I shalle it telle yow.'
- 616 ' Now, goode fader, how muche money
 In your stronge bounde cheste is, I you prey?'
 ' Ten thousand pound,' koth he, and lyed lowde.
 ' I tolde hem,' koth he, ' not fulle longe ago,
 And þat as redily as that I coude.
 Yf ye will after þis do to me so
 As ye haue done, ye shulle haue alle tho'
- 617 After this day they alle in one hous were,
 Til the day come of her faders dying,
 Goode mete and dynke and clothes forto were
 He hade, and paide nought to his endyng.
 Whan he sawe the tyme of his departyng,
 His sones and his doughters did he calle,
 And in this wise he spake to hem alle
- 618 ' Not purpose I to make other testament,
 But of that is in my stronge chest ybounde,

And right anone, or I be hens hent,
 An hundred pounde of nobles gode and rounde
 Taketh to þe prechours, tarieth it no stounde,
 An hundred pounde eke to the freres gracy;
 And to karmes fifty, tarye not, I you picye.

- 619 And whan I buryed am, of hem the keyes
 Of my cheste taketh, for they hem kepe
 By every key writhen ben the weyes
 Of my wille,' this gold was not suffied slepe.
 It was anone delt, for her hertes depe
 • Stak in his bounden cofre, and alle her hope
 Was goode bagges, therynne forto grope.
- 620 To euery churche and recluse of the toun
 Bade he yeve eke of golde a quantitee,
 Alle as he bade, thei were prest and boun,
 And did it blive, but, so mote I thee,
 Fully shily deceyued he this meyne,
 His sones and his doughties bothe I mene;
 Her berdes shaued he both smothe and clene
- 621 Whan he was dede, and his obsequies do
 Solempnely, they to the freres yede,
 And bade tho keyes deluer hem vnto;
 And, as they hem beden, so they dede
 Tho ioyfull sones dressen hem to the stede
 Where as the strong bounden chest stooede,
 But or they twynned thens they pekked moode.
- 622 They opened the cheste, and fonde right nought
 But a passyng grete sergeantcs mace,
 In which there gaily made was and wrought
 This same scripture, 'I, Iohan of Canace,

Make suche testament here in this place,
Who bereth charge of other men, and is
Of hem dispised, slayne be he with this'

- 623 Amonge folies alle, is none, I leeue,
More than a man his goode foole-largely
Dispende, in hope men wole hym releue
Whan his goode is dispent vttly
The*indigent man sette no thyng therby.
I, Occleue, in suche caas am gilty, this me toucheth,
So seith pouert, that on foole-large hym voucheth
- 624 Foi though I neuere were of hye degree,
Ne hade moche goode, ne grete richesse,
Yit hath the vice of prodegalitee
Smerted me, and do me hevynesse.
He that but litelle hath may done excesse
In his degree, as wele as may the riche,
Though her dispenses be not eliche.
- 625 So haue I plukked at my purses strenges,
And made hem oft for to gape and gane,
That his smallle stiffe hath take hym to his wenges,
And hath sworne to be my welthes bane,
But yf releef my sorwe awey plane;
And whens it come shalle, kan I not gesse,
My lord, but it procede of your hyenesse.
- 626 I me repente of my mysreuled lyfe;
Wherfore in the wey of sauaciozn
I hope I be, my dotage excessifte
Hath putte me to suche castigaciozn
Of me; O hade I helpe, now wold I thrive,
And so did I neuer yit in my live.

- 627 My yerely guerdown, myne annuitee,
That was me graunted for my longe labour,
Is alle behynde, I may not paide be ;
Which causeth me to live[n] in langoui
O liberalle prynce, ensaumple of honouï
Vnsto your grace like it to promote
My poore estate, and to my woo beth boote
- 628 And, worthy prynce, at cristes reuerence,▲
Herkeneth what I shal[e] sey, and beth not greued ;
But lete me stonde in your beneuolence
For, yf myn hertes wille wist were and preued
How, yow to love, it stered is and meued,
Ye shulde knowe I your honour and welthe
Thurste and desire, and eke your soules helthe

III.

JOHN LYDGATE,

ABOUT A.D 1420

JOHN LYDGATE, a monk of Bury, was born at the village of Lydgate, near Newmarket, about A.D 1373, and died about A.D 1460, but these dates are uncertain. He was ordained subdeacon in the Benedictine Monastery of Bury St. Edmunds in 1389, deacon in 1393, and priest in 1397. He is remarkable for the great ease, fluency, and extent of his writings, a catalogue of which would take up a considerable space. He composed verses with such facility that we cannot expect to find his poetry of a very lofty character; still, he is generally pleasing, though too much addicted to prolixity. Some of his best poems are his minor ones, of which the best known is 'The London Lickpeny,' here printed. Unfortunately there is no good copy of it, the best, occurring in the Harleian MS. 367 in the British Museum, is here accurately reproduced. Amongst his more ambitious works may be mentioned 'The Storie of Thebes,' 'The Falls of Princes' (from Boccaccio), and 'The Troy Booke.' The Storie of Thebes is intended as an additional 'Canterbury Tale,' to be added to Chaucer's Tales. It was printed, from a good MS., by Stow, in his edition of Chaucer, in 1561. An extract from it, written in the very spirit of chivalry, and detailing the adventures of Tydeus, is here printed from the Arundel MS. No. 119, in the British Museum, with a few corrections from MSS. R. 4 20 and O. 5. 2, in Trinity College, Cambridge. The poet tells us that, at the time of writing it, he was nearly fifty years of age.

(A) *London Lyckpeny*

A Ballade compyled by Dan John Lydgate monke of Bery about
yeres agoe, and newly ouersene and amended

- 1 To london once my stepp[e]s I bent,
Where trouth in no wyse should be faynt,
To-westmynster-waide I forthw[th] went,
To a man of law to make complaynt,
I sayd, ‘for maiys love, that holy saynt’
Pyty the poore that wold proceede,’
But for lack of mony I cold not spede
- 2 And as I thrust the prese amonge,
By froward chaunce my hood was gone,
Yet for all that I stayd not longe,
Tyll to the kynges bench I was come.
Before the Judge I kneled anon,
. And prayd hym for gods sake to take heede;
But for lack of mony I myght not speede.
- 3 Beneth them sat clarkes a great Rout,
Which fast dyd wryte by one assent,
There stooode vp one and cryed about,
‘Rychard, Robert, and John of Kent.’
I wyst not well what this man ment,
He cryed so thycke there in dede,
But he that lackt mony myght not spede.
- 4 Vnto the common place I yode thoo,
Where sat one w[th] a sylken hoode;
I dyd hym reverence, for I ought to do so,
And told my case as well as I coode,
How my goodes were defrauded me by falsehood.
I gat not a mum of his mouth for my meed,
And for lack of mony I myght not spede.

- 5 Vnto the Roll[e]s I gat me from thence,
 Before the Claike of the Chauncerye,
 Wher[e] many I found earnynge of pence,
 But none at all once regarded mee
 I gave them my playnt vpon my knee,
 They lyked it well, when they had it reade.
 But, lackyng mony, I could not be sped.
- 6 In westmynster-hall I found out one,
 Which went in a long gown of Raye,
 I crowched and kneled before hym anon,
 For maryes love, of help¹ I hym praye.
 ‘I wot not what thou meanest,’ gan he say.
 To get me thence he dyd me bede,
 For lack of mony, I cold not speed
- 7 Within this hall, nether rich nor yett poore
 Wold do for me ought, although I shold dye
 Which seing, I gat me out of the doore,
 Where flemynges began on me for to cry,
 ‘Master, what will you copen or by?
 Fyne felt hattes, or spectacles to reede?
 Lay down your sylver, and here you may speede’
- 8 Then to westmynster-gate I presently went,
 When the sonn[e] was at hyghe pryme;
 Cookes to me they tooke good entente,
 And preferred me bread, w[th] ale and wyne,
 Rybb[e]s of bese, both fat and ful fyne.
 A fayre cloth they gan for to sprede;
 But, wantyng mony, I myght not then speede.

¹ MS. ‘of I help’

- 9 Then vnto London I dyd me hye,
 Of all the land it beareth the p̄yse
 ‘Hot pescodes,’ one began to crye,
 ‘Strabery rype,’ and ‘cheiryes in the ryse,’
 One bad me come nere and by some spycē,
 Peper and safforne they gan me bede,
 But for lack of mony I myght not spedē
- 10 Then to the Chepe I gan me drawne,
 Where mutch people I saw for to stand,
 One ofred me velvet, sylke, and lawne,
 An other he taketh me by the hande,
 ‘Here is Parys thred, the fynest in the land,’
 I neuer was vsed to such thynges in dede,
 And, wantyng mony, I myght not spedē.
- 11 Then went I forth by London stone,
 Th[ō]roughout all Canwyke streete;
 Drapers mutch cloth me offred anone,
 Then met I one, cryed ‘hot shepes feete,’
 One cryde ‘makerell,’ ‘Ryshes grene’ an other gan
 greete,
 On bad me by a hood to couer my head;
 But for want of mony I myght not be sped.
- 12 Then I hyed me into Est-Chepe,
 One cryes ‘rybb[e]s of befe,’ & many a pye;
 Pewter pottes they clattered on a heape;
 There was harpe, pype, and mynstralsye.
 ‘Yea, by cock!’ ‘nay, by cock!’ some began crye,
 Some songe of Jenken and Julyan for there mede;
 But for lack of mony I myght not spedē.

- 13 Then into Cornhyll anon I yode,
 Where was mutch stolen gere amonge,
 I saw where honge myne owne hoode,
 That I had lost amonge the thronge;
 To by my own hood I thought it wronge,
 I knew it well as I dyd my crede,
 But for lack of mony I could not spede.
- 14 The Taverne tooke me by the sleve,
 ‘Sir,’ sayth he, ‘wyll you *our* wyne assay?’
 I answered, ‘that can not mutch me greve:
 A penny can do no more then it may,’
 I drank a pynt & for it dyd paye,
 Yet sore a-hungerd from thence I yede,
 And, wantyng mony, I cold not spede.
- 15 Then hyed I me to Belyngsgate,
 And one ciyed, ‘hoo! go we hence’
 I prayd a barge-man, for gods sake,
 That he wold sparke me my expence.
 ‘Thou scapst not here,’ quod he, ‘vnde iij pence,
 I lyst not yet bestow my Almes dede’
 Thus, lackyng mony, I could not speede.
- 16 Then I convayd me into Kent,
 For of the law wold I meddle no more,
 Because no man to me tooke entent,
 I dyght me to do as I dyd before.
 Now Jesus, that in Bethlem was bore,
 Save london, and send truw lawyers there mede!
 For who so wantes mony with them shall not spede!

Explicit London Lyckpeny.

(B) *The Storie of Thebes; Pars Secunda**How manly Tydeus departed from þe king.*

Whan Tydeus hadde his massage saide, 1065
 Lik to the charge that was on hym laide,
 As he that list no lenger ther soiourne,
 Fro the kyng he gan his face tourne,
 Nat astunned, noi in his hert afferde,
 But ful proudly leyde hond on his sweide, 1070
 And in despit, who that was hef or loth.
 A sterne pas thoigh the halle he goth,
 Thorgh-out the courte, and manly took his stede,
 And oute of Thebes fast gan hym spede,
 Enhastyng hym til he was at large, 1075
 And sped hym foith toward the londe of arge.

Thus leue I hym ride forth awhile,
 Whilys that I retourne ageyn my style
 Vnto the kyng, which in the halle stood,
 Among his lordes furious and wood, 1080
 In his herte wroth and euel apayd
 Of the wordes that Tydeus had¹ said,
 Specialy hauyng remembrance
 On the proude dispitous² diffiance,
 Whilys that he sat in his Royal See, 1085
 Vpon which he wil auenged be
 Ful cruelly, what euere that befalle,
 And in his lie he gan to hym calle
 Chief constable of his Chyualrye,
 Charchyng hym fast for to hye 1090

¹ So in Trin. O 5. 2; Ar 'hath'² MS. 'dispititous.'

With al the worthy. Chooce of his housholde,
 Which as he knewc most manful and most bolde,
 In al hast, Tydeus to swe
 To-foin ar he out of his lond remwe,
 Vp peyn of lyf and lesyng of her hede, 1095
 With-oute mercy anon that he be dede
 And of knyghtes fyfty weren in nombre,
 Myn autoour seith, vnwarly hym tencombe,
 Armed echon in mayle and thik stiel,
 And ther-with-al yhorsed wonder wiel 1100

**How falsly Ethycles leyde a busshement in the way
 to haue slayn Tydeus.**

At a posterne foith they gan to ryde
 By a geyn path, that ley oute a side,
 Secretly, that no man hem espie,
 Only of tressoun and of felonye.
 They haste hem forth al the longe day, 1105
 Of cruel malys, forto stoppe his way,
 Thorgh a forest, alle of oon assent,
 Ful couarly to llyn a busshement
 Vnder an hille, at a streite passage,
 To falle on hym at mor auerage, 1110
 The same way that Tydeus gan drawe
 At thylk[e] mount wher that Spynx was slawe.
 He, nothing war in his opynyon
 Of this compassed conspiracion,
 But Innocent & lich a gentyl knyght, 1115
 Rood ay foith to that it drowe to nyght,
 Sool by hym-silf with-oute companye,
 Havynge no man to wisse hym or to gye.
 But at the last, lityng vp his hede,
 Toward Eue, he gan taken hede; 1120

Mid of his waye¹, riȝt as eny lyne,
 Poght he saugh, ageyn þe mone shyne,
 Sheldes fresshe & plates borned bright,
 The which environ casten a gret lyght;
 Ymagynnyng in his fantasye
 Ther was treson and conspiracye
 Wrought by the kyng, his iourne forto lette.

1125

How Tydeus outrayed fifty knyghtes þat lay in awayt
 for hym

And of al that he no-thyng ne sette,
 But wel assured in his manly herte,
 List nat onys a-syde to dyueite,
 But kepte his way, his shield vpon his brest,
 And cast his spere manly in the rest,
 And the first platly that he mette
 Thorgh the body proudly he hym smette,
 That he fille ded, chief mayster of hem alle,
 And than at onys they vpon hym falle
 On euery part, be compas envyroun,
 But Tydeus, thorgh his hegh renown,
 His blody swerde lete about hym glyde,
 Sleth & kylleth vpon euery side
 In his ire & his mortal tene;
 That mervale was he myght so sustene
 Ageyn hem alle in euery half besette;
 But his swerde was so sharpe whette,
 That his foomen founde² ful vnsoote
 But he, alas! was mad light a foote,
 Be force grounded, in ful gret distresse;

1130

1135

1140

1145

¹ So in Trin. O 5 2, Ar. 'way'

² So in Trin. MSS.; Ar 'fond.'

But of knyghthod & of gret prouesse
 Vp he roos, maugie alle his foon,
 And as they cam, he slogh hem oon be oon, 1150
 Lik a lyoun rampaunt in his rage,
 And on this hille he fond a narow passage,
 Which that he took of ful high prudence;
 And liche a boor, stondyng at his ¹ diffence,
 As his foomen proudly hym assaylle, 1155
 Vpon the pleyn he made her blode to raylle
 Al envirooun, that the soyl wex rede,
 Now her, now ther, as they fille dede,
 That her lay on, & ther lay two or thre,
 So mercyles, in his cruelte, 1160
 Thilk[e] day he was vpon hem founde,
 And, attynys his enemyes to confounde,
 Wher-as he stood, this myghty champioun,
 Be side he saugh, with water turned down,
 An ² huge stoon, laige, rounde, & squar; 1165
 And sodeynly, er that thei wer war,
 As it hadde leyn ther for the nonys,
 Vpon his foon he rolled it at onys,
 That ten of hem wenten vnto wrak,
 And the remnaunt amased drogh a-bak; 1170
 For on by on they wente ³ to meschaunce.
 And fynaly he broght to outraunce
 Hem euerychoon, Tydeus, as blyve,
 That non but on left of hem alyue;
 Hym-silf yhurt, & ywounded kene, 1175
 Thurgh his harneys bledyng on the grene,
 The theban knyghtes in compas rounde aboute
 In the vale lay¹ slayne, alle the hoole ⁴ route,

¹ Supplied from Trin. R. 4. 20.² MS. 'And.'³ So in Trin. R. 4. 20; Ar. 'went'⁴ Supplied from Trin. O 5 2.

Which pitously ageyn the mone gape
 For non of hem shortly myght eskape,
 But dede echon as thei han deserued,
 Saue oon excepte, the which was reserued,
 By Tydeus, of intencion,
 To the kyng to make relaciooun,
 How his knyghtes han on her iourne spedde,
 Euerich of hem his lyf left for a wed[de],
 And at the metyng how they han hem boyn,
 To tellen al he sured was & swoyn
 To Tydeus, ful lowly on his kne.

How trouth with lityl multitude hath euere in the fyn
 victory of falshede.

By which ensample *þe* opynly may se
 Ageyn trouth falshed hath no myght,
 Fy on querilis nat grounded vpon ri;t!
 With-oute which¹ may be no victoire,
 Therfor ech man ha this in memoyre,
 That gret pouer, shortly to conclude,
 Plente of good, nor moch multitude,
 Scleight or engyne, fors or felonye,
 Arn to feble to holden Chanpartye
 Ageyns trouth, who that list take hede,
 For at the ende falshede may not spedde
 Tendure long, *þe* shul fynde it thus.
 Record I take of worthy Tydeus,
 Which with his hand, thorgh trouthes excellence,
 Fyfty knyghtes slogh in his dyffence,
 But on except, as I late² tolde,
 Sworn, and assured with his honde vpholde,

¹ MS ‘woch.’

² So in Trun MSS.; Ar. ‘layt.’

The kyng tenforme how they wern atteynt
 And Tydeus, of bledyng wonder feynt,
 Maat and wery, and in gret distresse,
 And ouerleyd of veiray feblenesse, 1210
 But as he myght hym-silue tho sustene,
 He took his hois stondyng' on the grene,
 Worthed vp, and forth he gan to ryde
 An esy pas, with his woundes wyde,
 And sothly ȝit, in his opynyoȝn, 1215
 He was alway affered of tresoȝn

How Tydeus, al forwounded, cam into Lygurgus lond

But anguysshous, & ful of bysy peyne,
 He rode hym foith til he did atteyne
 Into the boundes of lygurgus lond,
 A worthy kyng, & manly of his hond 1220
 And he, ful paal only for lak of blood,
 Tydeus, saugh wher a castel stood,
 Strong and myghty, belt vpon a roche,
 Touard which he fast[e] gan approche,
 Conveyed thider be clernessee of the ston 1225
 That, be nyght, ageyn the moone¹ shoen,
 On hegh toures, with crestes marcial;
 And joyneaznt almost to the wal
 Was a gardyn, lityl out be-syde,
 Into which Tydeus gan ride, 1230
 Of aventur, be a gate smal,
 And ther he fonde², forto rekne al,
 A lusty herbere vnto his devis,
 Soote and fresshe, liche a paradys,

¹ The Trin. MSS. have 'mone'; Ar. 'moon.'

² Trin. 'fonde,' 'founde'; Ar. 'fond.' So in ll. 1242, 1244, MS Ar has
 gren,' 'whit'

Verry heuenly of inspecciooun.
And first of al he alyght down,
The goodly place whan that he byheld;
And fro his nek he voyded hath his sheld,
Drogh the brydyl from his hōises hede,
Let hym goon, and took no manei hede,
Thorgh the gardyn that enclosed was
Hym to pasture on the grene gras;
And Tydeus, mor hevie than is led,
Vpon the herbes grene, white, & red,
As hym thought that tyme for the best,
He leid hym dounne forto tak his rest,
Of werynesse desirous to slepe,
And non awayt his body forto kepe,
And with diemes grocched eueramong.
Ther he lay to the larke song
With notes newe, hegh vp in the ayr¹.
The glade morowe, rody & ight fayr,
Phebus also casting vp his bemes,
The heghe² hyles gilt with his stremes,
The syluer dewe vpon the herbes rounde,
Ther Tydeus lay vpon the grounde,
At the vprist of the shene svnne,
And stoundmele his grene³ woundes rvnne
Round about, that the soyl depeynt
Of the grene with the rede meynt.

Hou Ligurgus' doghter fond Tydeus sleeping in the
herber al forwounded.

And euery morowe, for hoolsomnesse of eyre,
Lygurgus doghter maked her repeyr.

¹ MS. 'hayr'

² Tyn MSS. 'hic' 'hys': Ar. 'hech'

³ Trin. MSS. 'gren'. Ar 'gren'

⁴ MS. "Barukova."

173 O besy goste, ay flukering to & fro,
That neuer ait In quiet nor In rest
Till thou cum to that place *that* thou cam fro,
Quhich is thy first and verray proper nest;
From day to day so sore here artow drest,
That *with* thy flesche ay walking art In trouble,
And sleping eke, of pyne so has thou double.

V.

REGINALD PECKOCK

ABOUT A.D. 1449.

THE times of Pecock's birth and death are uncertain. He was probably born about A.D. 1395, and died about A.D. 1460. He studied at Oriel College, Oxford, where he was elected to a fellowship, Oct. 30th, 1417. In 1444 he was made bishop of St Asaph, and in 1449 bishop of Chichester. At this very time he was busy upon his principal work, named 'The Repressor of overmuch blaming of the clergy.' In it he undertook to combat the opinions of the 'Bible Men,' or Wycliffites, who had, as he contended, blamed the clergy overmuch for various practices which he undertook to justify. The principal things which he defended were the use of images, pilgrimages, possession of land by the clergy, the various ranks of the hierarchy, the laws framed by popes and bishops, and the religious orders of friars and monks. But his book was too bold in its expressions, and appealed too much to the reason, to be at all acceptable to his own party. He offended the bishops as much as the Lollards, perhaps more so, and may be esteemed a writer as much in favour of reformation in religion as against it. In consequence, he was deprived of his see, many of his books were publicly burnt at Oxford, and he was banished to Thorney Abbey, in Cambridgeshire, A.D. 1459, where he probably died soon after, as we hear no more of him. His works are numerous, and he was very fond of referring to and quoting from them. The 'Repressor' was edited by Churchill Babington, B.D. in 1860, in two volumes, from MS. Kk. 4. 26, in

the Cambridge University Library. For further information, see Mr. Babington's edition, and Morley's 'English Writers,' vol ii. p. 401. The following extracts are taken from Mr Babington's edition, but the thorn-letters (þ) of the MS have been preserved, and the proof-sheets twice compared with the MS.

[A. *Many things are allowable that are not prescribed by the Scriptures* From 'The Repressor,' pt. i c xix]

þat þou maist not seie & holde ech gouernance & deede
of goddis lawe & seruice to be expressid in holi scripture,
& þat ellis it is not goddis seruice & a deede of goddis
lawe, lo! þou maist se herbi In al holi scripture it is not
expressid bi bidding, counseilng, or witnessing, or bi eni 5
ensaumpling of persoon, þat a lay man not preest schulde
were a breche, or þat he schulde were a cloke, or þat he
schulde were a gowne, or þat he schulde die wollen clooþ
into oþer colour þan is þe colour of scheep, or þat men
schulde bake eny fleisch or fisch in an ovyn, or þat men 10
schulde make & vse clockis forto knowe þe houris of þe dai
& nyȝt, for þouȝ in eeldist daies, & þouȝ in scripture men-
sioun is maad of orologis, schewing þe houris of þe dai bi
[þe] schadew maad bi þe sunne in a cercle, certis neuere
saue in late daies was eny clok telling þe houris of þe dai & 15
nyȝt bi peise & bi stroke; and open it is þat nouȝwhere in
holi scripture is expresse mensioun mad of eny suche. Also,
nouȝwhere in holi scripture is mensioun mad or eny ensaum-
pling doon, þat a womman schulde were upon her heer &
heed eny couercheef of lynnен þrede or of silk. Forwhi þe 20
coueryng wiþ which a wommannys heed ouȝte be couered,
wherof holi scripture spekiþ in þe pistlis of poul, was oonli þe
heer of wommennys heed vnschorn, & of noon oþer coueryng
to wommennys heedis spekiþ holi scripture. And here-aȝens
holi scripture wole þat men schulden lacke þe coueryng 25

which wommen schulden haue, & þei schulden so lacke bi þat þe heeris of her heedis schulden be schorne, & schulde not growe in lengþe doun as wommannys heer schulde growe. Perauentuie, as wijs as þou makist þee in þe bible forto re-
 30 proue pilgrimage & setting up of ymagis and worschiping doon bifore ymagis, þou couþist not aspie þis laste seid point of wommannis coueryng, þerfore, how þou canst fynde it bi holi scripture, lete se; & if þou canst not it fynde, it may be founde & proued so bi holi scripture þat þou schalt not
 35 kunne seie nay, & ȝit it is holde for a dede allowablee & vertuouse þat wommen were couerchefis, & þat men & wommen were gownys & clokis, not-wiþstanding þat more synne comeþ bi wering of wommennys couercheefis & bi wommennys gownis þan by vce of ymagis & bi pilgramagis; as al þe
 40 woold may wite, if þe mater be well & þriftili examyned, bi what schal be seid and proued of ymagis & of pilgramagis in þe ȝe partie of þis present book, & bi what is al-redi þerof clereli seid & proued in ‘þe book of worschiping.’

Also, þou schalt not fynde expresseli in holi scripture þat
 45 þe newe testament schulde be write in englisch tungē to lay-men, or in latyn tungē to clerkis; neiþer þat þe oold testament schulde be write in englisch tungē to lay-men, or in latyn tungē to clerkis; & ȝit ech of þese gouernauncis þou wolte holde to be leeful, & to be a meritorie ver-
 50 tuose moral deede forto þerbi deserue grace & glorie, & to be þe seruice of god, & þerfore to be þe lawe of god, siþen bi no deede a man haþ merit, saue bi a deede which is þe seruice & þe lawe of god; & ech moral vertu is þe lawe of god, as it is proued weel in oþere place of my writingis.

55 Also þus. Where is it¹ groundid expresseli in scripture, þat men mowe lete schaue her berdis? & how dare þei so lete, siþen it can not be founde expresseli in holi scripture þat

¹ MS ‘it is’

þei ouȝten so lete, & namelich siȝen it is founde in holi scripture þat men leten her berdis growe wiþoute schering or schauyng, & also siȝen it was þe oolde vsage þoruȝ al þe 60 world in cristendom? where is it in holi scripture groundid bi wey of comendyng or of allowaunce þat men schulden or myȝten lauȝwe? Foi to þe contrarie is euydence in holi scripture, Mat v^e c., where it is seid þus *Blessid ben þei þat moornen or weilen, for þei schulen be counforȝid*, & also, 65 gen. [xvij^e] c., sara þe wif of abraham was punyschid, for þat sche lauȝed bhinde þe dore of þe tabernacle where is it also groundid in holi scripture þat men myȝten alloweabli or schulden pleie in word bi boording, or in deede by rennyng or leping or schuting, or bi sitting at þe merels, or bi casting 70 of coitis? & ȝit ech of þese deedis mowe be doon & ben doon ful vertuoseli & merytorili

Also where in holi scripture is it grondid þat men myȝten or schulden singe, saue oonli where-yn þei preisiden god, as aungelis diden in erþe whanne crist was born? & so for 75 esement of a man him-silf, & for esement of his neȝbour, it is not expressid in holi scripture þat a man schulde singe. & ȝit goddis forbode, but þat, into esement of him-silf & also of his neȝbour, a man mai singe, pleie, & lauȝe vertuoseli, & þerfore merytorili; & if he mai do it merytorili, 80 certis þanne þulk deede is goddis seruice; & if it be goddis seruice, it is needis a deede of goddis lawe. where is it expressid bi word or bi eny persoony ensaumpling in holi scripture þat men schulden make ale or beer, of whiche so myche horrible synne comeþ, myche more þan of setting up 85 of ymagis, or of pilgrymagis? and þe defautis doon aboute ymagis & pilgrymagis ben myche liȝter & esier to be amendid, þan þe defautis comyng bi making of ale & of beer. And also here-wiþ it is trewe þat wiþout ale & berc, & wiþ-out sidri & wijn & meeþ, men & wommen myȝte lyue ful 90

long, & lenger þan þei doon now, & in lasse iolite & cherte
of herte forto bringe hem into horrible grete synnes. &
ȝit þou wolte seie þat forto make ale & beer & forto drinke
hem is þe seruice of god, & is meytorie, & þerforc is þe lawe
95 of god; for bi no deede a man schal plese god, & haue
merit & meede, saue bi deede of his seruice, & ech deede
which is his seruice is a deede of his lawe

þat in holi scripture is noon of þese now rehercid goueni-
nauncis groundid or witnessid or ensaumplid bi eny persoone
100 expresseli, lo, y proue þus no þing is expresseli spoken of
in scripture, which is not þere in special openli named, but
so it is, þat neijer breche of lay-man, neijer gown, neijer
cloke, neijer wommannis lynnен or silken couercheef, neijer
clock, neijer englisch tunge or langage¹, neijer ale, neijer
105 bere is spokun of þere in special & bi name; wherfore þe
vce of þese þingis, as to be doon bi þo þingis, is not þerc
expressid.

[B. *A defence of images and pictures. From 'The Repressor,'*
pt. II c. xi.]

þAT riȝt synguler avauntagis of remembryng comen bi
ymagis & pilgramagis which not comen or not so weel &
so soone comen bi wrtingis, I proue þus: If a man wolde be
remembrid on þe passioun of seint petr or of seint poul or
5 of the holi lyf of seint nicolas, certis þouȝ he couȝe rede in
a book þe storie þerof, ȝit he schulde rede .vj. or .vij. or mo
leevis in þe book, ere he schulde bringe into knowing or into
remembraunce so myche as he may knowe & remembre
þerof in a ltil & myche lasse while bi siȝt of þe iȝe in
10 biholding an ymage coruen wiȝ purtenancis sett abouthe him,
or in beholding a storie openli þerof purtreied or peinted in

¹ Here follow the words, 'neijer latyn tunge or langage,' with a stroke
drawn through them.

þe wal or in a clooþ. as þat þis is trewe, y comytte me to þe doom of experience & of assay, & to þe experiance of þis point,—þat þe ȝe-siȝt schewiþ & bringiþ into þe ymagination & into þe mynde wiþ-ynne in þe heed of a man myche ¹⁵ mater & long mater sooner, & wiþ lasse labour & trauel & peine, þan þe heering of þe eere dooþ And if þis now seid is trewe of a man which can iede in bokis stories wrtitun, þat myche sooner & in schortir tyme & wiþ lasse labour & pein in his brayn he schal come into remembraunce of a long ²⁰ storie bi siȝt, þan bi þe heering of oþere mennys ieding or bi heering of his owne reding; miche raper þis is trewe of alle þo persoones whiche kunnen not rede in bokis, namelich siȝen þei schulen not fynde men so redi for to rede a dosen leeuyss of a book to hem, as þei schulen fynde redy þe wallis of a ²⁵ chirche peinted or a clooþ steyned or ymagis sprad abrood in dyuerse placis of þe chirche

Also, in beholding bi siȝt of ȝe upon manye dyuerse stories or ymagis in þe chirche a man schal in a litil while be remembrid, now upon þe passioun of seint laurence, & ³⁰ now anoon aftir upon þe passioun of seint steuen, now anoon aftir vpon þe passioun of petri, & so forþ of manye chaungis And if in þilk while in þe chirche were not ymagis & picturis, he schulde not bi reding in a book in xxth sijis lenger tyme come into so miche remembraunce, & ³⁵ namelich of so manye dyuerse passiouuns to be rad; namelich siȝen þe reden schal not fynde writingis of alle þo passiouuns saue in dyuerse bokis, or at þe leste in dyuerse placis of oon book, & eer oon of þo writingis schulde be ouer-rad perfitly, a gretter tyme schulde be spend þan in þe perfit ouer- ⁴⁰ seing of alle þo seid passiouuns.

Also ful ofte, whanne a man comeþ to chirche & wole be remembrid vpon suche now seid þingis, his heed is feble for labour or studie before had or for sikenes or for age; &

45 certis if he schulde be aboute forto remembre him vpon suche seid þingis, & þat bi calling in-to mynde what he haþ before þilk day red or herd red in þe book, or herd prechid, or seen peinted, it schal be to him miche gretter labour for to laboure so in his brayn bi taking mynde, & forto wiþinnesforþ calle 50 into mynde, without siȝt of þe ȝe wiþouteforþ vpon ymagis, what he before knewe & þouȝte vpon, þan it schulde be to him if he biholde bi ȝe-siȝt upon ymagis or oþer peinting according to his labour & aȝenward, bi biholding upon ymagis or upon such peinting, his witt schal be diessid & 55 lad forþ euener & more stabili & wiþ myche lasse peyne & labour, þan forto wiastle wiþinnesforþ in his owne ymaginationis, wiþoute leding wiþouteforþ had, bi biholding upon ymagis; as experience vndoutabili wole schewe, & as men woned forto haunte daili contemplacioun wolen bere witnes 60 herto upon perel of her soule. wherfore, þouȝ for noon oþer commodite þan for þis now seid, þe vce of ymages were so profitable, certis þe vce of hem weie weel worþi to be meyntened

Also here-wiþ-al into þe open siȝt of ymagis in open 65 chirchis alle peple, men & wommen & children, mowe come whanne euere þei wolen in ech tyme of þe day, but so mowe þei not come in-to þe vce of bokis to be delyuered to hem neijer to be red before hem; & þerfore as forto soone & ofte come into remembraunce of a long mater bi ech oon 70 persoon, and also as forto make þat þe mo persoones come into remembraunce of a mater, ymagis & picturis seruen in a specialer maner þan bokis doon, þouȝ in an oþer maner ful substanciali bokis seruen betir into remembrauncing of þo same materis þan ymagis & picturis doon, & þer-fore, þouȝ 75 writingis seruen weel into remembrauncing upon þe before seid þingis, ȝit not at þe ful Forwhi þe bokis han not þe avail of remembrauncing now seid whiche ymagis han

Confirmacioun into þis purpos mai be þis. whanne þe dai of
 seint kateryn schal be come, marke who so wole in his mynde
 alle þe bokis whiche ben in londoun wittun upon seint kate- 80
 ryngs lijf & passiouuns, & y dare weel seie þat þouȝ þer weie
 .x. þousind mo bokis wittun in londoun in þilk day of þe
 same seintis lijf & passiouun, þei schulden not so moche
 turne þe citee into mynde of þe holi famose lijf of seint
 kateryn & of her dignitee in which sche now is, as doop in 85
 ech yeer þe going of peple in pilgrimage to þe college of
 seint kateryn bisidis london, as y dare putte þis into iuge-
 ment of whom euer haþ seen þe pilgrimage doon in þe vigil
 of seint kateryn bi persoones of london to þe seid college:
 wherfore riȝt greet special commoditees & profitis into re- 90
 membraunce-making ymagis & pilgrimagis han & doon,
 whiche wrtingis not so han & doon

Anoþer confirmacioun into þis same purpos is þis. In
 londoun sumtyme was a bischop whos name was Gravys-
 eende, & which lyþ now buried in þe chirche of seint poul at 95
 londoun in þe plein pament of þe chirche weel bineþe þe
 myddis of þe chirche: þis bischop whanne he was chaun-
 celer of ynglond dide grete benefetis to þe citee of londoun,
 & ordeyned þerfore þat þe meir & þe aldr-men of londoun
 wiþ manye mo notable persoones of craftis in londoun schulde 100
 at dyuerse tymes in þe zeer come openl to þe churche of
 pouls, & stonde in euer-eier side of his sepulcre bi ij
 longe rewis, & seie *de profundis* for his soul. Now, þouȝ
 it so had be þat þis bischop hadde not intendid þis to be
 doon for him into þis ecnde, þat his greet benefiting whiche 105
 he dide to londoun schulde be had & contynued in mynde of
 þe citezeins, but þat he entendid oonli þis, þat preiers þerbi
 schulden zeerli be mad þe sikirer for his soul—as dout is to
 me, wheþer he entendid þese boþe effectes or þe oon of hem
 oonli—ȝit treueþ is, þat if þe seid bischop wolde haue or- 110

deyned xx. þousand bokis to be writun of his seid benefiting, & wolde haue ordeyned hem be spred abrode in dyuerse placis of þe cite, & forto haue be cheyned in þo dyuerse placis of þe cite, þat of þe peple who so wolde myȝte
115 rede þer-in þe seid benefiting, þilk multitude of bokis schulden not haue contynued so myche & so weel into þis day þe mynde of þilk bischopis benefiting, as þe seid solempne ȝeerli goyng bi ij. tymes in ech ȝeer, doon bi þe meir & alder-men of londoun, haþ do & schal do in ech ȝeer to come. wherfore
120 needis it is trewe, þat writing mai not conteyne & comprehend in him al þe avail which þe sȝt and þe beholding of þe
125 men mai ȝeue & is redi forto ȝeue.

VI.

HENRY THE MINSTREL.

ABOUT A D 1461.

OF Henry the Minstrel, commonly known as ‘Blind Harry,’ nearly all that is known is contained in a single sentence written by John Mair [or Major], the Scotch historian, who was born about the year 1470. In Book IV, ch. xv, he has a sentence which Jamieson thus translates —‘Henry, who was blind from his birth, in the time of my infancy composed the whole book of William Wallace; and committed to writing in vulgar poetry, in which he was well skilled, the things that were commonly related of him. For my own part, I give only partial credit to writings of this description. By the recitation of these, however, in the presence of men of the highest rank, he procured, as he indeed deserved, food and raiment.’ His poem was first printed in 1570, and has since then been frequently reprinted, the best edition being that by Dr. Jamieson, printed in 1820 from the unique MS. in the Advocate’s Library at Edinburgh, transcribed by John de Ramsay in the year 1488. The date commonly assigned to the poem is *about* 1460, but Dempster and others give it as 1361. The latter is clearly wrong (probably by an oversight) as to the century, but may easily be right otherwise, and I have therefore adopted 1461 as the true year. For further remarks, see Jamieson’s edition, Morley’s ‘English Writers,’ Irving’s ‘Lives of the Scottish Poets,’ Warton, Craik, &c. The text is given (with very slight alterations) as it stands in Jamieson’s edition, but has been recompared with the MS.

Wallace. Book I.

Will^ʒham wallace, or he was man of armys,
 Gret pitte thocht that scotland tuk sic ha^mmys
 Mekill dolour it did hym in his mynd,
 For he was wyss, rycht worthy, wicht, and kynd :
 In gowry duelt still with this worthy man 185
 As he encressyt, and witt haboundyt than,
 In-till hys hart he had full mekill cayi,
 He saw the sothroun multipliand mayr,
 And to hym-self offt wald he mak his mayne
 Off his gud kyne thaⁱ had slane mony ane 190
 ʒhit he was than semly, stark, and bauld ;
 And he of age was bot auchtene ʒer auld *

Wapynnys he bur, outhir gud suerd or knyff,
 For he with thaim hapnyt richt offt in stryff,
 Quhar he fand ane, withoutyn othir presance, 195
 Eftir to scottis that did no mor giewance ;
 To cut his throit, or steik hym sodanlye
 He wayndyt nocth, fand he thaim fawely.
 Syndry wayntyt, bot nane wyst be quhat way ,
 For all to him thar couth na man thaim say. 200
 Sad of contenance he was, bathe auld and ʒing,
 Litill of spech, wyss, curtass, and benyng.

**How Wallace slew young Selbie, the Constable's Son,
 of Dundee.**

Wpon a day to dunde he was send ;
 Off cruelness full litill thaⁱ him kend.
 The constable, a felloun man of wer, 205
 That to the Scottis did full mekill der,
 Selbye he hecht, disputfull and owtrage.

A sone he had, ner twenty ȝer of age.
 Into the toun he vsyt euerilk day,
 Thre men or four thar went with him to play; 210
 A hely schrew, wanton in his entent.
 Wallace he saw, and towart him he went,
 Likel he was, richt byge, and weyle beseyne
 In-till a gyde of gudly ganand greyne.
 He callyt on hym, and said, ‘thou scot, abyde, 215
 Quha dewill the grathis in so gay a gyde?
 Ane ersche mantill it war thi kynd to wer,
 A scottis thewtille wndyr thi belt to ber;
 Rouch rewlyngis apon thi harlot fete.
 Gyff me thi knyff; quhat dois thi ger so mete?’ 220
 Till him he ȝeid, his knyff to tak him fra.
 Fast by the collar wallace couth him ta;
 Wndyr his hand the knyff he bradit owt,
 For all his men that semblyt him about
 Bot help him-self, he wyst of no remedie; 225
 With-out reskew he stekyt him to dede.
 The squier fell: of him thar was na mar.
 His men folowid on wallace wondyr sar:
 The press was thik, and cummerit thaim full fast.
 Wallace was speedy, and gretlye als agast; 230
 The bludy knyff bar drawin in his hand,
 He sparyt name that he befor him fand.
 He knew the hous his eyme had lugit in;
 Thedir he fled, for owt he mycht nocth wyn.
 The gude wyff than within the closs saw he; 235
 And, ‘help,’ he cryit, ‘for him that deit on tre;
 The ȝong captane has fallyn with me at stryff.’
 In at the dur he went with this gud wiff.
 A roussat goun of hir awn scho him gaif
 Apon his weyd, at coueryt all the layff; 240

A soudly courche our hed and nek leit fall ;
 A wowyn quhyt hatt scho brassit on with-all ,
 For thai suld nocht lang tary at that in ,
 Gaaff him a rok, syn set him doun to spyn.
 The sothroun socht quhar wallace was in drede ,
 Thai wzyst nocht weylle at quhat zett he in zeide 245
 In that same hous thai socht him beselye ,
 Bot he sat still, and span full conandly ,
 As of his tym, for he nocht leryt lang.
 Thai left him swa, and furth thar gait can gang ,
 With hewy cheyr and sorowfull in thocht .
 Mar witt of him as than get couth thai nocht.
 The inglis men, all thus in barrat boune ,
 Bade byrne all scottis that war in-to that toun.
 Zhit this gud wiff held wallace till the nycht ,
 Maid him gud cher, syne put hym out with slycht 255
 Throw a dyrk garth scho gydyt him furth fast ;
 In coward went, and vp the wattyr past ,
 Forbure the gate for wachis that war thar.
 His modyr bade in-till a gret dispar .
 Quhen scho him saw, scho thankit hewynnis queyn ,
 And said , ‘ der sone, this lang quhar has thow beyne ? ’
 He tald his modyr of his sodane cass.
 Than wepyt scho, and said full oft, ‘ allas !
 Or that thow cessis, thow will be slayne with-all.’ 265
 ‘ Modyr,’ he said, ‘ god reuller is of all.
 Vnsouerable ar thir pepille of ingland ;
 Part of thar Ire me think we suld gaynstand.’
 His eme wist weyle that he the squier slew ;
 For dreid thar-of in gret languor he grew .
 This passit our, quhill diuerss dayis war gane :
 That gud man dred or wallace suld be tane :
 For suthroun ar full sutaille, eunilk man. 270

- | | |
|---|-----|
| A gret dyttay for scottis thai ordand than
Be the lawdayis in dunde set ane ayi
Than wallace wald na langar soiorne thai | 27 |
| His modyr graithit hir in pilgrame weid ;
Hym[-self] disgysyt syne glaideye with hir ȝeid ,
A schort swerd wndyr his weid priuale | 28 |
| In all that land full mony fays had he
Baith on thar fute, with thaim may tuk thai nocht.
Quha sperd, scho said, ‘to sanct margret thai socht , | |
| Quha serwit hir, full gret frendschipe thai fand
With sothroun folk . for scho was of Ingland.’ | |
| Besyd landoris the ferrye our thai past,
Syn throw the ochell sped thaum wondyr fast. | 285 |
| In Dunfermlyn thai lugyt all that nycht.
Apon the morn, quhen that the day was brycht, | |
| With gentill wemen hapnyt thaim to pass,
Off Ingland born, in lithquhow wounnand was | |
| The captans wiff, in pilgramage had beyne ,
Fra scho thaim mett, and had ȝong wallace sene , | 29 |
| Gud cher thaim maid , for he was wondyr sayr,
Nocht large of tong, weille taucht and debonayr | |
| Furth tawkand thus of materis that was wrocht ,
Quhill south our forth with hyr son scho thaim brocht | 295 |
| In-to lithkow thai wald nocht tary lang ;
Thar leyff thai tuk, to dunypace couth gang. | |
| Thar duelt his Eyme, a man of gret richness.
This mychty persone, hecht to name wallas, | |
| Maid thaim gud cher, and was a full kynd man ,
Welcummyt thaim fair, and to thaim tal'd he than , | |
| Dide him to witt, the land was all on ster ;
Trettyt thaim weyle, and said ; ‘ my sone so der , | |
| Thi modyr and thow rycht heir with me sall bide . | 305 |

Quhill better be, for chance at may betyde' 310
 Wallace ansuerd, said, ' westermar we will:
 Our kyne ar slayne, and that me likis ill,
 And othir worthi mony in that art:
 Will god I leiffe, we sall ws wreke on part.'
 The persone sicht, and said, ' my sone so fre,
 I cannot witt how that radress may be'
 Quhat suld I spek of frustir as this tid?
 For gyft of gud with him he wald nocth bide.
 His modyr and he till Elrisle thair went. 315
 Vpon the morn scho for hir brothyr sent,
 In corsby duelt, and schirreff was of ayr.
 Hyr fadyr was dede, a lang tyme leyffyt had thar,
 Hyr husband als at lowdoun-hill was slain
 Hyr eldest sone, that mekill was of mayn, 320
 Schir malcom wallas was his nayme, but less,
 His houch-senous¹ thair cuttyt in that press,
 On kneis he faucht, felle Inglismen he slew,
 Till hym thar socht may fechtaris than anew;
 On athyr side with speris bar him doun; 325
 Thar stekit thair that gud knycht of renoun.
 On-to my taile I left. At Elrisle
 Schir Ranald come son till his sistyr fre,
 Welcummyt thaim hayme, and spedr of hir entent.
 Scho prayde he wald to the lord perseye went, 330
 So yrk of wer scho couth no forthir fle,
 To purchess pes, in uest at scho mycht be.
 Schyr Ranald had the perseys protectioune,
 As for all part to tak the remissioune.
 He gert wrytt ane till his systir that tyde. 335
 In that respyt wallas wald nocth abyde:

¹ Jamieson prints 'houch senons'

Hys modyr kyst, scho wepyt with hart sai,
 His leyff he tuk, syne with his Eyme couth far.
 ȝonge he was, and to sothroun ȝyght sauage ,
 Gret rowme thai had, dispitfull and wtrage. 340
 Schir Ranald weylle durst nocht hold wallas thar ;
 For gret perell he wyst apperand war ,
 For thai had haile the strenthis of Scotland ,
 Quhat thai wald do, durst few agayne thaim stand.
 Schyrreff he was, and wsyt thaim amang ; 345
 Full sar he dred or wallas suld tak wrang :
 For he and thai couth neuir weyle accord.
 He gat a blaw, thocht he war lad or lord,
 That profertyt him ony lychtlynes ;
 Bot thai raparyt oui mekill to that place. 350
 Als Ingliss clerks in prophecyss thai fand,
 How a wallace suld putt thaim of Scotland.
 Schur ranald knew weill a mar quiet sted,
 Quhar wilȝham mycht be bettir fra thair fede,
 With his wncle wallas of Ricardtoun, 355
 Schur Richart hecht that gud knyght off renoun.
 Thai landis hayle than was his heretage,
 Bot blynd he was, (so hapnyt throw curage,
 Be ingliss-men that dois ws mekill der ;
 In his rysyng he worthi was in wer ,) 360
 Throuch-huit of waynys, and mystyrit of blud.
 ȝeit he was wiss, and of his conseill gud.
 In feuirȝer wallas was to him send ,
 In Aperill fra him he bownd to wend.
 Bot gud serwice he dide him with plesance, 365
 As in that place was worthi to awance.

How Wallace past to the water of Irvine to take Fish.

So on a tym he desyrit to play,
In Aperill the thre and twenty day,
Till erewyn wattu, fysche to tak, he went ,
Sic fantasye fell in[to] his entent
To leide his net, a child furth with him ȝeid ,
But he, or nowne, was in a fellowune dreid
His suerd he left, so did he neur agayne ,
It dide him gud, supposse he sufferyt Payne.
Off that labour as than he was nocht sle .
Happy he was, tuk fysche haboundanle
Or of the day ten houris our couth pass,
Ridand thar come, ner by quhar wallace wass,
The lorde persye, was captane than off ayr ;
Fra-thine he turnde and couth to glaskow fair.
Part of the court had wallace labour seyne,
Till him raid fyve, cled in-to ganand greyne,
Ane said, sone, 'scot, martyns fysche we wald hawe'
Wallace meklye agayne ansuer him gawe ;
'It war resone, me think, ȝhe suld haif part :
Waith suld be delt, in all place, with fre hart.'
He bade his child, 'gyff thaim of our waithynge'
The sothroun said , 'as now of thi delyng
We will nocht tak, thou wald giff ws our-small.'
He lychtyt doun, and fra the child tuk all.
Wallas said than; 'gentill men gif ȝe be,
Leiff ws sum part, we pray for cheryte
Ane agyt knyght serwis our lady to-day ;
Gud frend, leiff part and tak nocht all away.'
'Thow shall haiff leiff to fysche, and tak the ma ;
All this forsuth shall in our flytting ga.
We serff a lord; thir fysche shall till him gang.'

Wallace ansuerd, said , ‘ thow art in the wiang ’
‘ Quham thowis thow, scot ? in faith thow serwis a blaw ’
Till him he ran, and out a suerd can draw. 400
Willȝham was wa he had na wappynis thar,
Bot the poutstaff, the quhillk in hand he bar
Wallas with it fast on the cheik him tuk
Wyth so gud will, quhill of his feit he schuk.
The suerd flaw fra him a fui-breid on the land. 405
Wallas was glaid, and hynt it sone in hand ,
And with the swerd awkwart he him gawe
Wndyr the hat, his crage in sondre drawe.
Be that the layff lychtyt about wallas ,
He had no helpe, only bot goddis grace 410
On athir side full fast on him thai dange ,
Gret perell was giff thai had lestyt lang
Apone the hede in gret Ire he strak ane ,
The scherand suerd glaid to the colar-bane
Ane othr on the arme he hitt so hardely, 415
Quhill hand and suerd bathe on the feld can ly.
The tothir twa fled to thar hors agayne ,
He stekit him was last apon the playne.
Thre slew he thar, twa fled with all thair mycht
Eftir thar lord ; bot he was out off sicht, 420
Takand the mure, or he and thai couth twyne .
Till him thai raid onon, or thai wald blyne ,
And cryit , ‘ lord, abide , ȝour men ar martyrit doun
Rycht cruelly, her in this fals regiouun.
Fyve of our court her at the wattir baid, 425
Fysche for to bryng, thocht it na profyt maid.
We ar chapyt, bot in feyld slayne ar thre.’
The lord speryt ; ‘ how mony mycht thai be ?’
‘ We saw bot ane that has discumfyst ws all.’
Than lewch he lowde, and said, ‘ foule mot ȝow fall, 430

Sen ane ȝow all has putt to confusioune.
 Quha menys it maist, the dewyll of hell him droun ,
 This day for me, in faith, he beis nocht socht.'
 Quhen wallas thus this worthi werk had wrocht,
 Thar horss he tuk, and ger that lcwyt was thar , 435
 Gaif our that crafft, he ȝeid to fysche no mar ,
 Went till his Eyme, and tauld him of this dede¹
 And he for wo weyle ner worthit to weide ,
 And said, 'sone, thir tithingis syttis me sor ,
 And be it knawin, thow may tak scaith tharfor ' 440
 'Wnkle,' he said, 'I will no langar bide ;
 Thir southland horss latt se gif I can ride.'
 Than bot a child, him serwice for to mak,
 Hys emys sonnys he wald nocht with him tak.
 This gud knycht said , 'deyr Cusyng, pray I the, 445
 Quhen thow wantis gud, cum fech ynewch fra me.'
 Sylur and gold he gert on-to him geyff
 Wallace inclynys, and gudely tuk his leyff.

Explicit Liber Primus.

¹ MS 'drede', but see note

VII.

CHEVY CHASE.

IT is not easy to assign the right date to this composition, but it almost certainly belonged originally to the fifteenth century, and is therefore inserted here. The oldest form in which it exists is here given, carefully reproduced from MS. Ashmole 48, in the Bodleian Library at Oxford. From the name at the end, it appears that this particular copy was dictated, or possibly written out, by Richard Sheale, a ballad-singer of the reigns of Mary and Elizabeth. He certainly was not the author, but had probably recited it very frequently, and has preserved it to us in writing. The more modern version of the poem is in 'Percy's Reliques of Ancient Poetry,' since reprinted in 'Bishop Percy's Folio MS.,' edited by Hales and Furnivall, 1868. The reader is referred to Mr. Hales' Introduction to Chevy Chase, in the second volume of that work, for further information. *Chevy Chase* means the Chase or Hunting-ground upon the Cheviot Hills, invaded by Percy, Earl of Northumberland, the consequence of the invasion being a combat between him and Earl Douglas. 'The general spirit of the ballad,' says Mr. Hales, 'is historical; but the details are not authentic.'

[*Fytte the first.*]

the perse owt off northombarlonde an avowe¹ to god mayd
he,
that he wold hunte In the mowntayns off chyviat within
days ij,

¹ MS. 'and A vowe'; see note.

In the magger of doughté dogles & all that euer with him
be ,
the fattiste harter In all cheviat, he sayd he wold kyll & cary
them Away.
' be my feth,' sayd the doughter doglas agayn, ' I wyll let
that hontyng yf that I may' 5
the[n] the perse owt off banborowe cam, with him A myghtee
meany,
with xv C archares¹ bold off blood & bone, the wear chosen
owt of shyars ij
this begane on a monday at morn, In cheviat the hillys
so he ,
the chylde may Rue that ys vn-born, it wos the mor pitte.
the dryvars thorowe² the woodes went for to Reas the
dear , 10
bomen byckarte vppone the bent with ther browd Aros
cleare ;
then the wyld thorowe the woodes went on euery syde shear ,
grehondes thorowe the grevis glent for to kyll thear dear.
ther begane In chyviat the hyls Abone yerly on A monnyn-day ,
be that it drewe to the oware off none, A hondrith fat harter
ded ther lay . 15
the blewe A mort³ vppone the bent, the semblyde on sydis
shear ,
to the quurry then the perse went to se the bryttlynge off the
deare ;
he sayd, 'it was the duglas promys this day to met me hear,
but I wyste he wolde faylle verament ;' A great oth the perse
swear .
at the laste A squyar off northomberlonde lokyde at his hand
full my , 20

¹ MS. 'archardes.'² MS. 'throrowe.'³ MS. 'mot.'

he was war of¹ the doughetic doglas commynge, with him a
 myghte meany,
 both with spear, bylle², and brande, yt was a myghti sight
 to se ,
 hardyar men both off hart nor hande wear not In cristiante
 the wear xx C spear-men good, withoute any feale ,
 the wear borne A-long be the watter A twyde yth bowndes of
 tividale ²⁵
 'leave of the brylyng of the dear,' he sayd, '& to your boy's
 lock ye tayk good hede ,
 for³ sithe ye wear on your mothars borne, had ye neuer so
 mickle nede.'
 the dougheti dogglas on A stede he Rode alle his men be-
 forne ,
 his armor glytteryde as dyd A glede, A boldar barne was
 neuer born
 'tell me whos men ye ar?' he says, 'or whos men that
 ye be ?' ³⁰
 who gave youe leave to hunte In this chyvat chays In *the*
 spyt of myn & of me ?'
 the first mane that cuer him An answear mayd yt was *the*
 good lord perse,
 'we wyll not tell the whoys men we ar,' he says, 'nor who
 men *that* we be,
 but we wyll hounte hear In this chays in the spyt of thyne &
 of the ;
the fattiste harter In all chyvat we haue kyld, & cast to carry
 them A-way.' ³⁵
 'be my troth,' sayd *the* doughete dogglas agay[n], '*therfor*
 the ton of vs shall de this day.'
 then sayd the doughté doglas vnto the lord perse,

¹ MS. 'ath.'² MS. 'brylly.'³ MS. 'for neuer.'

'to kyll alle thes giltles men, Alas! it wear great pitte ,
 but, *perse*, thowe art A lord of lande, I am a yeire callyd
 withIn my contre,
 let all our men vppone a parti stande, & do the baitell off the
 & of me' 40
 'nowe cristes cors on his crowne!' sayd the lorde *perse*,
 'who-so-euer *thei*-to says nay,
 be my tioth, doughté doglas,' he says, 'thow shalt neuer se
 that day,
 nethar In ynglonde, skottlonde, nar france, nor for no man
 of a woman born,
 but, & fortune be my chance, I dar met him on man for on'
 then bespayke A squyar off northombarlonde, *Richard wytha-*
 ryngton was his nam, 45
 'it shall neuer be told In sothe ynglonde,' he says, 'to kyng
 Herry *the iij* for sham ,
 I wat youe byn great lordes twaw, I am A poor squyar of
 lande,
 I wylle neuer se my captayne fyght on A fylde, & stande my
 selffe & loocke on ,
 but whylle I may my weppone welde, I wylle not [fayle] both
 hart and hande'
 that day, *that day*, *that dredfull day!* *the first fit here I*
 fynde , 50
 & youe wylly here any mor athe hountynge athe chyviat, yet
 ys ther mor be-hynde.

[*Fytte the Second*]

the ynggylshe men hade ther bowys ye-bent, *ther* hartes wer
 good ye-noughe,
 the first off arros that the shote off seven skore spear-men
 the slougue ;

yet byddys the yerle doglas vpon *the* bent, a captayne good
ye-noughe,
& that was sene verament, for he wrought hom both woo &
wouche. 55
the dogglas partyd his ost In ni lyk a cheffe cheftan off
pryde,
with suar spears off myghte tre the cum In on euery syde,
thrusthe our ynggylsye archery gave many A wounde fulle
wyde,
many a doughté the garde to dy, which ganyde them no
pryde.
the ynglyshe men let thear boys be, & pulde owt brandes *that*
wer brighte; 60
it was A hevy syght to se bryght swordes on basnites lyghte.
throrowe ryche male and myne-ye-ple many sterne *the* strocke
done streght;
many A freyke that was fullie fie ther vndar foot dyd lyght.
at last the duglas & the Persé met lyk to captayns of myght
& of mayne,
the swapte togethar tylle the both swat, *with* swordes *that*
wear of fyn myllan. 65
thes worthe freckys for to fyght, *ther-to the* wear fulle fayne,
tylle the bloode owte off thear basnetes sprente as euer dyd
heal or Ran.
‘yelde the, perse,’ sayde the doglas, ‘ & I feth I shallē the
brynge
wher thoue shalte haue A yerls wagis of Jamy our skottish
kyng.
thoue shalte haue thy Ransom fre, I hight the hear this
thinge; 70
for the manfullyste man yet art thoue that euer I conqueryd
In filde fighttynge.’
‘ nay,’ sayd the lorde perse, ‘ I tolde it the beforne,

that I wolde neuer yeldyde be to no man of A woman born
with that ther cam An arrowe¹ hastily forthe off A myghtte
wane,

hit hath strekene the yerle duglas In at the brest-bane, 75
thoroue² lyvar & longes bathe the sharpe arrowe ys gane,
that neuer after In all his lyffe-days he spayke mo wordes but
ane,

*that was, 'fyghte ye, my myrry men, whyllys ye may, for my
lyff-days ben gan'*

the perse leanyde on his brande, & sawe *the* duglas de;
he tooke the dede mane by the hande, & sayd, 'wo ys me
for the' 80

to haue savyde thy lyffe, I wolde haue partyde with my
landes for years ij.,

for a better man of hart nar̄e of hande was nat In all *the*
north contre'

off all that se a skottishe knyght, was callyd *ser* hewe *the*
monggombryry,

he sawe the duglas to the deth was dyght, he spendyd A
spear a trusti tre,

he Rod vppone a corsiae through A hondrith archery, 85
he neuer stynttyde nai neuer blane tylle he cam to *the* good
lord perse.

he set vppone the lorde perse A dynte that was full soare,
with a suar spear of a myghtte tre clean thorow the body he
the perse ber,

athe tothar syde that a man myght se a large cloth-yard &
mare

towe bettar captayns wear not in cristianite then *that* day slan
wear *ther*. 90

An archar³ off northomberlonde say slean was *the* lord
perse,

¹ MS. 'A narrowe.'

² MS. 'throrowe'

³ MS. 'A narchar.'

he bar A bende bowe In his hand was made off trusti tre,
 an arow *that* A cloth-yarde was lang tothe harde stèle
 halyde¹ he,
 a dynt *that* was both sad & soar he sat on *ser* hewe *the*
 monggombbyrry,
the dynt yt was both sad & sar *that* he of monggomberry
 sete, 95
the swane-fethars *that* his arrowe bar with his hart-blood *the*
 wear wete
 ther was neuer a freake wone foot wolde fle, but still In stour
 dyd stand,
 heawyng on yche othar whylle the myghte dre, with many A
 balfull brande.

this battell begane In chyviat An owar² before the none,
 & when even-songe bell was Rang the battell was nat half
 done. 100

the tocke [the fight] on ethar hande be the lyght off the
 mone ;
 many hade no strenght fō to stande In chyviat *the* hillys
 Abon.

of xvC archars of ynglonde went A-way but viij^x & thre;
 of xxC spear-men off skotlonde but even five & fifti,
 but all wear slayne cheviat withIn, *the* hade no streng[th]e
 to stand on hy; 105

the chylde may Rue that ys vn-borne, it was *the* mor pitte
 thear was slayne, withe the lord perse, *ser* Johan of agerstone;
ser Rogar the hinde harty, *ser* Wylyam the bolde hearone;
ser Jorg the worthe loumle, A knyghte of great Renowen,
ser Raff the Ryche Rugbe, with dyntes wear beaten dowene;
 for Wetharryngton my harte was wo, *that* euer he slayne
 shulde be ; 111

¹ MS. 'haylde.'

² MS. 'A nowar.'

for when both his leggis wear hewyne In to, yet he knyld
 & fought on his kny.

ther was slayne, with the doughteti duglas, ser hewe the
 monggombryrry;

ser dauy lwdale, that worthe was, his sistars son was he;
 ser charls a murre In that place, that neuer A foot wolde fle,
 ser hewe maxwellle, A lorde he was, with the doglas dyd he
 dey. 116

so on the morrowe the mayde them byears off biich & hasell
 so g[r]ay,

many wedous with wepyng tears cam to fache ther makys
 A-way,

tivydale may carpe off care, northombarlond may mayk great
 mon,

for towe such captayns as slayne wear thear on the march
 parti shall neuer be non. 120

word ys commen to edden-burrowe to Jamy the skottishe
 kynge,

that doughteti duglas, lyff-tenant of the marches, he lay slean
 chyviait withIn;

his handdes dyd he weal & wryng, he sayd, ' alas! & woe
 ys me!'

such A-nothar captayn skotland withIn,' he sayd, ' ye-feth
 shuld neuer be.'

wordes ys commyn to lovly londone, till the iij harry our
 kynge, 125

that lord perse, cheyff tenante of the marches, he lay slayne
 chyviait withIn,

' god haue merci on his solle,' sayde kyng harry, ' good lord,
 yf thy will it be,

I haue a C captayns In ynglonde,' he sayd, ' as good as euer
 was he;

but, perse, & I brook my lyffe, thy deth well quyte shall be.'

as our noble kynge mayde his A-vowe, lyke a noble prince of
Renowen,¹³⁰
for the deth of the loid perse he dyde the battell of homhyll
down,
wher syx & thritte skottishe knyghtes on a day wear beaten
down,
glendale glytterye on ther armor bryght over castille, towai,
& town.
this was the hontynge off the chevial, that tear begane this
spurn;
old men that knownen the grownde well ye-noughe, call it *the*
battell of otterburn.¹³⁵
at otterburn begane this spurne, vppone A monnynday;
ther was the doughté doglas slean, *the perse* never went
A-way,
ther was neuer A tym on the marche partes sen *the* doglas
& *the* perse met,
but yt ys mervele & the Rede blude Ronne not as the Reane
doyts In *the* striet.
Ihesue crist our bals¹ bete, & to the blys vs bryngē!¹⁴⁰
thus was the hountynge of the chivyat, god send vs alle good
endyng!

Expliceth, quoth Rycharde Sheale.

¹ MS. 'ballys.'

VIII.

SIR THOMAS MALORY

A D 1469.

A FAMOUS book is ‘Le Morte Darthur,’ compiled from numerous French romances by Sir Thomas Malory, completed by him, as he tells us, in the ninth year of Edward IV (1469–1470), and first printed by Caxton at Westminster in 1485. The colophon of Caxton’s book is as follows:—

‘ ¶ Thus endeth thy noble and Ioyous book entytled le morte Darthur / Notwithstondyng it treateth of the byrth / lyf / and actes of the sayd kynge Arthur / of his noble knyghtes of the rounde table / theyr merauylous enquestes and aduentures / thachyeuyng of the sangreal / & in thende the dolourous deth & departyng out of thyss world of them al / Whiche book was reduced in to englysshe by syr Thomas Malory knyght as afore is sayd / and by me deuyded in to xxi bookees chapytred and enprynted / and fynysshed in thabbey westmestre the last day of Iuyl the yere of our Lord M/CCCC/lxxx/V / ¶ Caxton me fieri fecit.’

Our extract relates the actual death of King Arthur, from which the whole work took its name. It is printed from Southey’s reprint (1817) of Caxton’s original edition (1485). An old Alliterative Poem called ‘La Morte Arthure’ was edited by Mr Perry for the Early English Text Society, in 1865, from the Thornton MS at Lincoln, and an old rimed version with the same title was edited from the Harleian MS. 2252, in the British Museum, by Mr Furnivall in 1864. The latter most agrees with the account in Malory. The ‘Globe’ edition of Malory’s book, edited by Sir E. Strachey, is modernized from Caxton.

LIBER XXI. *Capitulum III*

AND thenne the kyng lete serche all the townes for his knyghtes that were slayne, and enteryd them, & salued them with softe salues that so sore were wounded Thenne moche peple drewe vnto kynge Arthur And thenne they sayd that sir Mordred warred vpon kyng Arthur with wronge, and ; thenne kynge Arthur drewe hym with his hoost doune by the see-syde westward toward Salysbury, and ther was a day assygned betwixe kyng Arthur and sire mordred that they shold mete vpon a doune besyde Salysbury, and not ferre from the see-syde, and this day was assygned on a monday 10 after Trynyte sonday, wheroft kyng Arthur was passyng glad that he myghte be auengyd vpon sire Mordred. Thenne syr Mordred areyzed moche peple abouthe london, for they of Kente, Southsex and Surey, Estsex and of Southfolke and of Northfolk helde the most party with sir Mordred, and 15 many a ful noble knyghte drewe vnto syr Mordred and to the kynge, but they loued sir Launcelot drewe vnto syr Mordred. Soo vpon Trynyte sonday at nyghte kynge Arthur dremed a wonderful dreme, & that was this, that hym semed, he satte vpon a chaflet in a chayer, and the chayer was fast 20 to a whele and therupon satte kynge Arthur in the rychest clothe of gold that myghte be made, and the kyng thoughte ther was vnder hym fer from hym an hydous depe blak water, and there-in were alle maner of serpentes and wormes and wylde bestes foule and horrable, and sodenly the kynge 25 thoughte the whele torned vp-soo-doune, and he felle amonoge the serpentys, & euery beest took hym by a lymme, and theane the kynge cryed as he lay in his bedde and slepte, 'helpe!' And thenne knyghtes, squyers, and yomen awaked the kynge, and theane he was soo amased that he wzyst not 30

where he was, & thenne he felle on slomberynge ageyn, not slepyng nor thorouly wakynge So the kynge semed veryly, that there came syr Gawayne vnto hym with a nombre of fayre ladyes with hym.

35 And whan kynge Aithur sawe hym, thenne he sayd, ‘ welcome, my systers sone, I wende thou haddest ben dede, and now I see the on lyue, moche am I beholdynge vnto almyghty Jhesu. O fayre neuewe and my systers sone, what ben these ladyes that hydder be come with yow?’ ‘ Sir,’
 40 said sir Gawayne, ‘ alle these ben ladyes for whome I haue foughten whanne I was man lyuynge, and alle these aie tho, that I dyd batail for in ryghteous quarel, and god hath gyuen hem that grace at their grete prayer, by cause I dyd bataille for hem, that they shold brynge me hydder vnto
 45 yow; thus moche hath god gyuen me leue for to warne yow of youre dethe, for and ye fyghte as to morne with syre Mordred, as ye bothe haue assygned, doubt ye not, ye must be slayne, and the moost party of your peple on bothe parties; and for the grete grace and goodenes that almyghty
 50 Jhesu hath vnto yow, and for pyte of yow and many moo other good men there shalle be slayne, God hath sente me to yow of his specyal grace to gyue yow warnynge, that in no wyse ye do bataille as to morne, but that ye take a trea-tyce for a moneth day and profer yow largely, so as to moine
 55 to be putte in a delaye. For within a monethe shalle come syr launcelot with alle his noble knyghtes and rescowe yow worshipfully, and slee sir mordred and alle that euer wylle holde with hym.’ Thenne syr Gawayne and al the ladyes vaynuysshed. And anone the kyng called vpon hys knyghtes,
 60 squyres, and yemen, and charged them wyghtly to fetche his noble lordes and wyse bysshoppes vnto hym. And whan they were come, the kyng tolde hem his auysyon, what sir Gawayn had tolde hym, and warned hym that yf he faught

on the moine he shold be slain. Than the kyng comaunded
 syr Lucan de butlere And his broder syr Bedwere with two 65
 bysshoppes wthy hem, and charged theym, in ony wyse &
 they myght, take a taytysc for a monthe day wthy Syⁱ
 mordred ‘And spare not, proffic hym londes & goodes as
 moche as ye thynke best.’ So than they departed & came
 to syr Moidred, where he had a grymmc hoost of an hondred 70
 thousand men. And there they entreted syr Mordred longe
 tyme, and at the laste Syr mordred was agreyd for to haue
 Cornwayl and kente by Arthures dayes; After, alle Englond,
 after the dayes of kyng Arthur.

Capitulum IIII.

THAN were they condesended that Kyng Arthur and syr
 mordred shold mete betwyxte bothe theyr hoostes and euer-
 yche of them shold brynge fourtene personnes. And they came
 wthy thys word vnto Arthure. Than sayd he, ‘I am glad
 that thys is done’ And so he wente in to the felde. And 5
 whan Arthure shold departe, he warned al hys hoost that,
 and they see ony swerde drawen, ‘look ye come on fyersly,
 and slee that traytour syr Mordred; for I in noo wyse truste
 hym.’ In lyke wyse syr mordred warned his hoost that,
 ‘and ye see ony swerde drawen, look that ye come on 10
 fyersly & soo slee alle that euer before you stondeth; for in
 no wyse I wyl not truste for thys treatyse. For I knowe wel
 my fader wyl be auenged on me.’ And soo they mette as
 theyr poyntemente was & so they were agreyd & accorded
 thorouly. And wyn was fette and they dranke. Ryght soo 15
 came an adder oute of a lytel hethe busshe & hyt stonge
 a knyght on the foot, & whan the knyght felte hym stongen
 he looked doun and sawe the adder, & than he drewe his
 swerde to slee the adder, & thought of none other harme.

20 And whan the hoost on bothe partyes saw that swerde
 diawen, than they blewe beamous, trumpettes, and hornes,
 and shouted grymly. And so bothe hoostes diessyd hem
 to-gyders. And kyng Arthur took his hors and sayd, 'allas'
 thys vnhappy day,' & so rode to hys partie. And syr mor-
 25 dred in like wyse. And neuer was there seen a more dool-
 fulle bataylle in no crysten londe. For theire was but
 russhyng & rydyng, fewnyng and strykynge, & many a grymme
 worde was ther spoken eyder to other & many a dedely
 stroke. But euer kyng Arthur rode thorugh-oute the ba-
 30 taylle of syr Mordred many tymes, & dyd ful nobly as
 a noble Kyng shold, & at al tymes he faynted neuer, & syr
 Mordred that day put hym in deuoyr and in grete perylle.
 And thus they faughte alle the longe day, & neuer stynted
 35 tyl the noble knyghtes were layed to the colde erthe, & euer
 they faught styll tyl it was nere nyghte, & by that tyme was
 there an hondred thousand layed deed vpon the down.
 Thenne was Arthure wode-wrothe oute of mesure whan he
 40 sawe his peple so slain from hym. Thenne the kyng loked
 aboute hym, & thenne was he ware, of al hys hoost & of al
 his good knyghtes weie lefte no moo on lyue but two
 knyghtes, that one was Syr Lucan de butlere, & his broder
 Syr Bedwere. And they were ful sore wounded. 'Jhesu,
 mercy,' sayd the kyng, 'where are al my noble knyghtes
 becomen? Allas, that euer I shold see thys dolefull day,
 45 for now,' sayd Arthur, 'I am come to myn ende. But wolde
 to god that I wyste where were that traytour Syr mordred,
 that hath caused alle thys myschyef' Thenne was kyng
 arthure ware where syr Mordred lenyd vpon his swerde
 emonge a giete hepe of deed men. 'Now gyue me my spere,'
 50 sayd Arthur vnto Syr Lucan. 'For yonder I haue espyed
 the traytour that alle thys woo hath wrought' 'Syr, lete
 hym be,' sayd Syr Lucan, 'for he is vnhappy. And yf ye

passe thys vnhappy day ye shalle be ryght wel reuengyd
 vpon hym Good lord, remembre ye of your nyghtes dreme,
 & what the spryte of Syr Gauwayn tolde you this nyght, 55
 yet god of his grete goodnes hath preserued you hyderto.
 Therfore, for goddes sake, my lord, leue of by thys, for,
 blesseyd be¹ god, ye haue wonne the felde. For here we ben
 thre on lyue, and wyth syr Moidred is none on lyue And
 yf ye leue of now, thys wycked day of desteynye is paste' 60
 'Tyde me deth, betyde me lyf,' sayth the kyng, 'now I see
 hym yonder allone, he shal neuer escape myn handes. Foi at
 a better auaylle shall I neuer haue hym.' 'God spedē you wel,'
 sayd syr bedwere Thenne the kyng gate hys spere in bothe his
 handes & ranne toward syr Mordred, cryeng, 'traytour, now 65
 is thy deth-day come' And whan syr Mordred herde syr
 Arthur, he ranne vntyl hym wth his swerde drawen in his
 hande And there kyng Arthur smote syr mordred vnder
 the shelde wyth a foyne of his spere thorughoute the body
 more than a fadom And whan syr Mordred felte that he 70
 had hys dethes wounde, He thryst hym self wyth the myght
 that he had vp to the bur of kyng Arthurs spere And right
 so he smote his fader Arthur wyth his swerde holden in
 bothe his handes on the syde of the heed, that the swerde
 persyd the helmet and the brayne-panne, and ther-wyth-all 75
 syr Mordred fyl starke deed to the erthe. And the nobyl
 Arthur fyl in a swoune to the erthe, and there he swouned
 ofte tymes. And syr Lucan de butlere and syr Bedwere
 oftymes houe² hym vp. And soo waykely they ledde hym
 betwyxte them bothe to a lytel chapel, not ferre from the 80
 see-syde. And whan the kyng was there, he thought hym
 wel eased. Thenne herde they people crye in the felde.
 'Now goo thou, syr Lucan,' sayd the kyng, 'and do me to

¹ Printed 'by.'

² Printed 'heue'

wyte what bytokenes that noyse in the felde.' So syr Lucan
 85 departed, for he was greuously wounded in many places
 And so as he yede, he sawe and herkened by the mone-
 lyght how that pyllars and iobbers were comen in to the
 felde to pylle and to iobbe many a ful noble knyghte of
 brochys and bedys, of many a good rynge, & of many a
 90 ryche jewel, and who that were not deed al oute, there they
 slew theym for theyr harneys and theyr rychesse Whan
 syr Lucan vnderstode thys werke, he came to the kyng
 assone as he myght, and tolde hym al what he had herde
 & seen. 'Therfore, be my rede,' sayd syr Lucan, 'it is
 95 beste that we brynge you to somme towne' 'I wolde it
 were soo,' sayd the kyng. }

Capitulum V.

'BUT I may not stonde, myn hede werches soo A! Syr
 Launcelot,' sayd kyng Arthur, 'thys day haue I sore myst
 the. Alas that euer I was ayenst the, for now haue I my
 deth. Whei of syr Gauwayn me warned in my dreme'
 5 Than syr lucan took vp the kyng the one parte And Syr
 Bedwere the other parte, & in the lyfting the kyng sowned,
 and syr Lucan fyl in a sowne wyth the lyfte, that the parte of
 his guttes fyl oute of his bodye And therwyth the noble
 knyghtes herte braste. And whan the kyng awoke, he be-
 10 helde syr Lucan how he laye foomyng at the mowth, & parte
 of his guttes laye at his feet. 'Alas,' sayd the kyng, 'thys is
 to me a ful heuy syght, to see thys noble duke soo deye for
 my sake, for he wold haue holpen me, that had more nede
 of helpe than I Alas, he wold not complayne hym, hys
 15 herte was so sette to helpe me Now Jhesu haue mercy
 vpon hys soule!' than syr bedwere wepte for the deth of his
 brother. 'leue thys mornyng & wepyng,' sayd the kyng,

'for al this wyl not auaylle me, for wyte thou wel, and I myght lyue my self, the deth of syr Lucan wolde greue me euer more; but my tyme hyeth fast,' sayd the kyng. Therfore sayd Arthur vnto syr Bedwere, 'take thou Excalibur my good swerde, and goo with it to yonder water syde, and whan thou comest there, I charge the throwe my swerde in that water, & come ageyn and telle me what thou there seest' 'My lord,' said Bedwere, 'your commaundement shal be doon, & lyghtly brynge you worde ageyn' So syr Bedwere departed, & by the waye he behelde that noble swerde, that the pomel & the hafte was al of precyous stones, & thenne he sayd to hym self, 'yf I throwe this ryche swerde in the water, therof shal nevere come good, but harme & losse.' And thenne syr bedwere hydde excalybur vnder a tree. And so as sone as he myght, he came ageyn vnto the kyng, and sayd he had ben at the water and had thrownen the swerde in to the water. 'What sawe thou there?' sayd the kyng, 'syr,' he sayd, 'sawe no thynge but wawes and wyndes' 'That is vntrewly sayd of the,' sayd the kynge. 'Therfore goo thou lyghtelye ageyn and do my commaundemente, as thou arte to me leef & dere, spare not, but throwe it in' Than syr bedwere retorneid ageyn, & took the swerde in hys hande, and than hym thought synne and shame to throwe awaye that nobyl swerde, and so efte he hydde the swerde, and retorneid ageyn and tolde to the kyng that he had ben at the water and done his commaundement. 'What sawe thou there?' sayd the kyng. 'Syi,' he sayd, 'I sawe no thynge but the waters wappe and wawes wanne.' 'A! traytour vntrewe,' sayd kyng Aithur, 'now hast thou betrayed me twyse. Who wold haue wente that thou that hast been to me so leef and dere, and thou aite named a noble knyghte, and wold betraye me for the richesse of the swerde? But now goo ageyn lyghtly, for thy longe taryeng putteth me in

grete jeopardy of my lyf. For I haue taken colde, and but
yf thou do now as I byd the, yf euer I may see the I shal
slee the [wyth] myn owne handes, for thou woldest for my
ryche swerde see me dede' Thenne Syr Bedwere departed,
55 and wente to the swerde and lyghly took hit up, and wente
to the water syde and there he bounde the gyrdyl aboue the
hyltes, and thenne he threwe the swerde as farre in to the
water as he myght, & there cam an arme and an hande
aboue the water and mette it, & caught it and so shake it
60 thryse and braundysshed, and than vanysshed awaye the
hande wyth the swerde in the water So syr Bedwere came
ageyn to the kyng and tolde hym what he sawe 'Alas'
sayd the kyng, 'helpe me hens, for I drede me I haue taryed
ouer longe' Than syr Bedwere toke the kyng vpon his
65 backe and so wente wyth hym to that water syde, & whan
they were at the wate^r syde, euyn fast by the banke houed
a lytyl barge wyth many fayr ladyes in hit, & emonge hem
al was a quene, and al they had blacke hoodes, and al they
wepte and shryked whan they sawe Kyng Arthur

70 'Now put me in to the barge,' sayd the kyng, and so he
dyd softelye And there receyued hym thre quenes wyth
grete mornyng, and soo they sette hem doun, and in one of
their lappes kyng Arthur layed hys heed, and than that
quene sayd, 'a dere broder! why haue ye taryed so longe
75 from me Alas, this wounde on your heed hath caught ouer-
moche colde.' And soo than they rowed from the londe,
and syr bedwere behelde all tho ladyes goo from hym. Than
syr bedwere cryed, 'a! my lord Arthur, what shal become of
me now ye goo from me And leue me here allone emonge
80 myn enemyes?' 'Comfort thy self,' sayd the kyng, 'and
doo as wel as thou mayst, for in me is no truste for to
truste in For I wyl in to the vale of auylyon, to hele me
of my greuous wounde And yf thou here neuer more of

me, praye for my soule,' but euer the quenes and ladyes wepte and shryched that hit was pyte to here And assone as syr Bedwere had loste the syght of the baarge, he wepte and waylled and so took the foreste, and so he wente al that nyght, and in the mornyng he was ware, betwixte two holtes hore, of a chapel and an ermytage

Capitulum VI.

THAN was syr Bedware glad, and thyder he wente, & whan he came in to the chapel, he sawe where laye an heremyte grouelyng on al fouie, there fast by a tombe was newe grauen Whan the Eremyte sawe syr Bedwere, he knewe hym wel, for he was but lytel tofore bysshop of caunter- burye, that syr Mordred flamed 'Syi,' sayd Syr Bedwere, 'what man is there enterd, that ye praye so fast foie?' 'Fayr sone,' sayd the heremyte, 'I wote not verayly, but by demyng But thys nyght at mydnyght here came a nombre of ladyes, and broughte hyder a deed cors, and prayed me to berye hym, and here they offeryd an hondred tapers and they gaf me an hondred besauntes.' 'Alas,' sayd syr bedwere, 'that was my lord kyng Arthur, that here lyeth buryed in thys chapel' Than syr bedwere swouned, and whan he awoke, he played the heremyte he myght abyde wyth hym styll there, to lyue wyth fastyng and prayers. 'For from hens wyl I neuer goo,' sayd syr bedwere, 'by my wylle, but al the dayes of my lyf here to praye for my lord Arthur.' 'Ye are welcome to me,' sayd the heremyte, 'for I knowe you better than ye wene that I doo. Ye are the bolde bed- were, and the ful noble duke Syr Lucan de butlere was your broder.' Thenne syr Bedwere tolde the heremyte alle as ye haue herde tofore. so thore bode syr bedwere with the hei- myte that was tofore bysshop of Caunterburye, and there syr

25 bedwere put vpon hym poure clothes, and seruyd the hermyte ful lowly in fastyng and in prayers

Thus of Arthur I finde neuer more wryton in bookeſ that ben auctoryſed nor more of the veray certente of his deth herde I neuer redde, but thus was he ledde awewe in a shyppe
 30 wherin were thre quenes , that one was kyng Arthurs syſter, quene Morgan le fay, the other was the quene of North galys, the thyrd was the quene of the waste londes Also there was Nynyue, the chyef lady of the lake, that had wedded Pelleas the good knyght, and this lady had doon
 35 moche for kyng Arthur , for ſhe wold neuer ſuffre ſyſi Pelleas to be in noo place where he ſhould be in daunger of his lyf, & ſo he lyued to the vttermest of his dayes wyth hyr in grete reſte. More of the deth of kyng Arthur coude I neuer fynde, but that ladyes brought hym to his buryellys, & ſuche one
 40 was buried there that the hermyte bare wytnesse that ſomtyme was byſhop of caunterburye, but yet the heremyte knewe not in certayn that he was verayly the body of kyng Arthur , for thys tale ſyr Bedwer, knyght of the table rounde, made it to be wryton

Capitulum VII

YET ſomme men ſay in many partyes of Englond that kyng Arthur is not dead But had, by the wylle of our lord Jhesu, in to another place, and men ſay that he ſhal come ageyn & he ſhal wynne the holy crosse¹ I wyl not ſay it
 5 ſhal be ſo, but rather I wyl ſay here in thys world he chaunged his lyf; but many men ſay that there is wryton vpon his tombe thiſ vers. *Hic iacet Arthurus, Rex quondam, Rex que futurus.*

Thus leue I here ſyr Bedwere with the hermyte, that

• 1 Printed ‘crophe’ in Southeſey’s edition.

dwellyd that tyme in a chapel besyde glastynburye, & there 10
was his ermytage, & so they lyuyd in theyr prayers & fast-
ynges & grete abstynence, and whan quene Gueneuer vnder-
stood that kyng Arthur was slayn, & al the noble knyȝtes,
syr Mordred & al the remenaunte, Than the quene stale
aweye & v ladyes wyth hyr, and soo she wente to almes- 15
burye, & there she let make hir self a Nonne, & ware whyte
clothes & blacke, & grete penaunce she toke as euer dyd
synful lady in thys londe, & neuer creature coude make hyr
mery, but lyued in fastyng, prayers, and almes dedes, that al
maner of peple meruaylled how vertuously she was chaunged 20
Now leue we quene Gueneuer in Almesburye, a nonne in
whyte clothes & blacke, and there she was abbesse and rular
as reason wolde, and torne we from hyr, and speke we of
Syr Launcelot du lake.



IX.

WILLIAM CAXTON.

A.D. 1471.

A COLLECTION of Specimens like the present, would be incomplete without a genuine extract from a book printed by William Caxton. He was born in the Weald of Kent about 1422, and died in 1491 or 1492. He is chiefly celebrated for introducing printing into England in 1477, but he was also an author, and an indefatigable translator, there being upwards of twenty-two folio volumes among those printed by him, which he himself translated from French, Dutch, or Latin originals. The first book he printed (and the first ever printed in the English language) was his translation of a work entitled ‘Le Recueil des Histoires de Troye, compose par Raoule le Feure [Fevre], chapellen de Monseigneur le duc Philippe de Bourgoigne, en l'an de grace mil cccclxiii’ [1464]. This was a compilation from various romances on the subject of the Trojan war, made somewhat after the fashion of Sir Thomas Malory’s ‘Morte Darthur’; the chief foundation being the Latin romance of Guido de Colonna. Caxton made the translation of the first two parts in 1468 and 1471, and that of the third part shortly afterwards. The whole ‘Recuyell’ must have been printed before 1477, probably at Bruges. The extract (from a copy in the Cambridge University Library) is taken from near the end of the volume, and narrates the actual taking of Troy and the death of Priam. It may be compared with Surrey’s translation of Virgil’s second Æneid, printed below I give the punctuation of the original, that the reader may see exactly what it is like.

[From the 'Recuyell of the Historyes of Troye']

How the trayttre Anthenor bought of the preest the palladyum / and gaf hyt to Vlices and of the horse of brasse that was by the grekes brought to the temple of Pallas beyng full of men of armes / And how the cyte of Troye was taken and brente And the kynge pryanct slayn &c.

Whan Dyomedes and vlices were retorneid in to their oost. Athenor wente hym vnto the kynge pryanct and said to hym that he shold assemble all his folk to cunceytl. And whan they were alle comen Athenor sayd to hem that for to come to þe peas of the grekes they muste nedes paye twenty 5 thousand marc of gold and of good poys / and as moche of syluer / And also an hondred thousand quarters of whete And this muste be maad iedy with in certayn terme And than whan they haue this / they shal sette sewrte to holde the peas wþt out ony frawde or malengyne. There it was 10 ordeyned how this some shold be leueyed and whylis they were besy ther abowtes. Athenor wente to the preest þat kepte the palladyum / the whiche preest had to name Thoant / and bare to hym a grete quantite of gold. And there were they two at councill Athenor sayd to hym that 15 he shold take this some of gold. wherof he shold be ryche all hys lyf / and that he shold gyue to hym the palladyum / and that noman shold knowe therof / ffor I haue. sayd he. grete fere and as moche drede as thou. that ony man shold knowe therof. And I shal sende hit to vlices / and he 20 shal bere the blame vpon hym. and euery man shal saye that vlices shal haue stolen hyt / and we shal be quyte therof bothe two &c.

Thoant the preest resisted longe to the wordes of Anthe-
 25 nor / but in the ende for couetyse of the grete some of gold
 that anthenor gaf to hym He consentyd that he shold take
 the palladyum and bere hyt away Than Anthenor toke hyt
 anone and sente hyt vnto vlices / the same nyght / And
 after the voys ranne amouge the peple that vlices by his
 30 subtilite had taken and born awaye the palladyum out of troye
 O what trayson was thys of a preest / that louyd better for
 covetyse to betraye his cyte / than to leue the gold that was
 gyuen hym Ceites hyt is a foule vyce in a preest the synne
 of couetyse / But fewe haue ben to fore thys tyme / and
 35 fewe ben yet but yf they ben attaynte therwyth / wherof hyt
 is grete pyte / syn hyt is so that auaryce is moder of all
 vyses / Whilis that the troians gadryd to gyder their gold
 and syluer and put hyt in the temple of mynerva to kepe
 vnto the tyme that hyt was alle assemblid. Hit playsid them
 40 to offre & make sacrefyse to theyr god Appolyn / And whan
 they hadd slain many bestes for their sacrefyce and had put
 them vpon the Awter / And hadd sette fyre on them for to
 brenne them / Hit happend that ther cam there two mer-
 uayllis / the fyrste was that the fyre wold not alyghte ne
 45 brenne / for they began to make the fyre more than ten
 tymes / And alway hyt quenchid and myght neuer brenne
 the sacrefyce. The seconde myracle or meruaylle was whan
 they had appoynted the entraylles of the bestes for theyr
 sacrefyce / A grete Eyle descended fro the ayer crynyng
 50 gretly and toke wyth his feet the said entraylles and bare
 hem in to the shypes of the grekes.

Of these two thinges were the troians sore abasshid &
 esmayed / And said that the goddes were wroth wyth hem.
 And than they demanded of cassandra / what these thinges
 55 signefied / and she sayd to them / that the god appolyn was
 wroth with hem for theffusion of the blood of Achylles that

was shedde wherwith his temple was defowld & violid / this
 is þe firste / & ye muste go fecche fyre at the sepulture of
 achilles And lighte your sacrefyce ther with / and than hit
 shal quenche no more / And they dide so / and the sacre- 60
 fyce brente clearer / And for the second myracle she sayd to
 hem that for certayn the trayson was maad of the cyte wyth
 the grekes Whan the grekes herde speke of these myracles.
 they demaunderd of Calcas what hyt signefyed. And he sayd
 to hem that the tradicion of the cyte shold come shoitly. 65
 Amonge these thynges Calcas and Crisis the preest coun-
 cellyd the grekes / that they shold make a grete hors of
 brasse. And that muste be as grete as myght holde with in
 hit a thousand knyghtes armed And they sayd to them
 that hyt was the playsir of the goddes This hors made 70
 a passyng wyse mayster as Apius was Whos name was
 synon / and he maad hyt so subtylly that wyth oute forth no
 man coude parceyue ne see entree¹ ne yssue But wythin
 hyt apperyd to them that were closid ther in for to yssue
 whan they wold &c.

75

Whan the hors was full maad. and the thousand knyghtes
 therein by the counseyll of Crysis / they prayed the kynge
 pryant that he wold suffre thys hors entre in to the cyte · and
 that hit myght be sette in the temple of Pallas / for as moche
 as they sayd that they had maad hyt in the honour² of Pallas 80
 for a vowe that they had maad for restytucion of the Palla-
 dyum that they hadd doon be taken oute of the same
 temple &c

Amonge these thynges the prynces that were yet in troye /
 Whan they sawe that the kynge had so fowle and shame- 85
 fully trayted with the grekes they wente oute of troye and
 toke theyr men with them And the kyng philemenus ladde
 no moo with hym but two honderd and fyfty men and sixty

¹ Caxton prints ‘eutree.’² Printed ‘hanour.’

maydens of amazone that were leste of a thousand that cam
 90 wyth the quene panhasile And caryed the bodye of her with
 hem And rood so moche that they cam vnto theyi contre.
 Than cam the day that the grekes shold swere the peas
 faynedly vpon the playn felde vpon the sayntuaryes The
 kynge pryant yssued out of the cyte and his peple And
 95 sware there eche partye to holde the peas fermly fro than
 forthon / And dyomedes swore fyrste for the grekes / after
 whan they had broken the peas that they had treatid with
 Anthenor of that thýng that they made after / And therfore
 they mayntene that they were not forsworne by that colour /
 100 And therfore me sayth in a pioverbe / he that swerith by
 cawtele or malicyously / he by malice forswenith hym self /
 After diomedes sware in lyke wyse all the kynges and prynces
 of grece. And than the kynge pryant and the troians swore
 105 in good fayth as they that knewe no thynge of the grete
 trayson And after theyr othes thus maad / The kynge pryant
 delyueryd helayne to menelaus her husbond / and prayd
 hym and other kynges and prynces of grece that they wold
 païdouze helayne wyth oute suffryng to be doon to her ony
 Inurye or hurte / And they promysid hym faynedly that
 110 they wold do to hei no wronge.

Than prayd the grekes that they myghte sette the hors
 of brasse wyth in the temple of pallas / ffor the restytucion
 of [the] palladyum / to thende that the goddesse Pallas
 myght be to them aggreable In their retourne. And as the
 115 kynge pryant answerd not thereto Eneas and Anthenor sayd
 to hym that hit shold be well doon / And that hit shold be
 honour to the cyte / how be hyt the kynge pryant accorded
 hyt wyth euyll wyll / Than the grckes receyuyd the gold
 and siluer & the whete / that was promysid to them. And
 120 sente hyt and putte hit in to their shyppis / After these
 thynge they wente all in maner of procession and in deuo-

cyon wyth theyr prestis And began with strength of cordes
 to drawe the horse of biasse vnto tofore the gate of the cyte /
 And for as moche as by the gate hyt myght not entre in to
 the cyte / hit was so grete / thersoie they brake the walle of 125
 the cyte in lengthe and heyght in suche wyse as hyt entryd
 with in the town And the troians receyuyd hyt wyth grete
 Ioye But the custome of fortune is suche that grete ioye
 endeth in tristes¹ and in sorowe: The troians maad Ioye of
 this hors / wherin was closid theyr deth. and knewe no- 130
 thynge of hyt In this hors was a subtil man named synon
 that bare the keyes of the horse for to opene hyt Whan
 the troians were aslepe and restyd hem in the nyght. And
 assone as they yssued out of the horse / they gaf a token of
 fyre to them that were in the feldes to the ende that they 135
 shold come in to the cyte for to putte hyt alle to de-
 struccion.

The same day the grekes fayneden to goo vnto Thenadon .
 And sayd that they wolde resscyve Helayne and sette her in
 saefte / be cause that the peple shold not renne vpon her for 140
 the grete evyllys and hurtes that were fallen for her. And
 thus they departyd from the portc of troyes wyth her saylles
 drawen vp / and cam to fore the sonne goyng doun to
 thenedon Than had the troians grete Ioye whan they sawe
 the grekes departe / And they sowped that euenyng wyth 145
 grete gladnes / And the grekes as sone as they were come
 to thenedon / they armed them in the euenyng / and wente
 hem stilly and pruely toward troye / whan the troians had
 well sowped they wente to bedde for to slepe / than synon
 opend the hors and wente oute and lyghte his fyre and 150
 shewyd hit to them that were with oute / And anone with
 oute delaye / they that were in a wayte entryd in to the cyte
 by the gate that was broken for to brynge in the hors of

¹ Caxton prints ‘tristres.’

brasse And the thousand knyghtes yssued out / and where
 155 they fonde þe troians they slewe hem in their howsis / where
 they slepte as they that thought on no thinge

Thus entrid the grekes in to the cyte And slewe men and
 women and chyldren wyth oute sparyng of ony and toke all
 160 that they fonde in their howses / And slewe so many that er
 hyt was daye they had slain moo than twenty thousand /
 they pylled and robbed the temples / the crye aroose moche
 horryble of them that they slewe / Whan the kynge pryant
 herde the crye / he knewe anone that eneas and anthenor
 had betrayed hym he aroose anone hastily and wente hym
 165 in to hys temple of Appolyn that was wythin hys palays / as
 he that had no more esperance ne hope of hys lyf / And
 knelid to fore the hyghe awter. Cassandra fledde on that
 other syde as one that had ben oute of her witte in to the
 temple of mynerue / wepyng and demenyng grete sorowe.
 170 And the other noble women abood styl in the palays in
 wepynges and in teeris.

Whan hyt cam on the morn the grekes by the conduyte
 of Eneas and of Anthenor that were open traytours vnto
 theyr Cyte and also to theyr kynge and lord. cam and
 175 entrid in to the palays of lyon where they fonde no deffence
 and put to deth all them that they fonde Than pyrrus
 entryd in to the temple of Appolyne and fonde there the
 kynge pryant abidyng his deth / Than he ran vpon hym
 with a nakyd swerd seeyng Eneas and Anthenor that guyded
 180 hym He slewe there the kynge pryant tofore the hyghe
 awter / whiche was all bebledd of his blood. The quene
 hecuba and polixene fledde and wiste never whyder to goo /
 and happend that she mette with Eneas And than sayd
 hecuba to hym in a grete fureur Ha A felon trayttre / fro
 185 whens is comen to the so grete cruelte / that thou hast
 brought with the / them that haue slain the kynge pryant /

that hath doon to the so moche good and hath sette the magnyfycence . and also hast betrayed the contre where thou were born / and the Cyte that thou oughtest to kepe At the lest late hit suffise the And refrayne the now of thy corage .¹⁹⁰ and haue pyte of thys vnhappy polixene / to thende that amonge so many euyllis as thou haste done thou mayst haue grace to haue doon one good dede as for to sauе her fro deth er the grekes slee her / Eneas meuyd with pyte resseyuyd polixene in hys garde and putte hei in a secrete ¹⁹⁵ place

X.

THE NUT-BROWN MAID

ABOUT A.D. 1500

THIS ballad is justly styled by Mr. Hales (Bishop Percy's Folio MS., vol. iii. p. 174) 'one of the most exquisite pieces of late mediæval poetry.' There is a late copy of it in the book just quoted; and another copy, from the Balliol MS. 354, is also there printed. But the oldest copy extant (here reprinted) is to be found in 'Arnold's Chronicle,' first printed at Antwerp about 1502, and reprinted by Douce in 1811. It must have been written some years earlier. From the tone of the last stanza, Bishop Percy conjectured that it was written by a woman. The fourth stanza is still more suggestive on this point. Prior's poem, entitled 'Edwin and Emma,' is imitated from 'The Nut-Brown Maid,' and is inferior to it. Warton has some excellent remarks upon it, and compares a part of it with Prior's poem in his 'History of English Poetry,' sect. xliv., vol. iii. p. 124, ed. 1840. He remarks.—'What degree of credit this poem maintained among our earlier ancestors, I cannot determine. I suspect the sentiment was too refined for the general taste. Yet it is enumerated among the popular tales and ballads by Lanham, in his narrative of Queen Elizabeth's entertainment at Kenilworth Castle in 1575.' See also Mr. Hales' remarks in his 'Percy Folio MS.,' vol. ii. pp. xxvii and 334. A modernized version of a considerable part of it is in 'Chambers' Cyclopædia of English Literature,' vol. i. p. 57. The reader must observe that, after a short introduction by the author, it takes the form of a dialogue between two lovers, in alternate stanzas; the knight speaks at the end of stanza 3, and in stanzas 5, 7, &c., and the lady at the end of stanza 4, and in stanzas 6, 8, &c.

[*Poem of 'The Nut-Brown Maid.'*]

1.

BE it right or wrong, these men among, on women do com-
plaine,
Affermyng this, how that it is a labour spent in vaine
To loue them wele; for neuer a dele they loue a man
agayne;
For lete a man do what he can, ther fauour¹ to attayne,
Yet yf a newe to them pursue, ther furst trew louer than 5
Laboureth for nought, and from her thought[*t*] he is a ban-
nished man.

2.

I say not nay, but that all day it is bothe writ and sayde
That womans fayth, is as who saythe, all vtterly decayed;
But neuertheles, right good witnes *in* this case might be
layde
That they loue trewe, & contynew; recorde *the* Nutbr[o]wne
maide, 10
Whiche from her loue, whan, her to proue, he cam to make
his mone,
Wolde not departe, for in her herte she louyd but hym
allone.

3.

Than betwene vs lete vs discusse, what was all the maner
Be-twene them too; we wyl also telle all the² peyne in-fere
That she was in; now I begynne, soo that ye me answer. 15

¹ Printed 'fouour' in the first edition.

² Printed 'they' in the first edition; the Balliol MS. has 'the.'

Wherfore alle¹ ye, that present be, I pray you geue an
eale.—

I am the knyght, I cum be nyght, as secret as I can,
Sayng,—‘ alas, thus stondyth the case², I am a bannisshhed
man.’

4.

And I, your wylle for to fulfylle, in this wyl not refuse,
Trusting to shewe, in wordis fewe, *that* men haue an ille
vse

20

To ther owne shame, wymen to blame, & causeles them
accuse;

Therfore to you, I answeare now, alle wymen to excuse.—
‘ Myn owne hert dere, *with* you what chiere? I prey you telle
anoon,

For in my mynde, of all mankynde, I loue but you allon.’

5.

‘ It stondith so, a dede is do, wherfore moche harme shal
growe,

25

My desteny is for to dey a shameful dethe, I trowe,
Or ellis to flee; the ton must bee, none other wey I knowe
But to withdrawe, as an outlaw, and take me to my bowe;
Wherfore adew, my owne hert trewe, none other red[e]
I can,

For I muste to the grene wode goo, alone, a bannysshed
man.’

30

6.

* ‘ O Lorde, what is this worldis blisse, that chaungeth as *the*
mone?

¹ ‘alle’ supplied from Balliol MS

² ‘cause’ in Arnold, but ‘case’ in Percy MS.

My somers day, *in* lusty may, is derked before the none,
 I here you saye 'farwel', nay, nay, we departe not so
 sone,
 Why say ye so, wheder wyl ye goo, alas¹ what haue ye
 done?
 Alle my welfare to sorow and care shulde chaunge, yf ye
 were gon, 35
 For in my mynde, of all mankynde, I loue but you alone.'

7.

'I can beleue, it shal you greue, and somewhat¹ you dis-
 trayne;
 But aftyrwarde, your paynes harde *within* a day or tweyne
 Shal sone a-slake, and ye shal take confort to you agayne.
 Why shuld ye nought? for to take² thought your labur were
 in vayne, 40
 And thus I do, & pray you, loo! as hertely as I can;
 For I muste too *the* grene wode goo, alone, a banysshed
 man.'

8.

'Now syth that ye haue shewed to me *the* secret of your
 mynde,
 I shalbe playne to you agayne, lyke as ye shal me fynde,
 Syth it is so, that ye wyll goo, I wol not leue behynde, 45
 Shal never³ be sayd, the Nutbrowne mayd was to her loue
 vnkind;
 Make you redy, for soo am I, all-though it were anoon,
 For in my mynde, of all mankynde, I loue but you alone.'

¹ 'shomewhat' in Arnold. ² 'make' in Arnold; 'take' in Ball. MS.

³ Arnold 'neyer'

9.

' Yet I you rede to¹ take good hede, what² men wyl thinke
& sey ,

Of yonge and olde it shalbe tolde, that ye be gone away, 50
Your wanton wylle for to fulfylle, In grene wood you to
play,

And that ye myght from your delyte noo lenger make delay
Rather than ye shuld thus for me be called an ylle woman,
Yet wolde I to the grene wodde goo, alone, a banyshed
man.'

10

' Though it be songe of olde and yonge, that I shuld be to
blame, 55

Theirs be the charge, *that speke so large in hurting of my
name;*

For I wyl proue that feythal loue, it is deuoyd of shame,
In your distresse and heuynesse, to parte wyth you the
same;

And sure all thoo, that doo not so, trewe louers ar they
noon,

But in my mynde, of all mankynde, I loue but you alone' 60

11.

' I councel yow, remembre how it is noo maydens lawe
Nothing to dowte³, but to renne out to wod *with* an out-
lawe .

Foi ye must there In your hande bere, a bowe redy to⁴
drawe,

¹ 'to' supplied from Balhol MS ² 'whan' Arnold, 'what' Ball MS

³ 'dowte' Ball MS , 'dought' Arnold

⁴ 'redy to' in Balhol MS , Arnold has 'to lere and '

And as a theef thus must ye lyue¹, euer in drede and awe,
 By whiche to yow gret harme myght grow, yet had I leuer
 than

65

That I had too'the grene wod goo, Alone, a banysshed man'

12.

'I thinke not nay, but as ye saye, it is noo maydens lore ;
 But loue may make me, for your sake, as ye haue said
 before,
 To com on fote, to hunte and shote to get vs mete and
 store ,
 For soo that I your company may haue, I aske noo more , 70
 From whiche to parte, it makith myn herte as colde as ony
 ston ,
 For in mynde, of all mankynde, I loue but you alone '

13

'For an outlawe this is the lawe, that men hym take &
 binde
 Wythout pytee, hanged to bee, and wauer with the wynde.
 Yf I had neede, as god for-bede, what rescous coude ye
 finde ? 75
 For sothe I trowe, you and your bowe shul diawe for fere
 behynde ;
 And noo merueyle, for lytel auayle were in your councel
 than ;
 Wherfore I too the woode wyl goo, alone, a banysshed man.'

14.

'Ful wel knowe ye, that wymen bee ful febyl for to fyght²,
 Noo womanhed is it in deede, to bee bolde as a knight ; 80

¹ Arnold 'lyeue.'

² Arnold 'fyght.'

Yet in suche fere yf that ye were, amonge enemys day and
nyght,
I wolde wythstonde, with bowe in hande, to greue them as I
myght,
And you to sauе, as wymen haue, from deth [men] many
one;
For in my mynde, of all man-kynde, I loue but you alone '

15.

16

'Syth I haue here ben partynere with you of Ioy & blysse,
I muste also parte of your woo endure, as reason is;
Yet am I sure of oo plesure, and shortly it is this,
That where ye bee, me semeth, perde, I coude not fare
a-mysse;
Wythout more speche, I you beseche, that we were soon
a-gone,
For in my mynde, of all mankynde, I loue but you alone.' 95

¹ 'above' Ball MS., 'a-bowe' Arnold

17.

' Yef ye goo thidyr¹, ye must consider, whan ye haue lust to
 dyne,
 Ther shal no mete be for² to gete, nor drinke, bere, ale, ne
 win[e],
 Ne shetis clene to lye betwene, made of thred and twyne;
 Noon other house but leuys and bowes, to keuer your hed
 & myn : 100
 Loo ! myn herte swete, this ylle dyet shuld make you pale
 & wan,
 Wherfore I to the wood wyl goo, alone, a banysshid man.'

18.

' Amonge the wylde dere suche an archier as men say *that*
 ye bee
 Ne may not fayle of good vitayle, where is so grete plente ;
 And watur cleere, of the ryuere, shalbe ful swete to me, 105
 Wyth whiche in hele I shal right wele endure, as ye shal see,
 And er we goo, a³ bed or twoo I can prouide a-noon,
 For in my mynde, of all mankynde, I loue but you alone '

19.

' Loo yet, before, ye must doo more, yf ye wyl goo *with* me,
 As cutte your here vp by your ere, your kirtel by *the*
 knee, 110
 Wyth bowe in hande, for to *withestonde* your enmys, yf
 nede be :
 And this same nyght, before day-lyght, to wood-ward wyl
 I flee ;

¹ 'thyder' Ball. MS ; 'thedyr' Arnold.

² So in Ball. MS , Arnold has 'before'

³ 'a' supplied from MS.

And if¹ ye wyl all this fulfylle, doo it shortly as ye can,
Ellis wil I to the grene wode goo, alone, a banysshid man'

20

'I shal as now do more for you *than*² longeth to woman-hede³,
To short my here, a bowe to bere, to shote in tyme of
nede.
O my swete moder, before all other for you haue I most
dredre;
But now a-diew, I must ensue wher fortune doth⁴ me leede
All this make ye; now lete vs flee, the day cumeth⁵ fast
vpon,
For in my mynde, of all mankynde, I loue but you alone'¹²⁰

21.

'Nay, nay, not soo, ye shal not goo, & I shal telle you
why;
Your appetyte is to be lyght of loue, I wele aspie;
For right as ye haue sayd to me, in lyke wyse hardely
Ye wolde answeare, who-so-euer it were, in way of company
It is sayd of olde, "sone hote, sone colde," and so is a
woman;
Wherfore I too the wood wyl goo, alone, a banysshid man.'¹²⁵

22.

'Yef ye take hede, yet is noo nede such wordis to say bee
me,
For ofte ye preyd, and longe assayed, or I you louid, *perdee*;

¹ 'if' supplied from the copy in Percy's Folio MS

² MS. 'than', Arnold 'that.' ³ So in MS.; Arnold 'womanhod.'

⁴ So in MS.; Arnold 'dnth.' ⁵ MS. 'commeth'; Arnold 'cum.'

And though that I, of auncestry, a barons daughter bee,
 Yet haue you proued how I you loued, a squyer of lowe
 degree, 130

And euer shal, what so befalle, to dey therfore a-noon ,
 For in my mynde, of al mankynde, I loue but you alone '

23.

' A barons childe to be begyled, it were a curssed dede ;
 To be felow ~~with~~ an out-lawe, almyghty god for-bede !
 Yet bettyr were the pore ¹ squyer alone to forest yede, 135
 Than ye shal saye, another day, that be my ² wyked dede
 Ye were betrayed , wherfore, good maide, the best red[e]
 that ³ I can ,
 Is, that I too the grene wode goo, alone, a banysshed man.'

24

' Whatso-euer be-falle, I neuer shal of this thing you vpbraid,
 But yf ye goo and leue me soo, than haue ye me be-
 traied ; 140
 Remembre you wele how that ye dele, for yf ye, as ye ⁴
 sayde,
 Be so vnkynde, to leue behynde your loue, the notbrownne
 maide,
 Trust me truly that I shal ⁵ dey, sone after ye be gone,
 For in my mynde, of all man-kynde, I loue but you alone '

25.

' Yef that ye went, ye shulde repent, for in the forest now 145
 I haue purveid me of a maide, whom I loue more than you.
 Another fayrer than euer ye were, I dare it wel auowe,

¹ So in Ball. and Percy MSS ; Arnold has 'power'

² 'my' supplied from Balliol MS. ³ MS. 'that'; Arnold 'the'

⁴ MS. 'ye'; Arnold 'the.'

⁵ 'shal' supplied from Ball. MS.

And of you bothe, eche shuld be wrothe with other, as I
trowe :

It were myn ease to lyue in pease ; so wyl I, yf I can ,
Wherfore I to the wode wyl goo, alone, a banysshid man.' 150

26.

' Though in the wood I vndirstode ye had a paramour,
All this may nought remeue my thought, but *that* I wil be
your ;

And she shal fynde me softe and kynde, and curteis euery
our,

Glad to fulfylle all that she wylle commaunde me, to my
power ;

For had ye, loo ! an hondred moo, yet wolde I be that
one ; 155

For in my mynde, of all mankynde, I loue but you alone '

27.

' Myn owne dere loue, I see the proue that ye be kynde and
trewe ,

Of mayde and wyf, in al my lyf, the best *that* euer I knewe
Be mery and glad, be no more sad, the case is chaunged
newe ;

For it were ruthe, that for your trouth you shuld haue cause
to rewe. 160

Be not dismayed ; what-soeuer I sayd to you, whan I began,
I wyl not too the grene wod goo, I am noo banysshid man.'

28.

' Theis tidingis be more glad to me, than to be made a
quene,

Yf I were sure they shuld endure ; but it is often seen,

When men wyl breke promyse, they speke the wordis on
the splene 165
Ye shape some wyle, me to begyle, and stèle fro me, I
wene;
Then were the case wurs than it was, & I more woo
begone;
For in my mynde, of al mankynde, I loue but you alone'

29.

' Ye shal not nede further to drede, I wyl not disparage
You, god defende, sith ye¹ descende of so grete a lynage: 170
Now vnderstonde, to Westmorelonde², whiche is my hery-
tage,
I wyl you bringe, and wyth a ryng, be wey of maryage
I wyl you take, and lady make, as shortly as I can;
Thus haue ye wone an erles son, and not a banysshyd man'—

30.

Here may ye see that wymen be in loue meke, kinde, &
stable, 175
Late neuer man repreue them than, or calle them vanable;
But rather prey god that we may to them be confortable,
Which somtyme prouyth suche as he³ loueth, yf they be
charitable
Foi sith men wolde that wymen sholde be meke to them
echeon,
Moche more ought they to god obey, and serue but hym
alone. + 180

¹ 'ye' in MS, 'you' in Arnold, see note

² 'Westmorelond' in MS; 'westmerlande' in Arnold.

³ 'he' supplied from the MS.

XI.

WILLIAM DUNBAR.

A D 1503.

WILLIAM DUNBAR was born about 1465, and educated at the University of St Andrews. He entered the Franciscan order of Grey Friars, and travelled in the garb of the order in Scotland, England, and France. In 1500 he received a pension from the king, James IV. of Scotland. He is known to have survived the year 1517, and must have died about 1520, or later. His chief poems are ‘The Golden Terge’ (Targe, or Shield), ‘The Thistle and the Rose,’ and the ‘Dance of the Seven Deadly Sins,’ the last of which may be found in Chambers’ ‘Encyclopædia of English Literature,’ vol. 1. p. 51. All three of these poems are analysed by Warton, who remarks that ‘The Thistle and the Rose was occasioned by the marriage of James the Fourth, king of Scotland, with Margaret Tudor, eldest daughter of Henry the Seventh, king of England, an event in which the whole future political state of both nations was vitally interested, and which ultimately produced the union of the two crowns and kingdoms. It was finished on the ninth day of May in the year 1503¹, nearly three months before the arrival of the queen in Scotland.’ The only complete edition of Dunbar’s works is that entitled, ‘The Poems of William Dunbar, now first collected, with Notes, and a Memoir of his Life, by David Laing;’ 2 vols. 8vo., Edinburgh, 1834. ‘The Thistle and the Rose’ is found in the Bannatyne MS. in the Advocate’s Library at Edinburgh, from which it is here printed. I subjoin also, from Mr. Laing’s edition, a short poem, which ‘conveys nearly all the information we possess regarding the earlier period’ of Dunbar’s life.

¹ See the last line of the Poem.

[(A) *The Thrissill and the Rois*]

- 1 Quhen merch wes *with* variand windis past,
And appryll had, *with* hir siluer schouris,
Tane leif at nature *with* ane orient blast,
And lusty may, that muddir is of flouris,
Had maid the birdis to begyn thair houris,
Amang the tendir odours reid and quhyt,
Quhois armony to heir it wes delyt.
- 2 In bed at morrow, sleiping as I lay,
Methocht aurora, *with* hir cristall ene,
In at *the* window lukit by *the* day,
And halsit me, *with* visage paill and grene,
On quhois hand a lark sang fro the splene,
'Awalk, luvaris, out of *your* slomering,
Se how the lusty morrow dois vp-spring!'
- 3 Me thocht, fresche may befoir my bed vp-stude,
In weid depaynt of mony diverss hew,
Sobr, benyng, and full of mansuetude,
In brycht atteir of flouris forgit new,
Hevnly of color, quhyt, reid, broun, and blew,
Balmit in dew, and gilt *with* phebus bemys;
Quhill all *the* houss illumynyt of hir lemys.
- 4 'Slugurd,' scho said, 'awalk annone for schame,
And in my honour sum thing thow go wryt;
The lark hes done *the* merry day proclaime,
To raiss vp luvaris *with* confort and delyt;
ȝit nocht incressis thy curage to indyt,
Quhois hairet sum tyme hes glaid and blisfull bene,
Sangis to mak undir the leuis grene.'

- 5 'Quhairto,' quod I, 'sall I upryss at morrow,
 For in this may few birdis herd I sing,
 Thai haif moii causs to weip and planc thair sorrow,
 Thy air it is nocht holsum nor benyng;
 Lord Eolus dois in thy sessone ring:
 So busteous ar the blastis of his horne,
 Amang thy bewis to walk I haif forborne.'
- 6 With that this lady sobirly did smyll,
 And said, upryss, and do thy obseruance;
 Thow did promyt, in mayis lusty quhyle,
 For to discryve the Ross of most plesance.
 Go se the birdis how thay sing and dance,
 Illumynit oure with orient skyis brycht,
 Annamyllit richely with new asure lycht.'
- 7 Quhen this wes said, departit scho, this quene,
 And enterit in a lusty gairding gent,
 And than, methocht, full hestely besene,
 In serk and mantill [effir hir]¹ I went
 In-to this garth, most dulce and redolent
 Off herb and flour, and tendir plantis sueit,
 And grene levis, doing of dew doun fleit.
- 8 The purpour sone, with tendir bemys reid,
 In orient bricht as angell did appear,
 Throw goldin skyis putting vp his heid,
 Quhois gilt tressis schone so wondir cleir,
 That all the world tuke confort, fer and neir,
 To luke vpone his fresche and blisfull face,
 Doing all sable fro the hevynnis chace.

¹ The MS. has 'full hestely,' repeated from above.

- 9 And as *the* blisfull sounē of cherarchy,
 The fowlis song throw confort of the licht ,
 The birdis did *with* oppin vocis cīy,
 ' O luvaris fo, away thow dully nycht,
 And welcum day *that* confortis every wicht.
 Haill may, haill flora, haill aurora schene,
 Haill princes nature, haill venus, luvis quene !'
- 10 Dame nature gaſt ane inhibitioun thair
 To ferss neptunus, and Eolus the bawld,
 Nocht to perturb *the* watter nor the air,
 And *that* no schouris [snell]¹ nor blastis cawld
 Effray suld flouris nor fowlis on *the* fold:
 Scho bad eik Iuno, goddes of the sky,
 That scho *the* hevin suld keip amene and dry.
- 11 Scho ordand eik that every bird and beſt
 Befor hir hienes suld annone compeir,
 And every flour of vertew, most and leist,
 And every herb be feild, fer and neir,
 As thay had wont in may, fro ȝeir to ȝeir,
 To hir thair makar to mak obediens,
 Full law inclynnand *with* all dew reuerens.
- 12 *With* *that* annone scho ſend the ſuyft ro
 To bring in beiftis of all conditioun ;
 The restles ſuallow commandit scho also
 To feche all foulſ of small and greit renown ;
 And to gar flouris compeir of all fassoun
 Full craftely conjurit scho the ȝarrow,
 Quhilk did furth ſwirk als ſwift as ony arrow.

¹ Omitted in MS

- 13 All present wer in twynkling of ane E,
 Baith beist, and bird, and flour, befoir the quene ;
 And first the lyone, gretast of degré,
 Was callit thair, and he, most fair to sene,
With a full hardy contenance and kene,
 Befoir dame nature come, and did inclyne,
 With visage bawld, and curage leonyne.
- 14 This awfull beist full terrible wes of cheir,
 Persing of luke, and stout of countenance,
 Rycht strong of corporis, of fassoun fair, but feir,
 Lusty of schaip, lycht of deluerance,
 Reid of his culour, as is the ruby glance ,
 On feild of gold he stude full mychtelie,
With flour-de-lycis sirculit lustely.
- 15 This lady liftit vp his cluvis cleir,
 And leit him listly lene vpone hir kne,
 And crownt him *with* dyademe full deir,
 Off radyous stonis, most ryall for to se ,
 Saying, ‘the king of beistis mak I the ,
 And the cheif protector in woddis and schawis ;
 Onto thi leidis go furth, and keip the lawis.
- 16 Exerce justice *with* mercy and conscience,
 And lat no small beist suffir skaith na scornis,
 Of greit beistis *that* bene of mor piscence ;
 Do law elyk to apis and unicornis,
 And lat no bowgle *with* his busteous hornis
 The meik pluch-ox oppress, for all his pryd,
 Bot in *the* yok go peciable him besyd.’

- 17 Quhen this was said, with noys and soun of joy,
 All kynd of beistis in-to thair degré,
 At-onis cryit lawd, ‘*Vive le Roy*,’
 And till his feit fell with humlhte,
 And all thay maid him homege and fewte ;
 And he did thame ressaif with princely laitis,
 Quhois noble yre is *parcere*¹ *prostratis*.
- 18 Syne crownit scho *the egle king* of fowlis,
 And as steill dertis scherpit scho his pennis,
 And bawd him be als just to awppis and owlis,
 As unto pacokkis, papingais, or crennis,
 And mak a law for wycht fowlis and for wrennis ;
 And lat no fowl of ravyne do effray² ;
 Nor devour birdis bot his awin pray
- 19 Than callit scho all flouris *that* grew on feild,
 Discunyng all *thair* fassonis and efferis ,
 Upone *the* awfull Thrissil scho beheld,
 And saw him kepit with a busche of speiris ,
 Considering him so able for *the* weiris,
 A radius crown of rubeis scho him gaaf,
 And said, ‘ In feild ho furtȝ, and fend the laif .
- 20 And sen thow art a king, thow be discreet ,
 Herb witȝout vertew thow hald noct of sic prycce
 As herb of vertew and of odor sueit ;
 And lat no nettill, vyle and full of vyce,
 Hir fallow to *the* gudly flour-de-lyce ;
 Nor latt no wyld weid, full of churlicheness,
 Compair hir till the lileis nobilness :

¹ Indistinct in MS.² MS. ‘efferay.’

- 21 Nor hald non udr flour in sic denty
 As the fresche ross, of cullour reid and quhyt.
 For gife thou dois, hurt is thyne honesty;
 Considdering that no flour is so persyt,
 So full of vertew, plesans, and delyt,
 So full of blisful angeilik bewty,
 Imperiall birth, honour and dignite.'
- 22 Than to the ross scho turnit hir visage,
 And said, 'O lusty dochtrir most benyng,
 Aboif *the* lilly, Illustare of lynnage,
 Fro *the* stok ryell rysing fresche and yng,
 But ony spot or macull doing spring.
 Cum, blowme of joy, wth jemis to be cround,
 For oure the laif thy bewty is renownd.'
- 23 A coistly croun, with clarefeld stonis brycht,
 This cumly quene did on hir heid incloiss,
 Quhill all *the* land Illumynit of the licht,
 Quhairfoir, me thoc^t, all flouris did rejoiss,
 Cryng attonis, ' Haill be thou, richest ross !
 Haill hairbis Empryce, haill freschest quene of flouris,
 To the be glory and honour at all houris '
- 24 Thane all *the* birdis song *with* voce on hicht,
 Quhois mirthfull soun wes *marvelus* to heir;
 The mavyss sang, ' haill ross, most riche and richt,
 That dois up-flueiss undir phebus speir;
 Haill plant of yowth, haill princes dochtrir deir,
 Haill blosome breking out *of the* blud royall,
 Quhois pretius vertew is Imperiall.'

- 25 The merle scho sang, ‘haill roiss of most delyt,
 Haill of all flouris quene and souerane’
 The lark scho sang, ‘haill roiss, both reid and quhyt,
 Most plesand flour, of mighty culloours twane’
 The nyctingaill sang, ‘haill naturis suffragane¹,
 In bewty, nurtour, and every nobilness,
 In riche array, renown, and gentilness’
- 26 The commoun voce upraiss of birdis small,
 Apon this wyss, ‘O blissit be the hour
 That thow wes chosin to be our principall,
 Welcome to be our Princes of honour,
 Our perle, our plesans, and our paramour,
 Our peax, our play, our plane felicite,
 Chryst² the conserf frome all adverseite’
- 27 Than all the birdis song with sic a schout,
 That I annone awoilk quhair that I lay,
 And with a braid I turnyt me about
 To se this court; bot all wer went away.
 Thaz up I lenyt, halflingis in affray³,
 And thuss I wret as ye haif hard to-forrow,
 Off lusty may upone the nynt morrow

Explicit, quod Dumbar.

¹ MS. ‘suffragane.’

² MS. ‘Crhyt’ .

³ MS. ‘affrey’

[(B) *How Dunbar was desyred to be ane freir*]

1 This [hindur]¹ nycht, befor the dawing cleir,
 Me thocht Sanct Francis did to me appeir,
 With ane religiouse abbeit in his hand,
 And said, 'In this go cleith the, my servand,
 Refuiss the warld, for thow mon be a feir'

5

2 With him and with his abbeit bayth I skarrit,
 Lyk to ane man that with a gaist wes marrit
 Me thocht on bed he layid it me abone,
 But on the flure, delyverly and sone,
 I lap thair-fra, and nevir wald cum nar it.

10

3 Quoth he, 'quhy skarris thow with this holy weid?
 Cleith the thairin, for weir it thow most neid.
 Thow, that hes long done Venus lawis teiche,
 Sall now be freir, and in this abbeit preiche;
 Delay it nocht, it mon be done, but dreid.'

15

4 Quoth I, 'Sanct Francis, loving be the till,
 And thankit mot thow be of thy gude will
 To me, that of thy clairthis are so kynd:
 Bot thame to weir it nevir come in my mynd,
 Sweit confessour, thow tak it nocht in ill

20

5 In haly legendis haif I hard allevin
 Ma sanctis of bischoppis nor freiris, be sic sevin;
 Off full few freiris that hes bene sanctis I reid.
 Quhairfoir ga bring to me ane bischoppis weid,
 Gife evir thow wald my saule yeid unto hevin.'

25

¹ Omitted in the Bannatyne MS, see note.

- 6 ' My brethir oft hes maid the supplications
 Be epistillis, sermonis, and relationis,
 To tak this abbeit, bot thou did postpone
 But furder process, cum on thairfoir anone,
 All circumstance put by and excusationis ' 30
- 7 ' Gif evir my fortoun wes to be a freir,
 The dait thaurof is past full mony a yeir
 For in-to every lusty toun and place
 Off all Yngland, from Berwick to Kalice,
 I haif in-to thy habeit maid gud cheir. 35
- 8 In freiris weid full fairly haif I fleichit,
 In it haif I in pulpet gone and preichit
 In Derntoun kirk, and eik in Canterbury
 In it I past at Dover oure the ferry,
 Throw Piccardy, and thair the peple teichit 40
- 9 Als lang as I did bear the freiris style,
 In me, god wait, wes mony wrink and wyle,
 In me wes falset, with every wicht to flatter,
 Quhilk mycht be flemitt with na haly watter;
 I wes ay reddy all men to begyle.' 45
- 10 The freir, that did Sanct Francis thair appair,
 Ane feind he wes, in liknes of ane freir,
 He vaneist away with stynk and fyrrie smowk:
 With him, me thocht, all the house-end he towk,
 And I awoik, as wy that wes in weir. 50

XII.

STEPHEN HAWES.

A.D. 1506.

THE times of this poet's birth and death are alike uncertain, but he was alive throughout the reign of Henry VII. His chief poem is named the 'Passetyme of Pleasure,' of which Warton speaks highly, giving a complete analysis of its contents. But a short extract will probably suffice. The work describes how Graunde Amoure, the hero, who speaks in the first person, after many adventures, obtains the hand of La Belle Pucelle (literally 'the Beautiful Virgin'). It was composed about the year 1506, and printed by Wynkyn de Worde in 1517, by John Wayland in 1554, and by Jhon Waley in 1555. This last edition was reprinted by Mr. Wright for the Percy Society in 1846, and is here followed. Hawes took Lydgate for his model, and sometimes improved upon his teacher. The following stanzas are rather more lively than usual, and shew some imagination; indeed, they anticipate something of the manner of Spenser's 'Faerie Queene.'

Cap. XXXIII.

How graunde amoure dyscomfyted the giaunte with thre
hedes, and was received of thre fayre ladies.

i Whan golden Phebus in the Capricorne
Gan to ascend fast unto Aquary,

And Janus Bifrons¹ the crowne had worne,
 With his frosty berd, in January,
 Whan clere Diana joyned with Mercury,
 The cristall ayre and assure² firmament
 Were all depured, without encumbrement.

² Forth than I rode, at myne owne adventure,
 Over the mountaynes and the craggy rockes³;
 To beholde the countrees I had great pleasure,
 Where corall growed by right hye flockes⁴,
 And the popyngayes in the tre topes;
 Than as I rode, I sawe me beforne
 Besyde a welle hange both a shelde and horne⁵

³ Whan I came there, adowne my stede I lyght,
 And the fayre bugle I ryght well behelde;
 Blasyng the armes as well as I myghte
 That was so graven upon the goodly shelde;
 Fyrst all of sylver dyd appere the felde,
 With a rampyngay Lyon of fyne golde so pure,
 And under the shelde there was this scrypture .

⁴ ‘Yf ony knyght that is aduenturous
 Of his great pride dare the bugle blowe,
 There is a gyaunte bothe fyerce and rygorous⁶
 That wyt his myght shall hym soune⁷ overthrowe.
 This is the waye, as ye shall nowe knowe
 To La Belle Pucell⁸, but withouten fayle
 The sturdy gyaunte wyll geve you batayle.’

¹ Old text ‘bifrus.’

² Old text ‘assured’

³ Old text ‘roche’

⁴ Old text ‘flackes’

⁵ Old text ‘and a horne’

⁶ Old text ‘rygoryous’

⁷ Old text ‘sonne.’

⁸ Old text ‘pusell’

- 5 Whan I the scripture ones or twytes hadde redde,
 And knewe therof all the hole effecte,
 I blewe the horne without ony dide,
 And toke good herte all f[e]are to abjecte,
 Makynge me redy, for I dyde suspecte
 That the great gyaunte unto me wolde hast,
 Whan he had heide me blowe so loude a blast.
- 6 I alyght anone upon my gentyll stede,
 Aboute the well then I rode to and fro,
 And thought ryght well upon the joyfull mede
 That I shoulde have after my Payne and wo;
 And [on] my lady I dyd thynke also :
 Tyll at the last my varlet dyd me tell,
 'Take hede,' quod he, 'here is a fende of hell.'
- 7 My greyhounds leped and my stede did sterte,
 My spere I toke, and did loke aboute ;
 Wyth hardy courage I did arme my¹ herte ;
 At last I saw a sturdy giaunt stout,
 Twelve fote of length, to fere a great route,
 Thre hedes he had, and he armed² was,
 Both hedes and body, all about with bras.
- 8 Upon his first head, in his helmet creest,
 There stode a fane of the silke so fyne,
 Where was wrytten, with letters of the best,
 'My name is Falshed, I shall cause enclyne
 My neyghbours goods for to make them myne :
 Alway I get theyr lande or substaunce,
 With subtyll fraude, deceyte, or variaunce.

¹ Old text 'me.'² Old text 'amed.'

- 9 And whan a knyght with noble chyvalry
 Of La Belle Pucell should attayne the grace,
 Wyth my great falshed I werke so subtelly
 That in her herte he¹ hath no [certayn] place
 Thus of his purpose I do let the cace.
 This is I my power and my condicion,
 Love to remove by great illusion.'
- 10 And of the second head in a silken tassell,
 There I saw wrytten . ‘Ymaginacion ,
 My crafty wytte is withouten fayle
 Love for to bring in perturbacion ,
 Where La Belle Pucell wold have affeccion
 To Graund Amour, I shall a tale devyse
 To make her hate him and him to dispysye
- 11 By my false wytte, so muche imaginative,
 The trouth full ofte I bring in disease ; -
 Whereas was peace, I cause to be stryfe ;
 I wyll suffer no man for to lyve in ease ;
 For if by fortune he wyll me² displease,
 I shall of him ymagin such a tale,
 That out of joy it shall turne into bale ’
- 12 And on the thirde hede, in a stremer grene,
 There was written : ‘ My name is Perjury ;
 In many a towne I am knowen, as I wene ;
 Where as I lyst, I do great injury ,
 And do forswere my selfe full wrongfully :
 Of all thinges, I do hate conscience,
 But I love lucre with all diligence.

¹ Old text ‘she.’² Old text ‘be’

- 13 Betwene two lovers I do make debate,
 I will so swere, that they thinke I am true,
 For ever falshed with his owne estate
 To a lady cometh, and sayth, " to eschew
 An inconvenience, that ye do not rue ;
 Your love is nougnt, yimaginacion knoweth,"
 I swere in lykewise and anon she troweth.
- 14 That we have sayd is of very trouth ;
 Her love she casteth right clene out of minde ,
 That with her love she is wonderly wroth ,
 With fayned kindnes we do her so blynde,
 Than to her lover she is full unkinde
 Thus our thre powers were joyned in one,
 In this mighty griaunt many dayes agone.'
- 15 And whan that I had sene every thinge,
 My spere I charged, that was very great,
 And to this griaunt so fyersly coming
 I toke my course, that I with him mette,
 Breking my spere upon¹ his first helmet,
 And right anone adowne my stede I lyght,
 Drawing my swerde that was fayre and bryght,
- 16 Iclyped Clara prudence, that was fayre and sure.
 At the griaunt I stroke with all my vvolence,
 But he my strokes might right well endure,
 He was so great and huge of puysance ;
 His glave he did agaynst me advaunce,
 Whiche was foure fote and more of cuttyng ,
 And as he was his stroke discharginge,

¹ Old text ' opon '

- 17 Because his stroke was¹ hevy to beare,
 I lept asyde from hym full quickly,
 And to him I ran without any feare.
 Whan he had discharged agayne full lightly,
 He rored loude, and sware I should abyne,
 But what for that? I stroke at him fast,
 And he at me, but I was not agast
- 18 But as he faught he had a vauntage,
 He was right hye and I under him low;
 Tyll at the last, with lusty courage,
 Upon the side I gave him such a blow
 That I right nere did him overthrow,
 But right anone he did his might enlarge,
 That upon me he did such a stroke discharge,
- 19 That unneth I might make resistaunce
 Agayn² his power, for he was so stronge
 I dyd defend me agaynst his vyonence,
 And thus the battayll dured right longe;
 Yet evermore I did thinke amonke
 Of La Belle Pucell, whom I shold attayne
 After my battayles, to release my Payne
- 20 And as I loked I saw than onvale
 Fayre golden Phebus, with his beames read,
 Than up my courage I began to hale,
 Which nigh before was agone and dead.
 My swerde so entred that the giannt blede,
 And with my strokes I cut of anone
 One of his legges, amiddes the thye bone.

¹ Old text 'wys'² Old text 'Agayng.'

- 21 Than to the ground he adowne did fall,
 And upon me he gan to loure and glum,
 Enforcing him so for to ryse withall,
 But that I shortly unto him¹ did cum ;
 With his thre hedes he spytte all his venum ,
 And I with my swerde, as fast as coude be,
 With all my force cut of his hedes thre.
- 22 Whan I had so obteyned the victory,
 Unto me than my verlet well sayd
 ‘ You haue demaunded well and worthely ’
 My greyhoundes lepte and my stede than brayde;
 And than from ferre I saw, well arayed,
 To me come 1yding thre ladyes right swete ,
 Forth than I rode and did wyth them mete.
- 23 The fyrst of them was called Veryte,
 And the second Good Operacion,
 And the thirde² cleped Fydelyte.
 All they at ones wyth good opinion
 Did geve to me great laudacion,
 And me beseched with her hert entere
 Wyth them to rest and to make good chere.
- 24 I graunted them, and than backward we rode
 The mighty giaunt to se and behold,
 Whose huge body was more than five carte-lode,
 Which lay there bleding, that was almost colde ;
 They for his death did thanke me many a fold ,
 For he to them was enmy mortall,
 Wherfore his thre hedes they toke in special

¹ Old text ‘ hem.’² Old text ‘ The thurde and.’

- 25 And than Verite, on the first fane,
Did sette aloft of Falshoed the hede,
And Good Operacion in lykewise had tane
Of Ymagination, that full sore than bledde,
His¹ hede alofte upon his baner rede
And in likewise Fydelite had served
Pejuries hede, as he had well deseived.
- 26 And with swete songes and swete armony
Before me they rode to their fayre castell ,
So forth I rode, with great joy and glory,
Unto the place where these ladies did dwell,
Sette on a rocke beside a spryng or² well,
And fayre Observaunce, the goodly poitres,
Did us receyve with solemp[n]e gladnes

¹ Old text 'Upon his'

² Old text 'or a'

XIII.

GAWIN DOUGLAS.

A.D. 1513.

GAWIN DOUGLAS, born in 1474 or 1475, was the third son of Archibald, Earl of Angus, known in history by the nickname of Archibald Bell-the-Cat; see Note 2Y (59) to Sir Walter Scott's *Marmion*. He is described in the Trinity MS, mentioned below, as 'Master Gawyn Dowglas, provest of Sanct Gylys kyrk in Edinburgh, and person of lyntoun in louthiane, quhilk eftyr was bischop of Dunkeld' He died of the plague in 1522, in London. The poems by which he is best known are 'King Hart,' 'The Palice of Honour,' and his translation of Virgil's *Æneid*. He not only translated the twelve books of Virgil, but also the thirteenth book of the *Æneid*, added by Maphæus Vegius, who died in 1458. This translation occupied him for sixteen months, as he himself informs us, and was finished in 1513. The whole of the work is of considerable merit, but the more interesting portions of it are the original Prologues which are prefixed to each book. The best of these is, on the whole, that to the twelfth book, here printed entire from an excellent MS in Trinity College, Cambridge, marked O. 3. 12. A good edition of the entire work, from the same MS, was printed for the Bannatyne Club in 1839, and was to have been followed by a Glossary, which has, how-

ever, not even yet appeared. Most readers will remember the description of the poet in Marmion, Canto VI, st. 11:—

‘ A bishop by the altar stood,
A noble lord of Douglas blood;
With mitre sheen, and roquet white.
Yet show’d his meek and thoughtful eye
But little pride of prelacy,
More pleased that, in a barbarous age,
He gave rude Scotland Virgil’s page,
Than that beneath his rule he held
The bishopric of fair Dunkeld ’

The Proloug of the xii buk of Eneados.

Dyonea, nycȝt-hyrd, and wach of day,
The starnys chasyt of the hevyn away,
 Dame Cynthia down rollynge in the see,
 And venus lost *the* bewte of hir E,
 Fleand eschamyt within Cylenyus cave, 5
 Mars onbydrew, for all his grundyn glave,
 Nor frawart Saturn from hys mortall speir
 Durst langar in *the* firmament appear,
 Bot stall abak ȝond in hys regioune far
 Behynd *the* circulat warld of Iupiter , 10
 Nycthemyne, affrayt of *the* lyght,
 Went ondir covert, for gone was *the* nyct;
 As fresch Aurora, to myghty Tython¹ spows,
 Ischit of hir safron bed and evir hows,
 In crammysyn cled and granyt violat, 15
 With sangwyne cape, *the* selvage purpurat,
 Onschet *the* wyndois of hir large hall,

5

10

15

¹ MS. ‘Tytan’

Spred all with rosys, and full of balm ryall,
 And eik *the hevynly portis* cristallyne
 Vpwarpis braid, *the warld till Illumyn* 20
The twynklyng stremowris of the orient
 Sched puipour sprangis with gold & aswe ment,
 Persand *the sabill barmkyn* nocturnall,
 Bet doun *the skyis* clowdy mantill wall
 Eous *the steid*, with ruby harnys red, 25
 Abuf *the sey lyftis* furth hys hed,
 Of culcolour soyr, and sumdeill browne as berry,
 Forto alichtyn and glaid our Emysperry,
 The flambe owtbrastyng at his noyss-thyrlis ,
 Sa fast pheton with *the quhyp hym quhyrlis*, 30
 To roll Appollo hys faderis goldyn char,
That schrowdith all the hevynnys & the ayr
 Quhill shortly, *with the blesand torch of day*,
 Abilȝeit in hys lemand fresch airay,
 Furth of hys palyce ryall Ischit Phebus, 35
 With goldyn crovn and vissage gloryus,
 Crysp harȝs, bryȝt as chrisolyte or topace,
 For quhais hew myȝt nane behald hys face ;
The fyȝ sparkis brastyng from hys Eyn,
 To purge *the ayr*, and gylt *the tendyr greyn*, 40
 Defundand from hys sege etheryall
 Glaid influent aspectis celicall ,
 Before hys regale hie magnificens
 Mysty vapour vpspryngand, sweit as sens,
 In smoky sopphys of donk dewis wak, 45
 Moich hailsum stovys ourheldand *the slak*.
 The aureat fanys of hys trone souerane
 With glytrand glans ourspreid *the occiane*,
The large fluidis lemand all of lycȝt
 Bot with a blenk of hys supernale sycȝt 50

Forto behald, It was a glore to se
The stablt wyndis and the cawmyt see,
The soft sesson, the firmament sereyn,
The lowne illumynat ayr, & fyrrt ameyn;
The syluer scalyt fyschis on the greit
55
Ourthwort cleir stremys sprynkland for the heyt,
With fynnys schynand brown as synopar,
And chyssell talys, stowrand heir & thar,
The new cullour alychtnyng all the landis,
Forgane thir stannyrys schane the beriall strandis,
60
Quhil the reflex of the diurnal bemyss
The beyn bonkis kest ful of variant glemys.
And lusty flora dyd hyr blomys spreid
Vnder the feit of Phebus sulgart steid,
The swardit soyll enbrovd with selcouth hewys,
65
Wod and forest obumbrat with thar bewys,
Quhois blisfull branschis porturat on the grund;
With schaddoys schene schew rochis rubicund;
Towris, turettis, kyrnellis, pynnaclys hie
Of kyrkis, castellis, and Ilke fair Cite,
70
Stude, payntit, euery fyall, fayn, & stage,
Apon the plane grund, by thar awyn vmbrage.
Of Eolus north blastis havand no dreid,
The sulze spred her braid bosum on breid,
Zephyrus confortabill Inspiratioun
75
Fortill ressauae law in hyr barm adoun;
The cornys croppis & the beris new brerd
With glaidsum garmont revestysting the erd;
So thik the plantis sprang in euery peyce,
The feildis ferleis of thar fructuus fleyce;
Byssy dame Ceres, and provd pryapus,
80
Reiosyng of the planys plentuus,
Plenyst sa plesand & mast propyrly,

By natur nurysyt wondir nobilly,
 On *the* fertill skyrt-lappys of *the* grund 85
Strekynge on breid ondyr *the* Cyrkyll rovnd ;
The variand vestur of *the* venust vaill
Schrowdys *the* scherald fur, & euery faill
Ourfret with fulȝeis of figuris full diuersss
The spray bysprent with spryngand sprowtis dispers, 90
 For calour humour on *the* dewy nyght,
 Rendryng sum place *the* gerss-pilis thar hycht,
 Als far as catal, *the* lang symmyris day,
 Had in *thar* pastur eyt & knyp away,
 And blisfull blossummys in *the* blomyt ȝard 95
Submittis *thar* hedis in *the* ȝong sonnys salfgard.
 I've levys rank oursprede *the* barmkyn wall,
The blomyt hawthorn cled hys pykis all,
 Furth of fresch burgionys *the* wyne grapis ȝyng
Endlang *the* treilȝeis dyd on twystis hyng, 100
The lowkyt buttonys on *the* gemmyt treis
 Ourspredand leyvis of naturis tapestreis ;
 Soft gresy verdour eftir balmy schowris
 On curland stalkis smylyng to *thar* flowris;
 Behaldand *thame* sa mony diuerss hew, 105
 Sum perss, sum paill, sum burnet, and sum blew,
 Sum greyce, sum gowlis, sum purpour, sum sangwane,
 Blanchit or browne, fawch ȝallow mony ane,
 Sum hevynly culloreyt in celestiall gre,
 Sum watry hewit as *the* haw wally see, 110
 And sum depart in freklys red and quhite,
 Sum brycht as gold with aureat levys lyte.
 The dasy dyd on breid hyr crownell small,
 And euery flour onlappyt in *the* daill ;
 In battill gyrss burgionys *the* banwart wild, 115
The clavyr, catcluke, and *the* cammamyld ;

The flour-delyss furthsprede hys hevynly hew,
 Flour-dammes, and columby blank and blew;
 Seir downys small on dent-de-lyon sprang,
 The ȝyng greyn blomyt straberry levys amang, 120
 Gymp gerraflouris thar royn levys onschet,
 Fresch prymross, and the purpour violet,
 The Royss knoppys, tutand furth thar hed,
 Gan chyp, and kyth thar vermel lippys red,
 Crysp scarlet levis sum scheddand, baith at anys, 125
 Kest fragrant smell amyd from goldyn granys,
 Hevynly lylleis, with lokrand toppys quhyte,
 Oppynnyt and schew thar creistis redymyte,
 The balmy vapour from thar silkyn croppys
 Distilland hailsum sugarat hunny droppys, 130
 And syluer schakaris gan fra levys hyng,
 With crystal sprayngis on the verdour ȝyng,
 The plane pulderit with semly settis sovnd,
 Bedyt full of dewy perlyns rovnd,
 So that Ilk burgioun, syon, herb, and flour, 135
 Wolk all embalmyt of the fresh liquour,
 And bathit hait dyd in dulce humous fleyt,
 Quharof the beys wrocht thar hunny sweet
 By myghty Phebus operatiouns,
 In sappy subtell exhalatiouns, 140
 Forgane the cummyn of this prynce potent,
 Redolent odour vp from rutiis sprent,
 Hailsum of smell as ony spicery,
 Tryakill, droggis, or electuary,
 Seroppys, sewane, sugur, & Synnamome, 145
 Precyus Invnctment, salve, or fragrant pome,
 Aromatick gummys, or ony fyne potioune,
 Must, myr, aloes, or confectioun;
 Ane paradyce It semyt to draw neir

Thir galȝart gardyngis and Ilke greyn herbere. 150
 Maist amyabill walxis *the amerant medis*,
 Swazznys swouchis throw-owt *the rysp* and redis,
 Our al *thir* lowys and *the fludis* gray,
 Seirsand by kynd a place quhar *thai* suld lay :
 Phebus red fowle hys corall creist can steer, 155
 Oft strekyng furth hys hekkill, crawand cleir,
 Amyd *the wortis* and *the rutys* gent,
 Pykland hys meyt in alleis quhar he went ;
 Hys wifis, Coppa and Partelot, hym by,
 As byrd al tyme *that hantis* bigamy : 160
 The pantyt povn, pasand with plomys gym,
 Kest up his taill, a provd plesand quheill-rym,
 Yschrowdyt in hys fedramme brycht & scheyn,
 Schapand *the* prent of Argus hundred Eyn :
 Amang *the* brouys of *the* olyve twestis 165
 Seir smalll fowlis wirkand crafty nestis,
 Endlang *the* heggeis thyk, and on rank akis,
 Ilk byrd reiosyng with *thar* myrthfull makis.
 In corneris and, cleir fenystaris of glass
 Full bissely Aragne wevand was, 170
 To knyt hir netts and hir wobbys sle,
*Thar*with to caught *the* myghe & litill fle :
 So dusty pulder vpstowris in euery streit,
 Quhil corby gaspyt for *the* fervent heit.
 Vnder *the* bewys beyn in lusty valys, 175
 Within fermans, and parkis cloyss of palys,
 The bustuus bukkis rakis furth on raw,
 Heyrdis of hertis throw *the* thyk wod-schaw,
 Baith *the* brokettis, and with braid burnyst tyndis,
The sprutlyt calvys sowkand *the* red hyndis, 180
The ȝong fownys followand *the* dun days,
 Kyddis skippand throw romnys eftir rays ;

In lyssouriſ and on leys litill lammys
 Full tayt & tryg socht bletand to *thar* dammys,
 Tydy ky lowys, veilys by thame rygnys; 185
 All snog & slekit worth *thir* bestys skynnys.
 On salt stremys wolx doryda and thetys
 By rygnand strandys nymphes and naedes,
 Sik as we clepe wenschis and damysellis,
 In gresy gravys wandrand by spryng-wellis,
 Of blomyt branchis and flowrys quhrite & red 190
 Plettand *thar* lusty chaplettys for *thar* hed,
 Sum [sang] ryng-sangys, dansys ledys, and rovndys,
 With vocys schill, quhill all *the* dail resovndys;
 Quharso *thai* walk into *thar* caralyng, 195
 For amorus lays doith *the* Rochys ryng
 Ane sang, ‘*the* schyp salys our *the* salt faym,
 Will bryng *thir* merchandys and my lemmman haym,’
 Sum other syngys, ‘I wilbe blyth and lycht,
 Mine hart Is lent apon sa gudly wight’ 200
 And thochtfull luffaris rowmys to and fro,
 To lyss *thar* pane, and pleyn *thar* Ioly wo;
 Eftir *thar* gyss, now syngand, now in sorow,
 With harts pensyve, *the* lang symmyrys morow,
 Sum ballettys lyst endyte of hys lady, 205
 Sum levis in hoip, and sum aluterly
 Dispart Is, and sa quyte owt of grace,
 Hys purgatory he fyndis in *every* place.
 To pleyss his lufe sum thocht to flat & feyn, .
 Sum to hant bawdry and onlesum meyn; 210
 Sum rownys to hys fallow, *thame* betwene,
 Hys myrry stouth and pastans lait *gisteravin*:
 Smyland says ane, ‘I couth in previte
 Schaw *the* a bovrd.’ ‘Ha, quhat be *that*? *quod he*;
 ‘Quhat thyng? *that* most be secrete,’ said *the* tother. 215

- 'Gud lord! mysbeleif ȝe ȝour verray broder?'
 'Na, neuer a deill, bot harkis quhat I wald,
 Thou mon be prevy'—'lo, my hand vphald.'
 'Than sal thou walk at evin.' quod he, 'quhiddre?'
 'In sik a place heir west, we baith togydder, 220
 Quhar scho so freshly sang this hyndyr nycht;
 Do choyss the ane, and I sal quynch the lycht.'
 'I salbe thar, I hope,' quod he; and lewch,
 'Ja, now I knew the mater weil eneuch.'
 Thus oft dywlgt Is this schamefull play, 225
 Na thyng accordyng to our hailsum may,
 Bot rathar contagius and infective,
 And repugnant that sesson nutrytyve,
 Quhen new curage kytlys all gentill hartz,
 Seand throu kynd Ilk thyng spryngis & revertis. 230
 Dame naturis menstrualis, on that other part,
 Thar blyfull bay entonyng euery art,
 To beyt thir amorus of thar nyctis bull
 The merl, the mavyss, and the nyctyngale,
 With mery notis myrthfully furth brest, 235
 Enforcyng thame quha mycht do clynk it best:
 The cowschet crowdis [&] pyrkis on the ryss,
 The styrlyng changis diuerss stevynnys nyss,
 The sparrow chyrmys in the wallis clyft,
 Goldspynk and lyntquhite fordynnand the lyft; 240
 The Gukgo galys, & so quytteris the quaill,
 Quhill ryveris rerdit, schawis, & euery vaill,
 And tender twystis trymlyt on the treis,
 For byrdis sang, and bemyng of the beys,
 In wrablis dulce of hevynly armonys 245
 The larkis, lowd releschand in the skyis,
 Lovys thar lege with tonys curyus,
 Baith to dame natur, & the fresch venus,

Rendryng hie lawdis in *thar* obseruance;
 Quhais suguryt throtis maid glaid hartzis danss, 250
 And al smail fowlis syngis on the spray.
 ‘ Welcum the lord of *lycht*, and lamp of day,
 Welcum fostyr of tendir herbys grene,
 Welcum quynar of floryst flowris scheyn,
 Welcum support of euery rute and vayn, 255
 Welcum confort of alkynd fiuyt & grayn,
 Welcum the byrdis beild apon the brer,
 Welcum master and rewlar of the *zer*,
 Welcum welfar of husbandis at the plewys,
 Welcum reparar of woddis, treis, & bewys, 260
 Welcum depayntar of the blomyt meddis,
 Welcum the lyfe of euery thyng that spredis,
 Welcum storour of alkynd bestiali,
 Welcum be thy brycht bemys, gladyng all,
 Welcum celestial myrrour and aspy, 265
 Attechyng all that hantz slaggardy !’
 And with this word, in chalmer quhar I lay,
The nynt morow of fresch temperit may,
 On fut I sprent into my bair sark,
 Wilfull fortill compleit my langsum wark 270
 Twichand the lattyr buke of dan virgill,
 Quhilk me had tareit al to lang a quhile,
 And to behald the cummyng of this kyng,
 That was sa welcum tyll all warldly thyng,
 With sic tryumphē and pompos curage glaid 275
Than of hys souerane chymmys, as Is said,
 Newly aryssyn in hys estait ryall,
 That, by hys hew, but orleger or dyall,
 I knew It was past four houris of day,
 And thocht I wald na langar ly in may, 280
 Less Phebus suld me losanger attaynt :

For progne had, or than, sung hir complaynt,
 And ek hir dieidfull systur philomeyn
 Hyr lays endyt, and in wodd τ s greyn
 Hyd hur-selyyn, eschamyt of hir chance; 285
 And Esacus completer τ hys pennance
 In Ryver τ s, flud τ s, and on ev ery laik.
 And Peristera bydd τ s luffari τ s awaik ;—
 ‘Do serve my lady venus heir with me,
 Lern thus to mak ȝour obseruance,’ quod sche, 290
 ‘Into myne hart τ s ladeis sweit presens
 Behaldas how I beynge, and do reuerens’
 Hyi nek scho wrynklys, trasyng mony fold,
 With plomys glitterand, asur apon gold,
 Rendryng a culour betwix greyn & bleu, 295
 In purpour glans of hevynly variant hew;
 I meyn our awyn natyve byrd, gentill dow,
 Syngand in hyr kynd, ‘I come hydder to wow;’
 So pryklyng hyr greyn curage forto crowd
 In amorus voce and wowar sound τ s lowd, 300
 That, for the dynnyng of hir wanton cry,
 I Irkyt of my bed, and mycht not ly.
 But gan me blyss, syne in my wed τ s dress,
 And, for It was ayr morow, or tyme of mess,
 I hynt a scriptour and my pen furth tuke : 305
 Syne thus begouth of virgill the twelt buke

Explicit scitus prologus :
Quharof the autour says thus.

The lusty crafty preambill, perle of may
 I the entil, crownty quhil domysday ; 310
 And al with gold, in syng of stait ryall,
 Most beyn illumnyt thy letteris capital.

XIV.

JOHN SKELTON.

A.D. 1522.

JOHN SKELTON was born about A.D. 1460, and died June 21, 1529. He was created poet laureate in the University of Oxford (as Caxton expresses it), before the year 1490, was afterwards admitted to a degree at Cambridge, and promoted to the rectory of Diss in Norfolk before 1504. Many accusations of misbehaviour have been made against him, but they do not seem to be sustained by proof; no doubt his habit of indulging without restraint in satirical invective made him many enemies. His chief poems are, ‘The Bowge of Courte,’ ‘Magnyfycence,’ ‘The Boke of Colyne Cloute,’ ‘Ware the Hauke,’ ‘Phyllip Sparowe’ (a beautiful elegy on the death of a pet bird, from which I give an extract describing the beauty of Jane, the bird’s mistress), and others. One of the best is entitled ‘Why come ye nat to Courte?’—an extract from which is also here printed. It contains a bitter satirical attack on Cardinal Wolsey, and was written about A.D. 1522. It can hardly be wondered at that Wolsey resented the attack, and even went so far as to order Skelton to be arrested. The poet took sanctuary at Westminster, where he was protected by Abbot Islip. He lived in retirement there during the remainder of his life, and was buried in the church of Saint Margaret, adjoining the Abbey.

Few editions of any English poet’s works are so thoroughly satisfactory as that of Skelton’s poems, by the Rev. A. Dyce, printed in 1843. I therefore take the extracts below from Mr. Dyce, without alteration. The text of ‘Why come ye nat to

Courte' was taken by Mr. Dyce chiefly from an old undated edition by Kele, collated with the editions by Wyght and Kytson (also undated), and with Marshe's edition of Skelton's 'Workes,' printed in 1568. 'Phyllip Sparowe' is also chiefly from Kele's edition.

[(A) *From 'Why come ye nat to Courte?'*]

- The Erle of Northumberlande
 Dare take nothyng on hande
 Our barons be so bolde,
 Into a mouse-hole they wolde 290
 Rynne away and crepe,
 Lyke a mayny of shepe;
 Dare nat loke out at dur
 For drede of the mastyue cur,
 For drede of the bochers dogge 295
 Wold wyrry them lyke an hogge.
 For and this cure do gnar,
 They must stande all a far,
 To holde vp their hande at the bar.
 For all their noble blode, 300
 He pluckes them by the hode,
 And shakes them by the eare,
 And baynge[s] them in suche feare;
 He bayteth them lyke a bere,
 Lyke an oxe or a bull 305
 Theyr wyttes, he saith, are dull;
 He sayth they haue no brayne
 Theyr astate to mayntayne;
 And maketh them to bow theyr kne
 Before his maieste. 310

Juges of the kynges lawes,
 He countys them foles and dawes ;
 Sergyantes of the coyfe eke,
 He sayth they are to seke
 In pleynge of theyr case 315
 At the Commune Place,
 Or at the Kynges Benche ;
 He wryngeth them such a wrenche,
 That all our lerned men
 Dare nat set theyr penne 320
 To plete a trew tryall
 Within Westmynster hall ,
 In the Chauncery where he syttes ,
 But suche as he admittes ,
 None so hardy to speke , 325
 He sayth , ' thou huddypeke ,
 Thy lernynge is to lewde ,
 Thy tonge is nat well thewde ,
 To seke before our grace ,'
 And openly in that place 330
 He rages and he raues ,
 And cals them cankerd knaues :
 Thus royally he dothe deale
 Vnder the kynges brode seale ;
 And in the Checker he them cheks , 335
 In the Ster Chambre he noddis and beks ,
 And bereth him there so stowte ,
 That no man dare rowte ,
 Duke, erle, baron, nor lorde ,
 But to his sentence must accorde ; 340
 Whether he be knyght or squyre ,
 All men must folow his desyre .

What say ye of the Scottysh kyng ?

*

- | | |
|--------------------------------------|-----|
| That is another thyng. | |
| He is but an yonglyng, | 345 |
| A stalworthy strypling. | |
| There is a whyspring and a whipling, | |
| He shulde be hyder brought; | |
| But, and it were well sought, | |
| I trow all wyll be nought, | 350 |
| Nat worth a shyttel-cocke, | |
| Nor worth a sowre calstocke. | |
| There goth many a lye | |
| Of the Duke of Albany, | |
| That of shulde go his hede, | 355 |
| And brought in quycke or dede, | |
| And all Scotlande owers | |
| The mountenaunce of two houres. | |
| But, as some men sayne, | |
| I drede of some false trayne | 360 |
| Subtelly wrought shall be | |
| Vnder a fayned treatee, | |
| But within monethes thre | |
| Men may happily se | |
| The trechery and the prankes | 365 |
| Of the Scottyshe bankes. | |
| What here ye of Burgonyons, | |
| And the Spainyarde onyons? | |
| They haue slain our Englissmen | |
| Aboue threscore and ten: | |
| For all your amyte, | 370 |
| No better they agre. | |
| God sauе my lorde admirell! | |
| What here ye of Mutrell? | |
| There-with I dare nat mell. | |
| Yet what here ye tell | 375 |

Of our graunde counsell ?
 I coulde say some-what,
 But speke ye no more of that,
 For drede of the red hat 380
 Take peper in the nose ;
 For than thyne heed of gose !

.

Ones yet agayne
 Of you I wolde frayne,
 Why come ye nat to court ?—
 To whyche court ?
 To the kynges courte, 400
 Or to Hampton Court ?—
 Nay, to the kynges court
 The kynges courte
 Shulde haue the excellencie ,
 But Hampton Court 405
 Hath the preemynence,
 And Yorke Place,
 With my lordes grace,
 To whose magnifycence
 Is all the confelwence, 410
 Sutys and supplycacyons,
 Embassades of all nacyons
 Strawे for lawe canon¹,
 Or for the lawe common,
 Or for lawe cyuyll ! 415
 It shall be as he wyll :
 Stop at law tancrete,
 An obstract² or a concrete ;

¹ ‘conon’ in Kele’s ed., ‘canon’ in others² So, for ‘abstract.’

Be it sowre, be it swete,
 His wysdome is so dyscrete, 420
 That in a fume or an hete—
 ‘ Wardeyn of the Flete,
 Set hym fast by the fete !’
 And of his royll powre
 Whan hym lyst to lowre, 425
 Than, ‘ haue him to the Towre,
Saunz aulter remedy !
 Haue hym forthe by and by
 To the Marshalsy,
 Or to the Kynges Benche !’ 430
 He dyggeth so in the trenche
 Of the court royll,
 That he ruleth them all.
 So he dothe vndermynde,
 And suche sleyghtes dothe fynde, 435
 That the kynges mynde
 By hym is subuerted,
 And so streatly coarted
 In credensyne his tales,
 That all is but nutshales 440
 That any other sayth ;
 He hath in him suche fayth.
 Now, yet all this myght be
 Suffred and taken in gre,
 If that that he wrought 445
 To any good ende were brought ;
 But all he bringeth to nought,
 By God, that me dere bought !
 He bereth the kyng¹ on hand,

¹ Kele's ed has 'dkeyng', other eds. 'kyng.'

That he must pyll his lande, To make his cofers ryche, But he layth all in the dyche, And vseth suche abusyoun, That in the conclusyoun All commeth to confusyon.	450
Perceyue the cause why, To tell the trouth playnly, He is so ambicyous, So shamles, and ¹ so vicyous, And so supersticuous,	455
And so moche obliuyous From whens that he came, That he falleth into a <i>cæciām</i> ² , Whiche, truly to expresse, Is a forgetfulness,	460
Or wylfull blyndnesse, Wherwith the Sodomites Lost theyr inward syghtes, The Gommoryans also Were brought to deedly wo,	465
As Scripture recordis : <i>A cæcitate cordis,</i> In the Latyne syngē we, <i>Libera nos, Domine!</i>	470
But this madde Amalecke, Lyke to a Mamelek ³ , He regardeth lordes No more than potshordes;	475

¹ Kele's ed. has 'an'; other eds. 'and.'² The eds. have 'Acisiam', but see ll 466-468, and l. 472. Cf Gen³ Printed 'Amamelek' in the old editions

He is in suchelacyon
 Of his exaltacyon,480
 And the supportacyon
 Of our souerayne lorde,
 That, God to recorde,
 He ruleth all at wyll,
 Without reason or skyll:485
 How be it the primordyall
 Of his wretched originall,
 And his base progeny,
 And his gresy genealogy,
 He came of the sank royll,490
 That was cast out of a bochers stall.
 Bot how euer he was borne,
 Men wolde haue the lesse scorne,
 If he coulde consyder
 His birth and rowme togeder,495
 And call to his mynde
 How noble and how kynde
 To him he hathe founde
 Our souereyne lorde, chyfe grounde
 Of all this prelacy,500
 And set hym nobly
 In great auctoryte,
 Out from a low degré,
 Whiche he can nat se:
 For he was, pardé,505
 No doctor of deuynyte,
 Nor doctor of the law,
 Nor of none other saw:
 But a poore maister of arte,
 God wot, had lytell parte510
 Of the quatriuials,

Nor yet of triuals,
 Nor of philosophy,
 Nor of philology,
 Nor of good pollicy,
 Nor of astronomy, 515
 Nor acquaynted wroth a fly
 With honorable Haly,
 Nor with royll Ptholomy,
 Nor with Albumasar, 520
 To treate of any star
 Fyxt or els mobyll,
 His Latyne tonge dothe hobbyll,
 He doth but cloute and cobbill
 In Tullis faculte 525
 Called humanyte;
 Yet proudly he dare pretende
 How no man can him amende.
 But haue ye nat herde this,
 How an one-eyed man is 530
 Well-sygthed when
 He is amonge blynde men?
 Than, our processe for to stable,
 This man was full vnable
 To reche to suche degré, 535
 Had nat our prynce be
 Royall Henry the eyght,
 Take him in suche conceyght,
 That he set him on heyght,
 In exemplfyenge 540
 Great Alexander the kynge,
 In writynge as we fynde;
 Whiche of his royll mynde,
 And of his noble pleasure,

Transcendyng out of mesure,
Thought to do a thyng
That perteyneth to a kynge,
To make vp one of nought,
And made to him be brought
A wretched poore man,
Whiche his lyuenge wan
With plantyng of lekes
By the dayes and by the wekes,
And of this poore vassall
He made a kynge royll,
And gaue him a realme to rule,
That occupied a showell,
A mattoke and a spade,
Before that he was made
A kynge, as I haue tolde,
And ruled as he wolde.
Suche is a kynges power,
To make within an hower,
And worke suche a myracle,
That shall be a spectacle
Of renowme and worldly fame.
In lykewyse now the same
Cardynall is promoted,
Yet with lewde condicyons cotyd,
As herafter ben notyd,
Presumcyon and vayne glory,
Envie, wrath, and lechery,
Couetys and glotony,
Slouthfull to do good,
Now frantick, now starke wode.

545

550

555

560

565

570

575

Allmyghty God, I trust,

Hath for him dyscuse
 That of force he must
 Be faythfull, trew, and iust
 To our most royll kynge,
 Chefe rote of his makynge,
 Yet it is a wyly mouse
 That can bylde his dwellinge-house
 Within the cattes eare
 Withouten drede or feare.

750

755

[(B) *From 'Phyllyp Sparowe.'*]

How shall I report
 All the goodly sort
 Of her fetures clere,
 That hath non erthly pere ?
 The¹ fauour of her face
 Ennewed all with grace,
 Confort, pleasure, and solace,
 Myne hert doth so embrase,
 And so hath rauyshed me
 Her to behold and se,
 That, in wordes playne,
 I cannot me refrayne
 To loke on her agayne :
 Alas, what shuld I fayne ?
 It wer a plesaunt Payne
 With her aye to remayne.

1000

1005

1010

1015

¹ The editions have 'Her' by mistake; cf 1 1035

Fayre Lucres, as I wene,
 Or els fayre Polexene,
 Or els Caliope,
 Or els Penolope,
 For this most goodly floure,
 This blossom of fresshe coloure,
 So Jupiter me socoure,
 She florisheth new and new
 In beautye and vertew
Hac claritate gemina
O gloriosa femina,
Memor esto verbi tui servo tuo!
Servus tuus sum ego

1020

1025

1030

The Indy saphyre blew
 Her vaynes doth ennew ,
 The orient perle so clere,
 The whytnesse of her lere ,
 Her¹ lusty ruby ruddes
 Resemble the rose-buddes ,
 Her lyppes soft and mery
 Emblomed lyke the chery,
 It were an heuenly blysse
 Her sugred mouth to kysse.

1035

1040

Her beautye to augment,
 Dame Nature hath her leat
 A warte vpon her cheke,
 Who so lyst to seke
 In her vysage a skar,
 That semyth from afar
 Lyke to the radyant star,
 All with fauour fret,
 So properly it is set :

1045

¹ The editions wrongly have 'The', cf 1 1002.

- She is the vyolet, 1050
 The daysy delectable,
 The columbine¹ commendable,
 The ielofer amyable,
 [For]² this most goodly floure,
 This blossom of fressh colour, 1055
 So Jupiter me succour,
 She florysheth new and new
 In beaute and vertew:
Hac claritate gemina
O gloriosa fæmina, 1060
Bonitatem fecisti cum servo tuo, domina,
Et ex præcordius sonant præcognit!
- And whan I perceyued
 Her wart, and conceyued,
 It cannot be denayd 1065
 But it was well conuayd,
 And set so womanly,
 And nothyng wantonly,
 But ryght conueniently,
 And full congruently, 1070
 As Nature cold deuyse,
 In most goodly wyse;
 Who so lyst beholde,
 It makethe louers bolde
 To her to sewe for grace, 1075
 Her faouore to purchase,
 The sker upon her chyn,
 Enhached on her fayre skyn,
 Whyter than the swan,
 It wold make any man 1080

¹ So in other editions, Kele has 'calumbyn'² Omitted by accident, see l. 1021

To forget deadly syn
 Her fauour to wyn,
 For this most goodly floure,
 This blossom of fressh coloure,
 So Jupiter me socoure,
 She flouryssheth new and new
 In beaute and vertew;
Hac claritate gemina
O gloriafa fæmina,
Defecit in salutare tuum¹ anima mea,
Quid petis filo, mater dulcissima² babæ²!

1085

Soft, and make no dyn,
 For now I wyll begyn
 To haue in remembraunce
 Her goodly dalyaunce,
 And her goodly pastaunce.
 So sad and so demure,
 Behauyng her so sure,
 With wordes of pleasure
 She wold make to the lure,
 And any man conuert
 To gyue her his hole hert.
 She made me sore amased
 Vpon her whan I gased,
 Me thought min hert was crased,
 My eyne were so dased;
 For this most goodly flour,
 This blossom of fressh colour,
 So Jupyter me socour,
 She flouryssheth new and new
 In beauty and vertew:

1090

1095

1100

1105

1110

¹ Mr Dyce corrects this, but unnecessarily; see note to l. 1061.

² Printed 'ba ba' in the old editions.

*Hac claritate gemina,
O gloriosa fæmina,
Quomodo dilexi legem tuam, domina !
Recedant vetera, nova sint omnia.*

1115

And to amende her tale,
Whan she lyst to auale,
And with her fyngers smale,
And handes soft as sylke,
Whyter than the mylke, 1120
That are so quyckely vayned—
Wherwyth my hand she strayned,
Lorde, how I was payned !
Vnneth I me refrayned ;
How she me had reclaymed, 1125
And me to her retayned,
Enbrasynge therwithall
Her goodly myddell small
With sydes longe and streyte !
To tell you what conceyte 1130
I had than in a tryce,
The matter were to nyse,
And yet there was no vyce,
Nor yet no villany,
But only fantasy , 1135
For this most goodly floure,
This blossom of fressh coloure,
So Jupiter me succoure,
She floryssheth new and new
In beaute and vertew : 1140
*Hac claritate gemina,
O gloriosa fæmina,
Iniquos odio habui !
Non calumnientur me superbi.*

But whereto shulde I note
 How often dyd I tote
 Vpon her prety fote?
 It raysed myne hert rote
 To se her treade the grounde
 With heles short and rounde.
 She is playnly expresse
 Egeria, the goddesse,
 And lyke to her image,
 Emported with corage,
 A louers pylgrimage,
 Ther is no beest sauage,
 Ne no tyger so wood,
 But she wolde chaunge his mood,
 Such reluent grace
 Is formed in her face ;
 For this most goodly floure,
 This blossome of fresshe coloure,
 So Jupiter me succour,
 She flouryssheth new and new
 In beaute and vertew .

*Hac claritate gemina
 O gloriosa fæmina,
 Mirabilia testimonia tua !
 Sicut novellæ plantationes in juventute sua.*

So goodly as she dresses,
 So properly¹ she presses
 The bryght golden tresses
 Of her heer so fyne,
 Lyke Phebus beames shyne
 Whereto shuld I disclose
 The garterynge of her hose ?

¹ So in other eds , Kele's ed has 'propeely.'

1145

1150

1155

1160

1165

1170

1175

It is for to suppose
 How that she can were
 Gorgiously her gere,
 Her fresshe habylementes
 With other implementes
 To serue for all ententes,
 Lyke dame Flora, quene
 Of lusty somer grene;
 For this most goodly floure,
 This blossom of fressh coloure,
 So Jupiter me socoure,
 She florisheth new and new
 In beautye and vertew.
Hac claritate gemina
O gloriosa faemina,
Clamavi in toto corde, exaudi me!
Misericordia tua magna est super me.

.

My pen it is vnable,
 My hand it is vnstable,
 My reson rude and dull
 To prayse her at the full,
 Goodly maystres Jane,
 Sobre, demure Dyane;
 Jane this maystres hyght,
 The lode-star¹ of delyght,
 Dame Venus of all pleasure,
 The well of worldly treasure,
 She doth excede and pas
 In prudence dame Pallas;
 [For] this most goodly floure.
 This blossom of fresshe colour,

¹ So in other eds., Kele has 'lode stare'

- So Jupite^r me socoure,
She floryssheth new and new
In beaute and vertew 1235
Hac claritate gemina
O gloriosa faemina!
- Requiem eternam dona eis, Domine!*
With this psalme, *Domine probasti me*,
Shall sayle ouer the see, 1240
With *Tibi, Domine, commendamus*,
On pylgrimage to saynt Jamys
For shrympes and for pranys,
And for stalkynge¹ cranys,
And where my pen hath offendyd, 1245
I pray you it may be amendyd
By discrete consyderacyon
Of your wyse reformacyon;
I haue not offendēd, I trust,
If it be sadly dyscust 1250
- It were no gentle gyse
This treatyse to despysē
Because I haue wrytten and sayd
Honour of this fayre mayd;
Wherefore shulde I be blamed, 1255
That I Jane haue named,
And famously proclaimed?
She is worthy to be enrolde
With letters of golde.
- Car elle vault* 1260

¹ So in other eds., Kele's ed. 'stalke'

XV.

LORD BERNERS.

A D 1523

JOHN BOURCHIER, Lord Berners, was born about A.D. 1464¹, and was the eldest son of Sir Humphrey Bourchier, a Yorkist, who was killed at the battle of Barnet in 1471. He was with Henry VII. at the siege of Boulogne in 1492, and was appointed Chancellor of the Exchequer under Henry VIII. about 1515. He died on the 19th of March, 1532. He is best remembered by his excellent translation of Froissart's 'Chronicles,' which was undertaken by the King's command, the first volume being printed by Pynson in 1523, and the second in 1525. The language of his time was exceedingly well suited to render the chivalrous pages of Froissart with picturesque effect, and his translation from this point of view is preferable to the modern one by Mr. Johnes. Mr. Marsh says—'This translation is doubtless the best English prose style which had yet appeared, and, as a specimen of picturesque narrative, it is excelled by no production of later periods.' 'Student's Manual of the English Language,' ed Smith; Lect. V. p. 84. The first extract describes the sea-fight off Sluys, in which Edward III. gained a victory over the French fleet, and the second extract gives an account of the battle of Crècy.

¹ This is conjectural; the date generally given is 1474, three years after his father's death.

[(A) *The Sea-fight off Sluys.*]

Of the batell on the see before Sluse in Flaunders, bytwene the kynge of England and the frenchmen. Ca. 1

Nowe let vs leaue som-what to speke of therle of Henalt and of the duke of Normandy. and speke of the kyng of England, who was on *the* see to the intent to ariyue in Flaunders, and so into Heynalt to make warre agaynst the frenchmen This was on mydsomer euyn, in the yeare of our lorde M CCC xl. al thenglyssh flete was departed out of the ryuer of Tames, and toke the way to Sluse. And the same tyme, bytwene Blanqueberque and Sluse on the see, was sir Hewe Kyryell, sir Peter Bahuchet, and Barbnoyr. and mo than sixscore great vessels besyde other, and they were of normayns, bydaulx, genowes, and pycardes. about the nombre of xl M. There they were layd by the french kyng, to defend *the* kyng of Englandes passage. The kyng of England and his, came saylyng tyll he came before Sluse. and whan he sawe so great a nombre of shippes *that* their mastes semed to be lyke a gret wood, he demaundered of the maister of his shyp what peple he thought they were: he answered and sayd, ‘sir, I thynke they be normayns layd here by *the* frenche kyng, and hath done gret dyspleasure in Englannde, brent your towne of Hampton, and taken your great shyppe the Christofer.’ ‘a!’ quod the kyng, ‘I haue long desyred to fyght with the frenchmen: and nowe shall I fyghte with some of them, by the grace of god and saynt George, for truly they haue done me so many dysplesurs *that* I shall be reuenged, & I may.’ Than the king set all his shippes in order, the grettest before, well furnysshed with archers, & euer bytwene two shippes of

archers he had one shyppe with men of armes; & than he made an-other batell to ly a-lofe with archers, to confort euer them that were moost wery, yf nede were. And there were 30 a great nombre of countesses, ladyes, knyghtes wyues, & other damosels, that were goyng to se the quene at Gaunt these ladyes the kyng caused to be well kept with thre hundred men of armes, and .v C. archers

Whan the kyng, and his marshals had ordered his batayls, 35 he drewe vp the seales & cam with a quarter wynde, to haue the vaantage of the sonne. And so at last they tourned a lytell to get the wynde at wyll: and whan the normayns sawe them 1 eucle backe, they had maruell why they dyde so And some sayd, 'they thynke them selfe nat mete to medyll with 40 vs: wherfore they woll go backe,' they sawe well howe the kyng of England was ther^e personally, by reason of his baners. Than they dyd appareyle their flete in order, for they were sage and good men of warre on the see: and dyd set the Christofer, the which they had won the yere before, 45 to be formast, with many trumpettes and instrumentes' and so set on their ennemis. There began a sore batell on bothe partes: archers and crosbowes began to shote, and men of armes aproched and fought hande to hande, and the better to come togyder, they had great hokes, & grapers of 50 yron to cast out of one shyppe into an-other; And so tyed them fast togyder; there were many dedes of armes done, takyng and rescuyng agayne. And at last, the great Chrs-tofer was first won by thenglysshmen, and all that were within it taken or slayne. Than ther^e was great noyse and cry, and 55 thenglysshmen aproched and fortifyed the Christofer with archers, and made hym to passe on byfore to fyght with the genoweys. This batayle was right fierse and terryble. for the batayls on the see ar more dangerous and fierser, than the batayls by lande. For on the see there is no reculyng nor 60

fleyng, ther is no remedy but to fight, and to abyde fortune : and euery man to shewe his prowes Of a tounthe sir Hewe Kynell, and sir Bahuchet, and Baibe Noyc, were ryght good and expert men of warre This batayle en-
 65 dured fro the mornynge till it was noone, & thenglysshmen endured moche Payne, for their ennemis were fourc agaynst one, and all good men on the sce. There the king of England was a noble knight of his owne handes; he was in the flouer of his youthe¹ In like wyse so was the erle
 70 of Derby, Pembroke, Herforde, Huntynghdon, Northampton, and Gloucester² sir Raynolde Cobham, sir Rycharde Staf-forde, the lorde Peicy, sir water of Manny, sir Henry of Flaunders, sir John Beauchamp the lorde Felton, the lorde Brasseton, sir Chandos, the lorde Dalawarre, the lorde of
 75 Multon, sir Robert Dartoys, called erle of Rychmont and dyuerse other lordes and knyghtes, who bare themselfe so valyantly with some socours that they had of Bruges, and of the countrey there about. that they obtayned the vcytorie.
 So that the frenchmen, normayns, and other, weie dyscon-
 80 fected, slayne, and drowned, there was nat one that scaped but all were slayne Whanne this vcytorie was atchyued, the kyng all that nyght abode in his shyppe before Sluse, with great noyse of trumpettes and other instrumentes. Thyder came to se the kynge dyuers of Flaunders, suche as had herde
 85 of the kynges comming. and than the kyng demaunded of the burgesses of Bruges, howe Jaques Dartuell dyd They answered, that he was gone to the erle of Heynalt agaynst the duke of Normandy with lx M. fleminges. And on the next day, the which was mydsomer day, the kyng and all
 90 his toke lande; and the kyng on fote went a pylgrimage

¹ So in Myddylton's edition, Pynson has 'yongh'

² Printed 'Gloccetter'

to our lady of Ardezbourge, and therē herd masse and dyned, and thanz̄e toke his horse and rode to Gaunt, where the quene receyued hym with great ioye· and all his caryage came after, lytell and lytell. Than the kyng wrote to therle of Heynault, and to theym within the castell of Thyne, certy- 95 fieng them of his arryuall And whan therle knewe therof, & that he had dysconfyted the army on the see . he dyslodged, and gaue leauē to all the souldyours to depart And toke with hym to Valencennes al the great lordes, and there feasted them honourably, and specially the duke of Brabant, 100 and Jaques Dartuell. And there Jaques Dartuell, openly in the market place, in the presence of all the lordes, and of all such as wold here hym, declared what right the kyng of Englande had to the crowne of France, and also what puysaunce the thre countreis were of, Flaunders, Heynault, 105 and Brabant, surely ioyned in one alyance. And he dyde so by his great wysedom and plesaunt wordes, that all people that harde hym praysed hym moche, and sayd howe he had nobly spoken & by great experyence And thus he was greatly praysed, & it was sayd *that* he was well worthy 110 to gouerne *the countey¹* of Flaunders Than the lordes departed, and promysed to mete agayne within viii dayes at Gaunt to se the kyng of England, and so they dyd And the kyng feasted them honorably, and so dyd the quene, who was as than nuly purifyed of a sonne called John, who was 115 after duke of Lancastre, by his wyfe, doughter to duke Henry of Lancastre. Than there was a counsell set to be at Vylleuort², and a day lymitted.

¹ So in Myddylton's edition, Pynson has 'countie'

² Printed 'Vyllenort'

[(B) *The Battle of Crecy.*]

Of the batayle of Cressy bytwene the kyng of England
and the frenche kyng. Cap. C.xxx.

Thenglysshmen who were in thre batayls lyeng on the
grounde to rest them, assone as they saw the frenchmen
aproche, they rose vpon their fete fayre and easely, without
any hast, and aranged their batayls. The first, which was
5 the princes batell, the archers ther stode in maner of a herse,
and the men of armes in the botome of the batayle, Therle
of Northampton & therle of Arundell with the second batell
were on a wyng in good order, redy to confort the princes
batayle, if nede were. The lordes & knyghtes of France
10 came nat to the assemble togyder in good order, for some
came before and some came after, in such hast and yuell order,
the one of them dyd trouble another. Whan the french
kyng sawe the englysshmen, his blode chaunged, and sayde
to his marshals, ‘make the genowayes go on before, and
15 begynne the batayle in the name of god and saynt Denyse’
there were of the genowayes crosbowes about a fiftene thou-
sand, but they were so wary of goyng a fote that day a six
leages armed with their crosbowes, that they sayde to their
constables, ‘we be nat well ordred to fyght this day, for we
20 be nat in the case to do any great dede of armes, we haue
more nede of rest’. These wordes came to the erle of
Alanson, who sayd, ‘a man is well at ease to be charged
with suche a sorte of rascalles, to be faynt and fayle nowe
at moost nede!’. Also the same season there fell a great
25 rayne and a clyps, with a terryble thonder; and before the
rayne, there came fleyng ouer bothe batayls a great nombre
of crowes, for feare of the tempest commynge. Than anone

the eyre beganne to waxe clere, and the sonne to shyne fayre
 and bright the which was right in the frenchmens eyen,
 and on the englysshmens backes Whan the genowayes were 30
 assembled toguyder and beganne to aproche, they made a
 great leape and crye to abasshe thenglysshmen, but they
 stode styl and styredde nat for all that, thanne the geno-
 wayes agayne the seconde tyme made a-nother leape and a
 fell crye, and stepped forwarde a lytell, and thenglysshmen 35
 remeued nat one fote. thirdly agayne they leapt and cryed,
 and went forthe tyll they came within shotte, thanne they
 shotte feersly with their crosbowes Than thenglysshe
 archers stept forthe one pase and lette fly their arowes so
 holly and so thycke that it semed snowe, whan the geno- 40
 wayes felte the arowes persyng through heedes, armes, and
 brestes, many of them cast downe their crosbowes and dyde
 cutte their strynges, and retourned dysconfited Whan the
 fienche kynge sawe them flye away, he sayd, 'slee these
 rascals, for they shall lette and trouble vs without reason,' 45
 than ye shulde haue sene the men of armes dasshe in among
 them, and kylled a great nombre of them. And euer styl the
 englysshmen shot where as they sawe thykest preace, the
 sharpe arowes ranne into the men of armes, and into their
 horses and many fell, horse and men, amoung the genowayes: 50
 and whan they were downe, they coude nat relyue agayne,
 the preace was so thycke, that one ouerthrew a-nother
 And also amoung the englysshmen there were certayne
 iascalles that went a fote, with great knyues, and they went
 in among the men of armes, and slewen and murdredde 55
 many as they lay on the grounde, bothe erles, barownes,
 knyghtes, and squyers, wheroft the kyng of Englannde was
 after dyspleased, for he had rather they had bene taken
 prisoners The valyant kyng of Behaygne, called Charles
 of Luzenbourg, sonne to the noble emperour Henry of 60

Luzenbourge, for all that he was nyghe blynde, whan he vnderstode the order of the batayle, he sayde to them about hym, ‘where is the lorde Charles my son?’ his men sayde, ‘sir, we can nat tell, we thynke he be fightynge,’
 65 than he sayde, ‘sirs, ye are my men, my companyons and frendes in this iourney I requyre you, bring me so farre forwarde, that I may stryke one stroke with my swerde,’ they sayde they wolde do his commaundement, and to the intent that they shulde nat lese hym in the prease, they tyed
 70 all their raynes of their bridelles eche to other and sette the kynge before, to accomplysse his desyre, and so thei went on their ennemyes, the lorde Charles of Behaygne his sonne, who wrote hymselfe kyng of Behaygne and bare the armes, He came in good order to the batayle ; but
 75 whanne he sawe that the matter wente a-wrie on their partie, he departid, I can nat tell you whiche waye, the kynge his father was so farre foreward, that he strake a stroke with his swerde, ye, and mo than foure, and fought valyantly. And so dyde his company, and they aduentured themselife
 80 so forwarde, that they were there all slayne, and the next day they were founde in the place about the kyng, and all their horses tyed eche to other The erle of Alansone came to the batayle right ordynatly and fought with thenglysshmen, and the erle of Flaunders also on his parte, these two
 85 lordes with their companyes coosted the englysshe archers, and came to the princes batayle and there fought valyantly longe. The frenche kynge wolde fayne haue come thyder whanne he sawe their baners, but there was a great hedge of archers before hym. The same daye the frenche kynge
 90 hadde gyuen a great blacke courser to sir Iohan of Heynault, and he made the lorde Iohan of Fussells to ryde on hym and to bere his banerre ; the same horse tooke the bridell in the tethe, and brought hym through all the curroours of

thenglysshmen; and as he wolde haue retourned agayne, he fell in a great dyke, and was sore hurt, and had ben there deed 95 & his page had nat ben, who folowed hym through all the batayls, and sawe where his maister lay in the dyke, and had none other lette but for his horse, for thenglysshmen wolde nat yssue out of their batayle, for takyng of any prisoner, thanne the page alyghted and relyued his maister; than he 100 went nat backe agayn *the* same way that they came, there was to many in his way. This batayle bytwene Broy and Cressy, this saturday, was ryght cruell and fell, and many afeat of armes done that came nat to my knowlege; in the night dyuerse knyghtes and squyers lost their maisters, 105 and somtyme came on thenglysshmen, who receyued theym in suche wyse, that they were euer nighe slayne; for there was none taken to mercy nor to raunsome, for so the englysshmen were determyned in the mornyng, the day of the batayle, certayne frenchmen and almaygnes perforce 110 opyned the archers of the princes batayle, and came and fought with the men of armes hande to hande Than the seconde batayle of thenglysshmen came to socour the princes batayle, the whiche was tyme, for they had as than moche a-do, and they with *the* prince sent a messanger to 115 the kynge, who was on a lytell wyndmyll hyll, than the knyght sayd to the kyng, ‘sir, therle of Warwyke, and therle of Camfort, sir Reynolde Cobham, and other suche as be about the prince your sonne, ar feersly fought with-all and are sore handled; wherfore they desyre you that you and your 120 batayle wolle come and ayde them, for if the frenchmen encrease as they dout they woll, your sonne and they shall haue moche a-do’ Than the kynge sayde, ‘is my sonne deed or hurt, or on the yerthe felled?’ ‘no, sir,’ quod the knyght, ‘but he is hardly matched, wherfore he hathe nede 125 of your ayde’ ‘Well,’ sayde the kyng, ‘retourne to hym and

to them that sent you hyther, and say to them that they
 sende no more to me for any aduenture that falleth, as long
 as my sonne is a-lyue' and also say to them that they suffre
 130 hym this day to wynne his spurres; for if god be pleased, I
 woll this iourney be his, and the honoure therof, and to
 them that be aboue hym' Than the knyght retourned
 agayn to them, and shewed the kynges wordes, the which
 gretly encouraged them, and repoyned in that they had
 135 sende to the kyng as they dyd Syr Godfray of Haiecourt
 wolde gladly that the erle of Haiecourt his brother myght
 haue bene sauied, for he hard say by them that sawe his baner
 howe that he was there in the felde on the frenche partie,
 but sir Godfray coude nat come to hym betymes; for he was
 140 slayne or he coude come at hym, and so was also the erle of
 Almare his nephue. In another place the erle of Aленон
 and therle of Flaunders fought valyantly, euery lorde vnder
 his owne baner, but finally they coude nat resyst agaynst
 the puyssance of the englysshemen, and so there they were
 145 also slayne, & dyuers other knyghtes and squyers. Also therle
 Lewes of Bloyes, nephue to the frenche kyng, and the duke
 of Lorayne fought vnder their baners, but at last they were
 closed in among a company of englysshmen and wallshemen,
 & there were slayne for all their prowes Also there was
 150 slayne the erle of Ausser, therle of saynt Poule, and many
 other, in the euenyng the frenche kyng, who had lefte
 about hym no mo than a threscore persons, one and other,
 wheroft sir Iohan of Heynalt was one, who had remounted
 ones the kyng, for his horse was slayne with an arowe, than
 155 he sayde to the kyng, 'sir, departe hense, for it is tyme; lese
 nat your selfe wylfully, if ye haue losse at this tyme, ye
 shall recouer it agayne another season' And soo he toke
 the kynges horse by the bridell and ledde hym away in a
 maner perforce, than the kyng rode tyll he came to the

castell of Broy, the gate was closed bycause it was by that 160
tyme darke Than the kynge called the capytayne, who
came to the walles and sayd, 'who is that calleth there this
tyme of nyght?' than the kynge sayde, 'opyn your gate
quickeley, for this is the fortune of Fraunce' The cap-
tayne knewe than it was the kyng, and opyned the gate and 165
let downe the bridge, than the kyng entred, and he had
with hym but fyue barownes, syr Iohan of Heynault, sir
Charles of Momorency, the lorde of Beauiewe, the lorde
Dabegny, and the lorde of Mountfort, the kynge wolde nat
tary there, but dranke and departed thense about mydnyght, 170
and so rode by suche guydes as knewe the countrey till he
came ~~at~~ the mornynge to Amyense, and there he rested.
This saturday the englysshemen never departed fro their
batayls, for chasyng of any man, but kept styl their felde
and euer defended themselfe agaynst al such as came to 175
assayle them, this batayle ended aboute euynsonge tyme

XVI.

WILLIAM TYNDALE.

A.D. 1528.

WILLIAM TYNDALE was born about 1477, or later, and was burnt at Antwerp in October 1536, after a long imprisonment, for heresy. His beautiful translation of the New Testament is one of the finest works in our language. Our present Authorized Version owes very much to it. His tracts, such as his 'Obedience of a Christian Man,' his dissertation on the parable of 'The Wicked Mammon,' and his 'Practice of Prelates,' are written in a clear, bold, vigorous style. The extract here printed, is from the first of these, viz. 'The Obedience of a Christen man, and how Christen rulers ought to governe,' printed in 1528. It is a very interesting passage, and contains a splendid defence of the wisdom of translating the Scriptures into a tongue 'understanded of the people.' This piece should be carefully compared with the extracts from the works of Sir Thomas More, Tyndale's great opponent. Tyndale's version of the New Testament was printed in quarto in 1525, and in octavo in 1525 or January 1526. A facsimile edition of the latter was produced in 1862, by Mr. Fry, of Bristol; and of the extant fragment of the former, by Mr. Arber, in 1871. See 'The Gothic and Anglo-Saxon Gospels in parallel columns, with the versions of Wycliffe and Tyndale,' edited by Dr. J. Bosworth, 1865, pp. xxiii–xxix, and p. 584: also the remarks on Tyndale's version by Mr. Marsh, in the 'Student's Manual of the English Language,' ed. Smith, pp. 84 and 446; and Mr. Arber's Preface.

[*On the translation of the Scriptures Fol. xii]*

That thou maist perceave how *that* the scripture ought to be in the mother tonge, and *that* the reasons which oure sprites make for the contrary are but sophistry & false wiles, to feare the¹ from *the* lighte, *that* thou mighteste folowe them blyndefolde & be their captive / to honoure their ceremonys & to offer to their bely.

Fyrst god gave *the* childeyne of israel a lawe by *the* honde of moyses in their mother tonge, & al *the* prophetes wrote in their mother tonge. & all the psalmes were in *the* mother tonge And there was Christe, but fygured and described in ceremonys / in redles / in parables and in darke prophe-sies. What is the cause that we maye not have the olde testamente with the newe also, which is *the* lighte of the 15 olde, and wherin is openly declared before the eyes that there was darkely prophesied? I can imagen no cause veryly, excepte it be that we shulde not se the woike of Antychrist and iugulynge of ypocritytes what shulde be the cause that we which walke in the brode daye / shulde not 20 se as well as they that walked in the nght / or that we shulde not se as well at none / as they dyd in the twylighte? Came Christe to make the worlde moare blynde? By this meanes, Christe is the darkenes of the woilde and not the light / as he saith hym selfe, Iohn viij.

25 Moare over, Moyses saith, Deutro .vj 'Heare, Israel, let these wordes which I commaunde the this daye steke fast in thine herte / and whette them on thy childeyne & talke

That the scripture ought to be in the english tonge

¹ Printed 'y^e', as if it were the definite article

of them as thou sittest in thine house / and as thou walkest by the waye / & when thou leist doune / & when thou risest vppe / & bynde them for a token to thine hande / & let them ^{so} be a remembraunce betwene thine eyes / & write them on the postes & gates of thine house' This was commaunded generally vnto all men how cometh it that Gods worde perteneth lesse vnto vs than vnto them? Yee, how cometh it that oure Moyseses forbydde vs and commaunde vs the ³⁵ contrary / & threate vs yf we doo / & will not that we once speake of Gods worde? How can we whette gods worde (that is, put it in piactyse / vse, and exercise) apon oure childeyne & houshalde / when we are violently kepte from it & know it not? How can we (as Peter commandeth) geve ⁴⁰ a reason of oure hope, when we wote not what it is that God hath promysed or what to hope? Moyses also commandeth in the said chapter yf the sonne aske what the testimonies lawes and observauznces of the lorde meane, that the father teach him Yf oure childeyne aske ⁴⁵
No ner syr Iohn his goodly chil derne what oure ceremonys (which are mo then the Leweses ware) meane, No father can tell his sonne And in the xij chapter, he repeteth all agayne, for feare of forgettyng

They will saye happily / 'the scripture requireth a pure mynde & a quete mynde And therfore the laye-man, because he is altogether combred with wordly busynes / can not vnderstonde them' Yf that be the cause / then it is a playne case / that oure prelates vnderstonde not the scriptures them-selves. For no laye-man is so tangled with ⁵⁵ wordly busynes as they are The greate thinges of the worlde are ministred by them. Nether do the laye People any greate thinge / but at their assignemente.

'Yf the scripture were in the mother tonge,' they will saye / 'then wolde the laye people vnderstonde it every man ⁶⁰

after his awne wayes' Wher-fore serveth the curiate / but to teach them the righte way? Whei-foie were the holydayes made / but that the people shulde come and lerne? Are ye not abhomynable scolemasters /
 65 in that ye take so greate wages / yf ye wyll not teach? If ye wolde teach, how coulde ye do it so well and with so great profitte / as when the laye people have the scripture before them in their mother tonge? For then shulde they se by the order of the texte / whether
 70 thou rugledest or not. And then wolde they beleve it / because it is the scripture of God / though thy lyvinge be never so abominable Where now, because youre lyvinge and youre preachinge are so contrary / and because they grope out in every sermone
 75 youre open and manyfest lyes / & smell youre vnsaciable covetousnes, they beleve you not / when you preach trouth But alas / the curiates them-selves (for the most parte) wote no moare what the
 newe or olde testamente meaneth / then do the
 80 turkes. Nether know they of any moare then that they reade at masse / matens and evensonge, which yet they vnderstonde not. Nether care they but even to mumble vp so moch every daye (as the pye & popyngay speake the[y] wote not what) to fyll their belyes with all Yf they
 85 will not lat the laye man have the worde of God in his mother tonge / yet let the prestes have it / which, for a greate parte of them, doo vnder-
 stonde no latine at all but synge & saye and patter all daye / with the lyppes only / that which the herte
 90 vnderstondeth not.

Christ commaundeth to sherch the scriptures, Iohn v
 Though that miracles bare recorde vnto his doc-
 trine / yet desyred he no fayth to be geven ether

Holidas

Oure scolma-
ters take greate
wages but teach
notWhy the
preachers ar
not believed
when they saye
trouthThe curates
wotte not
what a bibyl
meanethThe prestes
vnderstonde
no latenSherch the
scriptures.

vnto his doctrine or vnto his miracles / without recorde of the scripture. When Paul preached / Actes xvij. the other 95 sherched the scriptures dayly / whether they were as he alleged them. Why shal not I lyke-wise se / whether it be the scripture *that* thou allegest? yee, why shall I not se the scripture and the circumstancies and what goeth before and after / that I maye know whether thyne interpretacionz be 100 the right sence / or whether thou iuglest and drawest the scripture violently vnto thy carnall and fleshly purpose? or whether thou be aboute to teach me or to disceave me?

Christ saith, 'that there shall come false prophetes in his name and saye that they them-selves are Christe' / that ys / 105 they shall so preach Christe, that men must beleve in them, in their holines and thunges of their imaginacion, without Gods worde yee, and that agenst-Christ, or Antichriste, that shall come, is no thinge but soch false prophetes that shall iuggle with the scripture, and begile the people with false 110 interpretacions, as all the false prophetes / scribes and pharises did in *the* olde testamente How shal I knowe whether ye are that agenste-christe, or false prophetes, or no / seinge

*Agenst Christ
is knownen by
his deades*

ye will not let me se how ye allege the scriptures? Christ saith 'By their deades ye shall know 115 them' Now when we loke on youre deades /

we se that ye are all sworne to-gether and have separated youreselves from the laye people / & have a severall kingdome amonge youre-selves and severall lawes of youre awne makyng / where-with ye 120 violently bynde the laye people, that never consented vnto the makyng of them A thowsande thynges forbydde ye which christ made free / and dispense with them agayne for money. Nether is ther any

*A severell king-
dom Seuerell
lawes what
christ lowseth
frely, the pope
byndeth to
lowse it agayne
for money*

excepcion at all / but lacke of money. Ye have 125 a secret councell by youre-selves. All other mens counells

and secretes knowe ye and no man yours. ye seke but honoure / ryches / promocion / auctorite, and to regne over all / and will obeye no man Yf the father geve you ought
 130 of curtesie / ye will compell the sonne to geve it violently, whether he will or not, by craft of youre awne lawes. These deades are agenst-Christ.

¶ When an hole parysh of vs hyre a scolemaster to teach oure childeyne / what reason is it that we shulde be com-
 135 pelled to paye this scolemaster his wages / and he shulde have lycens to goo where he wyll, and to dwell in a-nother contre, and to leve oure childeyne on-taught? Doeth not the Pope so? Have we not geven vp oure tythes, of curtesy, vnto one, for to teach vs Gods worde? And cometh not
 140 the Pope and compelleth vs to paye it violently to them that never teach? Maketh he not one person which
 cometh never at vs? yee, one shall have v or vj
 or as many as he can get, and wotteth oftentimes where
 never one of them stondeth. A-nother is made
 145 vicare / to whome he geveth a dispensacion to
 goo where he will, and to set in a parish-preste
 which can but mynister a sorte of dome ceremonys And he, because he hath most laboure and leest profit, polleth on his parte, and fetteth here a masse-peny, there a trentall /
 150 yonder dirige-money, and for his beyderoule, with a confession-peny, and soch lyke. And thus are we never taughte, and are yet nevertheless compelled. ye, compelled¹ to hyre many costly scolemasters. Thes deades are veryly agenst-Christ Shall we therfore iudge you by youre deades / as
 155 Christe commaundeth? So are ye false prophetes and *the* disciples of Antichriste or of agenst-Christe.

The sermons which thou readist in the Actes of *the*

¹ Printed 'compolde.'

apostles & all *that* the apostles preached were no doute preached in the mother tonge Why thez mighte they not be written in the mother tonge? As yf one of vs preach 160 a good sermon, why maye it not be written? Saynt hierom also translated the bible in-to his mothei tonge Why maye not we also? They will saye, 'it can not be translated in-to our tonge, it is so rude' It is not so rude as they are false lyers For the greke tonge agreeth moare with the english then 165

The propirties
of the hebreue
tonge agre
with the
english

with the latyne. And the propirties of the hebreue tonge agreeth a thousande tymes moare with the english then with the latyne The maner of speakeynge is both one, so *that* in a thousande places thou neadest not but to translate it in-to *the* english worde for 170 worde, when thou must seke a compasse in the latyne / and yet shalt have moch worke to translate it wel-faveredly / so that it have the same grace and swetnesse / sence and pure vnderstandinge with it in the latyne / as it hath in the hebreue A thousande partes better maye it be translated in- 175 to the english then in-to the latyne Yee, and excepte my memory fayle me and that I have forgotten what I redde when I was a childe, thou shalt fynd in the englisch cronycle Kinge Adelston how that kynge Adelstone caused the holy scripture to be translated in-to the tonge that then was 180 in Englonde, and how the prelates exhorted him there-vnto

Kinge Adel
ston

Moareover, seinge *that* one of you ever preacheth contrary to a-nother And when two of you mete / the one disputeth and bravleth with the other / as it were two scoldes And for as moch as one holdeth 185 Contrary
preachinge this doctoure, and a-nother that One foloweth Contrari doc
tors duns, a-nother saynte Thomas / a-nother Bona-venture / alexander de hales / raymonde / lyie / brygot / dorbell / holcott / gorram / triumbett / hugo de sancto victore / de monte regio / de nova villa / de media villa, & soch 190

lyke out of nombre So that if thou haddest but of every auctor one boke, thou coudest not pyle them vp in any ware-house in london / and every auctor is one contray vnto a-other. In so greate diversite of spires, how shall I know
 195 why lyeth, and who saith trouth? Wherby shall I tye them & iudge them? Verely, by gods worde, which only is true But how shal I *that doo when* thou wilt not let me se the scripture?

'Naye,' saye they / 'the scripture is so harde, that thou
 200 coudest never vnderstande it but by *the doctours*' That is,

I must measure the mete-yarde by the cloth Here be twenty clothes of divers lengthes and of divers bredthes. How shall I be sure of the length of the mete-yarde by theim? I suppose rather I must be fyrist sure of the length of the mete-yarde / and there-by measure & iudge the clothes Iff I
 205 must fyrist beleve the doctoure / then is the doctoure fyrist true, & the trouth of the scripture dependeth of his trouth, and so the trouth of Gqd springeth of *the* trouth of man

Thus Antichriste turnith the rotes of the trees
 210 uppwarde. What is *the* cause that we damme some of Origenes workes, and alowe some? How
 know we that some is heresy and some not? By the scripture, I trowe How knowe we *that* saint Augustine (which
 is the best or one of the best that ever wrot apon the scripture)

wrot many thinges amysse at the begynnyng / as
many other doctours doo? Verely, by the scriptures / as he him-selfe well perceaved afterwarde,
when he loked moare diligently apon them / and
revoked many thynges agayne He wrote of
 215

*many thynges which he vnderstode not when he was newly converted / yer he had thorowly sene the scriptures / and folowed the opinions of Plato and the commune persuasions of mans wisdome *that* were then famouse.*

Antichrist
turneth the
rotes of the tre
uppward.

The scripture
is the triall of
all doctrine and
the righte
twich ston

They will saye yet moare shamefully / 'that no man can
 vnderstonde the scriptures without philautia / that 225
 Philosophy is to saye, philosophy. A man must fyrt be well
 sene in Aristoteles yer he can vnderstonde the scripture,' saye
 Aristotell. They Aristoteles doctrine is / that the worlde was

without begynnyng, and shalbe without ende /
 and that the fyrt man never was, and the last shall never 230
 be. And that God doeth all of necessite, nether careth what
 we doo, nether will aske any accomptes of that we doo

Scripture. Without this doctrine, how coulde we vnder-
 stonde the scripture, that sayeth / God created
 the worlde of nought / and God worketh all thinge of his 235
 fre will and for a secret purpose / and that we shall all ryse
 agayne / and that God will have accomptes of all that we

Aristotell. have done in this lyfe? Aristotle saith Geve
 a man a lawe, and he hath power of hym-selfe
 to doo or fulfull the lawe, and becometh righteous with 240

Paul workynge righteously . But Paul and all the
 scripture saith / that the lawe doeth but vitter
 synne only, and helpeth not. Nether hath any man power
 to doo the lawe / tyll the sprite of God be geven hym
 thorow fayth in Christ. Is it not a madnes then to saye 245
 that we coulde not vnderstonde the scripture without Aris-

Aristotell tole? Aristotiles righteousness & all his vertues
 springe of a mans fre will. And a turke and
 every infidele and ydolater maye be righteous and vertuous
 with that righteousness and those vertues. Moare-over, Aris- 250
 toteles felicite and blessednes stondeth in avoydinge of all
 tribulacions / and in riches / health / honoure / worshepe /
 frendes & autorite / which felicite pleaseth our spirituality

Scripture well. Now without these and a thousande soch
 lyke poyntes / coudest thou not vnderstande 255
 scripture, which sayeth, that righteousness cometh by christe &

not of mans wil, and how that vertues are the frutes and the gifte of gods sprite, and that Christe blesseth vs in tribulacions / persecucion, & adversite? How / I saye / coudest
 260 thou vnderstonde the scripture without Philo- Philosophy
 sophy / in as moch as Paul / in the seconde to Paul
 the Collosiens, warned them to beware lest any man shulde spoyle them (that is to say / robbe them of thei fayth in Christe) thorowe Philosophy and disceytfull vanytes / and
 265 thorow the tradicions of men & ordinaunces, after the worlde, and not after Christe?

' By this meanes then / thou wilt that no man teach another / but that every man take the scripture & lerne by hym-selfe.' Naye, verely / so saye I not Never-
 270 When no man will teach, yf we desyre, god will teach
*the-lesse / seinge that ye will not teach / yf any man thyrste for the trueth / & reade the scripture by hym-selfe, desyringe God to open the dore of knowlege vn-to him / God for his truethes sake will & must teach hym How be it, my meaninge is, that as a master teacheth his
 275 prentyse to knowe all the poyntes of the mete-yarde / first how many enches / how many fote & the halfe¹ yarde / the quarter & the naile / & then teacheth him to mete other thinges therby. even so will I that ye teach the people Gods lawe / & what obedience God re-* The order of teachinge
 280 quyreth of vs, vnto father and mother / master / lorde / kinge & all superiours / and with what frendly love he com-
 maundeth one to love a-nother And teach them to know that naturall vename & byrth-poyson which moveth the very hertes of vs to rebelle agenste the ordinaunces and will of
 285 God / and prove that no man is righteous in the sight of God / but that we are all damned by the lawe. And then (when thou hast meked them and feared them with the lawe)

¹ Printed 'halse'

teach them the testamente and promises which God hath made vnto vs in Christe / & how mercyfull and kynde he is / and how moch he loveth vs in Christe And teach ²⁹⁰ them the principles and the gounde of the fayth, and what the sacramentes signifie, and then shall the sprite worke with thy preachinge and make them feale So wolde it come to passe / that as we know by naturall witte what foloweth of a true principle of naturall reason even so by ²⁹⁵ the principles of the fayth and by the playne scriptures and by the texte / shulde we iudge all mens exposicion and all mens doctrine / and shulde receave the best and refuse the worst I wolde have you to teach them also the propirties and maner of speakinges of the scripture / and how to ex- ³⁰⁰ 300 pounde proverbes and similitudes And then if they goo abroade, and walke by the feldes and medowes of all maner doctours and philosophers, they coulde catch no harme They shulde dyscerne the poyson from the honyn, and bringe whome no thinge but that which is holsome.

But now do ye cleane contrary. Ye dryve them from Gods wordē and will let no man come there-to / vntyll he have byn two yeris master of arte. First they nosell them in sophistry and in benefundatum. And there corrupte thei their iudgements with ³¹⁰ 310 apparente argumentes and with alleginge vnto them textes of logycke / of naturall philautia / of methaphysick and morall philosophy, and of all maner bokes of Aristotle, and of all maner doctours which they yet never sawe. Moare-over, one holdeth this, a nother that.

The disorder or overwarte order of oure colemen
The sole doctrine as they call it corrupteth the iudgements of youth

Dreames One is a reall / a-nother a nominall What wonderfull dreames have they of their predicamentes / universales / seconde intencions / quidities, hecseities, & relatives! And whether *species fundata in chimera* be vera species And whether this proposicion be true, *non ens est*

aliquid Whether *ens* be *equivocum* or *univocum* *Ens* is a voyce only, saye some *Ens* is *univocum*, saith a nother, and descendeth in-to *ens creatum* and in-to *ens increatum per modos intrinsecos* when they have this wise brauled viij x.

325 or xiij. or moo yeres, and after that their iudgementes are vtterly corrupte then they beginne their Devinite

Scole diuinite
yet iij. this they
all agree that
no man is saved
by Christ but
by holy werkes
And that
chryste hath
gaven vp his
godlike to the
pope, And all
his power, and
that the pope
maye geve
chrystes merites
to whom he
will and take
them from
whom he will

Not at the scripture but every man taketh a sondry doctoure / which doctours are as sondry and as dyvers / the one contrary vnto the other / 330 as there are divers facions and monstrous shappes / none lyke a nother / amonge oure sectes of rehigion Every religion / every vniversite, & all most every man, hath a sondry dyvinite.

Now what-so-ever opinions every man syndeth 335 with his doctoure / that is his Gospell, and that only is true with him, and that holdeth he all his lyfe longe / and every man, to mayntene his doctoure with all / corrupteth the scripture, & facioneth it after his awne imaginacion, as a Potter doeth his claye Of what

Potters ye,
mockers, or
rather iugulars

340 texte thou provest hell / will a nother prove purgatory / a nother *lymbo patrum* / and a nother the assumpcion of oure ladi And a nother shall prove of the same texte that an Ape hath a tayle. And of what texte the graye frere proveth *that* oure lady was without originall sinne / of the same shall the blacke frere prove *that* she was conceyved in originall synne And all this doo they with aparente reasons, with false similitudes, and like- 345 nesses / and with aigumentes and persuasions of

False simili-
tudes.

mans wisdome Now there is no other division or heresy 350 in the worlde save mans wisdome, and when mans folish wisdome interpreteth¹ the scripture Mans wisdome scatereth /

¹ Printed 'intetpreteth'

divideth, and maketh sectes / while the wisdome of one
 Mans wisdome is that a white Cote is best to saive God
 heresy in / and a-nother saith, a blacke / a-nother, a
 Cotes grey / [a]nother, a blew And while one saith 355
 that God will heare youre prayer in this place / a-nother
 Place saith in *that* place And while one saith this
 One religion is place is holier / and a-nother that place is
 holier / and this religion is holier then that /
 another and this saynte is greater with God then that / 360
 and an hundred thousandde lyke thinges Mans wisdome
 Mans wisdome is playne ydolatry / nether is there any other
 is ydolatry ydolatry then to imagen of God after mans wis-
 dome God is not mans imaginacion / but that only which
 What God ys he saith of hym-selfe. God is no thinge but 365
 his law and his promyses / that is to saye /
 that which he biddeth the doo, and that which he biddeth
 the beleve and hope God is but his worde as Christ saith,
 John viij. ‘I am that I saye vnto you’ / that is to saye / that
 which I preach am I. ‘My wordes are spinte and lyfe’ 370
 God is that only which he testifieth of hym-selfe and to
 imagen any other thinge of God then that / is damnable
 ydolatry Therfore saith the cxvij. Psalme, ‘happy are
 they which sherch *the* testimonies of the lorde’ / that is to
 saye / that which God testifieth and witneseth vnto vs 375
 But how shall I that doo, when ye will not let me have his
 testimonies or witneseses in a tonge which I vnderstonde?
 Will ye resist god? Will ye forbide hym to geve his
 spinte vnto the laye as well as vnto you? Hath he not
 made the english tonge? Why forbidde ye hym to speake 380
 in the *english*¹ tonge then / as well as in the latyne?
 Fynally, that this thretenyng and forbiddynge the laye

¹ Printed ‘enlighsh’

people to reade the scripture is not for love of youre soules
 (which they care for as *the foxe doeth for the gysse*) is
 385 evidente & clerer then the sonne / in-as-moch as they per-
 mitte & sofre you to reade Robyn hode & bevise

Reade what
 thou wylt ye,
 and saye what
 thou wylt save
 the trueth

of hampton / hercules / hector, and troylus, with
 a t[h]ousande histories & fables of love & wan-
 tones & of rybaudry, as fylthy as herte can thinke /
 390 to corrupte *the myndes* of youth with-all / clene contrary
 to the doctrine of christ & of his apostles. For Paul (Ephes
 v) sayeth: ‘ se that fornicacion and all vnclenes or covet-
 ousnes be not once named amonge you / as it becometh
 sayntes nether fylthines / nether folysh talkynge / nor gest-
 395 inge, which are not comly. For this ye know, that no whore-
 monger other vnclene person or covetous persone (which is
 the worsheper of images) hath any enheritaunce in the kyng-
 dome of Christ & of God.’ And after / sayeth he / ‘ thorow
 soch thinges cometh the wrath of God apon the childerne of
 400 vnbelefe.’ Now, seinge they permitte you frely to reade
 those thinges which corrupte youre *mindes* & robbe you of
the kyngdome of god & christe, & brynge *the wrath of god*
apon you, how is this forbyddinge for love of youre soules ?

A thousande reasons moo myght be made (as thou maist
 405 se in *paraclesis Erasmi* & in his preface to *the paraphasis of*
Mathew) vnto which they shulde be compelled to holde their
 peace or to geve shamfull answares. But I hope that these
 are sufficient vnto them that thirst [for] the trueth. God for
 his mercy and trouth shall well open them moo . ye, and other
 410 secretes of his Godly wisdome / yf they be diligent to crye
 vnto him / which grace graunte God AMEN.

XVII.

SIR THOMAS MORE.

A.D. 1528.

SIR THOMAS MORE was born in London in 1480, educated at Oxford, and, after holding several important offices, appointed Lord Chancellor, Oct. 25, 1529. He continued to be Chancellor till May 16, 1532. He was afterwards accused of high treason, and beheaded on the 6th of July, 1535. His earliest productions were chiefly poems. About the year 1509, according to Hallam, he wrote his 'History of Edward V. and Richard III.' His most famous work is his 'Utopia', but this was written in Latin. It was first published in 1516. His 'Dialogue concerning Heresies' was written in 1528, and contains some very interesting passages, some of which are here given. His arguments are chiefly directed against those advanced by William Tyndale, and his opinions concerning the translation of the Bible into English should be compared with Tyndale's in Section XVI. above. In another work, entitled 'A Confutacioun of Tyndales aunswere, made Anno 1532,' he accuses Tyndale of not distinguishing aright between the words 'no' and 'nay,' but commits the singular mistake of misstating his own rule. This curious passage is here printed, see p. 191. The English works of Sir Thomas More were collected and published at London in 1557, and from this edition my extracts are made.

[(A) *From 'A Dialogue concernyng Heresyes,'*
Book III ch. 14, 'Workes,' p 233]

For ye shal vnderstande that the great arche-heretike wickliffe, whereas *the* hole byble was long before his dayes by vertuous & wel lerned men translated into *the* englisch tong, & by good & godly people *with* deuocion & sobrenes wel and reuerently red, toke vpon hym of a malicious purpose to translate it of new. In which *translacion*, he purposely corrupted *the* holye text, maliciously planting therein suche wordes, as might in *the* reders eres serue to *the* profe of such heresies as he went about to sow, which he not only set furth with his own *translacion* of the byble, but also *with* certain prologes & glosis whiche he made thereupon. And these thinges he so handled (which was no great maistry) *with* reasons probable & likely to ley peple & vnlearned, *that* he corrupted in his time many folke in this realme.

Wickliffes
translacion of
the byble

[(B) *From the same;* Book III. ch 15 , p. 234.]

. . . but my-self haue seen and can shew you bybles fayre and old writen in englishe, whiche haue been knownen & seen by the byshop of the dyoces, & left in leye mens handes & womens, to suche as he knewe for good and catholike folke, that vsed it *with* deuocion & sobrenes But of truth al such as are founder in *the* handes of heretikes, they vse to take away. But they doe cause none to be burned as farre as euer I coulde

wit, but onely suche as be founden faultie. Wheroft many be sette foorth with euill prologes or gloses, maliciouslye ¹⁰ made by Wickliffe and other heretikes For no good manne would (I wene) be so mad to burne vp the byble, wherin they founde no faulte, nor anye lawe that letted it to be looked on & read.

[(C) *From the same, Book III. ch. 16, p. 243*]

Nor I neuer yet heard any reason layd, why it were not conuenient to haue the byble translated into the englishe tong, but al those reasons, semed they neuer so gay & glorious at the first sight. yet when they were well examined, they myght in effect, 5 for ought that I can see, as wel be layde against the holy writers that wrote the scripture in the Hebrue tongue, and against the blessed euangelistes *that* wrote the scripture in Greke, and against all those in likewise that translated it oute of euery of those tonges into latine, as to their charge ¹⁰ that would well & faithfully translate it oute of latine into our englishe tong. For as for that our tong is called barbarous, is but a fantasye For so is, as euery lerned man knoweth, euery straunge language to other. And if they would call it barayn of wordes, there is no doubte but it is ¹⁵ plenteous enough to expresse our myndes in anye thing wheroft one man hath vsed to speke with another. Nowe, as touchyng the difficultie which a translatour fyndeth in expressing well and liuely the sentence of his author, whiche is hard alwaye to doe so surely but that he shall sometime ²⁰ minyshe eyther of the sentence or of the grace that it bereth in the formar tong. that poynt hath lyen in their lyght that haue translated the scryputure alreadye, eyther out of greke

There can be
no reson why
the byble
should not be
translated into
englishe

into latine, or out of hebrue into any of them both, as by
 25 many translacions which we rede already, to them that be
 learned appereth. Now as touching the harme that may
 growe by suche blynde bayardes as will, whan they reade
 the byble in englishe, be more busy than will become them
 They that touche that poynt harpe vpon the right string, &
 30 touche truely the great harme that wer likely to growe to
 some folke howe be it, not by the occasion yet of the
 english translacion, but by the occasion of theyr own lewd-
 nes and foly, whiche yet were not in my mynde a sufficiente
 cause to exclude the translacion, and to put other folke from
 35 the benefite therof but rather to make prouision agaynst
 such abuse, & let a good thing goe furth. No wise manne
 wer there that woulde put al weapons away because man-
 quellers misuse them Nor this letted not, as I
 sayd, the scripture to be first writen in a vulgare
 40 tong For scripture, as I said before, was not
 writen but in a vulgare tonge, suche as the whole
 people vnderstode, nor in no secrete cyphers, but such
 common letters as almost euery man could rede. For neither
 45 was the hebrue nor the greke tong nor the latez, neither
 any other speche, than such as all *the* peple spake. And
 therfore, if we shold lay that it wer euil done to translate *the*
 scripture into our tong, because it is vulgare and comen to
 50 euery englishe man, than had it been as euill done to trans-
 late it into greke or into latin, or to wryte the new testament
 first in greke, or the old testament in hebrew, because both
 those tonges wer as verye vulgare as ours. And yet should
 there, by this reason also, not onely the scripture be kepte
 55 out of oure tong, but, ouer that, shoulde the reading therof
 be forboden, both al such ley people and all suche priestes
 too, as can no more than theyr grammer, and verye scantily
 that All which compayne, though they can vnderstande

No good thing
ought to be put
awaye because
of the missevse
therof

the wordes, be yet as farre from the perceiving of the sentence in harde and doubtfull textes, as were our weomen if the scripture were translated to oure own language. How be it, of trouth, seldome hath it been seen that any secte of heretikes hath begonne of suche vnlearned folke as nothyng coulde elles but the language wherein they reead the scripture: but there hathe alway comonly these sectes srongen of the pryme of such folke, as had, with the knowledge of the tong, some high persuasion in themselfe of their owne lern-
ing beside. To whose authoritie some other folke haue soone after, parte of malice, parte of symplenenesse, and muche parte of pleasure and delighte in new-fanglenessse, fallen in, and encreased the faccion. But the head hath euer comonly been eyther some proude learned man, or at the least, beside the language, some proude smaterer in learning. So that if we should, for feare of heretikes that might hap to growe thereby, kepe the scripture out of any tong, or out of vnleined mens handes, we should for like feare be fayne to kepe it out of al tonges, & out of vnleined mens handes to,
and wot not whom we mighte trust therwith. Wherfore ther is, as me thinketh, no remedie but if any good thing shall goe forward, some what must nedes be aduentured. And some folke will not fayle to be naughte Agaynst which thinges prouision must bee made, that as muche good maye growe, and as litle haime come as canne bee deuySED, and not to kepe the whole commoditie from any hole people, because of haime that by their owne foly and faulTE may come to some part, as though a lewde surgiON woulde cutte of the legge by the knee to kepe the toe from the goute, or cut of a mans head by the shoulders to kepe him from the toothe-ache. There is no treatise of scripture so hard but that a good vertuous man, or woman eyther, shal somewhat find therin

A commoditie
ought not to be
kepte backe for
the harme that
may come of it

90 that shall delyte and encreace their deuocion, besydes this,
 that euerye preachinge shall be the more pleasant and fruit-
 full vnto them whan they haue in their mind the place of
 scrypture that they shall there heare expowned. For though
 it bee, as it is in dede, great¹ wisedome for a
 95 preacher to vse discrecion in hys preachingyng and
 to haue a respecte vnto the qualities and capaci-
 ties of his audience, yet letteth *that* nothinge, but that the
 whole audience maye without harme haue read & haue
 readye the scrypture in mynde, that he shall, in hys preach-
 100 yng, declare and expowne. For no doute² is there, but that
 god & his holye spirite hath so prudentlye tempered theyr
 speche thorowe the whole corps of scripture, that euery man
 may take good therby & no man harme, but he that wil in
 the study therof leane proudly to the foly of hys own wit
 105 For albeit that Chryst did speake to the people in parables,
 and expowned them secretly to hys especiall disciples, &
 sometime forbare to tell some thynges to them also, because
 they were not as yet hable to beare them. and the apostles,
 in lykewyse, didde sometyme spare to speake to some people
 110 the thinges that they dydde not let playnly to speake to
 some other, yet letteth all thys nothing the translacion of the
 scripture into our own tong no more than in the latine. Nor
 it is no cause to kepe the corps of scripture out of the handes
 of anye christen people, so many yeres fastly confyrmēd in
 115 fayth, because Christ & hys apostles vsed suche prouision in
 their vtterance of so straunge and vnherd misteriēs, either vnto
 Iewes, Paynims, or newly christened folk, except we would
 say that all the exposicions which Chryst made himself ypon
 hys owne parables vnto hys secret seruauntes and disciples
 120 withdiawen from the people, shoulde nowe at thys day be

A preacher in
his preaching
must vse
discretion

¹ Printed ‘gfeat’

² Printed ‘noute.’

kept in lykewyse from the comons, and no man suffred to
reade or heare them, but those that in hys churche represent
the state & office of hys apostles, whiche ther will (I wote
well) no wyse manne say, consideryng *that* those thinges
which were than comonly most kept from the people, be 125
now most necessary for *the* people to knowe As it well
appeareth by al such things in effect as our sauour at *the*
tyme taught his apostles a part. Wherof I would not, for
my mynde, withholde the profite that one good deuoute vn-
leined ley man might take by the reading, not for the haime 130
that an hundred heretikes would fall in by theyr own wilful
abusion, no more than oure sauour letted, for the weale of
suche as woulde bee with hys grace of hys little chosen flock,

1 Peter ii to come into thys world and be *lapis offensionis &*
petra scandali, the stone of stumbling and the stone 135
of falling, and ruine to all the wilful wretches in the world be-
side. Finally, me thynketh that the *constitucion* prouincial of
whiche we spake right now, hath determined thys question al-
readye. For whan the cleaigie therein agreed that the englyshe
bybles should remayne whiche were translated afore Wick- 140
liffes dayes, they consequentlye dydde agree that to haue the
byble in englishe was none hurte. And in that they forbade
any new translacion to be read till it wer approued by the
bishoppes. it appeareth well therby, that theyr intent was
that the byshop should approue it if he found it faultlesse, 145
and also of reason amend it where it wer faultye, but if the
manne wer *a* heretike that made it, or the faultes such and
so many, as it were more eth to make it all newe than mend
it As it happed for bothe poyntes in the translacion of
Tyndall Now if it so be that it woulde happily be thought 150
not a thyng metely to be aduentured to set all on a flushe at
ones, and dashe rashelye out holye scripture in euerye lewde
felowes teeth: yet thynketh me ther might such a modera-

cion be taken therein, as neither good vert[u]eous ley folke
 155 shoulde lacke it, nor rude and rashe braynes abuse it. For it might be, *with* diligence, well
 and truelye translated by some good catholike and well learned man, or by dyuers diuiding the labour among them, and after conferring theyr several parties together eche with
 160 other. And after that might the worke be alowed and approued by the ordinaries, and by theyr authorities so put vnto prent, as all the copies should come whole vnto the bysshoppes hande Which he may, after his discretion and wisedom, deliuer to such as he perceiuteth honest, sad, & ver-
 165 teous, with a good monicion & fatherly counsell to vse it reuerently with humble heart & lowly mind, rather sekyng therin occasion of deuocion than of despicion And prouiding as much as may be, that the boke be, after the decease of the partie, brought again & and reuerently restored
 170 vnto *the ordinarye* So that, as nere as maye be deuised, no man haue it but of *the ordinaries* hande, & by hym thought & reputed for such as shalbe likly to vse it to gods honor & merite of his own soule. Among whom if any be proued after to haue abused it, *than the use therof to be forboden*
 175 him, eyther for euer, or till he be waxen wyser. ‘By our lady,’ *quod* your frend, ‘this way mishiketh not me But who should sette the price of the booke?’ Forsoth, *quod* I, that reken I a thing of litle force For neither wer it a great matter for any man in maner to gue a grote or twain aboue
 180 the mene price for a boke of so greate profite, nor for the bysshoppes to geue them all free, wherin he myght serue his dyoces with the cost of x li., I thynke, or xx. markes Whrich summe, I dare saye, there is no bishop but he wold be glad to bestow about a thing *that* might do his hole dyoces so
 185 special a pleasure *with* such a spirituall profit ‘By my trouth,’ *quod* he, ‘yet wene I *that* the peple would grudge to

Good counsel

haue it on this wise deliuered them at *the* bishops hande, & had leuer pay for it to *the* printer, than haue it of the byshop free' It might so happen with some, *quod* I. But yet in myne opinion ther wer in that maner more wilfulnes than 190 wisedom or any good mind, in suche as would not be content so to receiue them. And therfore I wold think, in good faith, *that* it wold so fortune in few. But, for god, the more dout would be, lest they would grudge & hold themself sore greued, that wold require it & wer happily denied it. which 195 I suppose would not often happen vnto any honest housholder, to be by his discretion reuerently red in his house. But though it wer not taken to euery lewde lad in his own handes to rede a litle rudely whaz he list, & than cast the boke at his heles, or among other such as himselfe, to kepe 200

A pot parla-
ment a *quothbet* & a pot parlament vpon, I trow there wil no wise man find a faulfe therin. Ye speake right now of *the* Iewes, among whom *the* hole peple haue, ye say, the scripture in their hands. And ye thought it no reason *that* we shold reken christen men lesse worthy therto 205 than them Wherin I am as ye see of your own opinion' But yet wold god we had *the* like reuerence to *the* scripture of god *that* they haue. For I assure you I haue heard very worshipfull folke say which haue been in their houses, *that* a man could not hyre a Iewe to sit down vpon his byble of the 210

How reue-
rendly the
Iewe doeth vse
the scripture olde testament, but he taketh it *with* gret reuerence in hand whan he wil rede, & reuerently layeth it vp agayn whan he hath doone. Wheras we (god forgeue vs) take a litle regarde to sit down on our byble, *with* the old testament & the new too Which homely 215 handeling, as it procedeth of litle reuerence, so doth it more & more engendre in *the* mind a negligence & contempt of gods holi words. We find also *that* among *the* Iewes, though al their whole byble was written in their vulgare tong, & those

220 bokes therof, wherin their lawes wer writen, wer vsuall in
 euerye mans handes, as thinges *that* God wold haue com-
 monly knownen, repeated, & kept in remembrance: yet wer
 ther again certain parts therof which *the common peple of*
the Iewes of old time, both of reuerence & for the difficultie,
 225 did forbeare to medle *wzth*. But now, sith *the*
veyle of the temple is broken asunder, that diuided, The vayle of
the temple is
broken asunder
among the Iewes, the peple from the sight of the
*secretes, and *that* god had sent his holy spirit to be assistent*
with his hole church to teche all necessary trouþ; though it
 230 maye therfore be *the* better suffred *that* no part of holy
scripture wer kept out of honest ley mens handes, yet wold
*I *that* no part therof shoulde come in theirs, which, to their*
own harme & happily their neybours to, would handle it
ouer homely, & be to bold and busy therwzth And also
 235 though holye scripture be, as ye saide whyleere, a medicine
*for him *that* is sick, & fode for him *that* is hole yet sith ther*
*is many a body sore soule-sicke *that* taketh himself for hole,*
& in holy scripture is an whole feast of so much diuers
*vyand, that after *the* affection & state of sondry stomakes,*
 240 one may take harme by *the* selfsame that shall do another
good, and sicke folke often haue such a corrupt tallage in
*their tast, *that* they most like *that* mete that is most vnholesome*
for them; it were not therfore, as me thinketh, vnrea-
*sonable that *the* ordinary whom god hath in the dyoces*
 245 appointed for *the* chief phisicion, to discerne betwene *the*
hole & the sicke, & betwene disease & disease, should after
hys wisdom & discrecion appoynt euery body their part,
as he shoulde perceiue to bee good & holesome for them
And therfore, as he should not fayle to find many a man to
 250 whom he might commit all *the* hole, so, to say *the* trouþ,
I can see none harme therin, though he shold commit vnto
some man the gospel of Mathew, Marke, or Luke, whome

he shoulde yet forbydde the gospell of S Iohn, and suffer some to reade the actes of the apostles, whom he woulde not suffer to medle with the Apocalips Manye wer there, I 255 thinke, that shoulde take much profit by saint Paules epistle *ad Ephesios*, wherin he geueth good counsaile to euery kind of people, & yet should find litle fruit for their vnderstanding

The epistle to
the Romanes
conteyneth
hygh duff
cultres.

in hys epystle *ad Romanos*, conteynyng suche hygh dyfficulties as verye fewe lerned men can 260 very wel attayne And in likewise would it be in diuers other partes of the byble, aswell in the olde testamente as the newe so that, as I say. though the bishopt might vnto some ley man betake and commit with good aduise & instruccion the hole byble to rede. yet might 265 he to some manne well and with reason restrayne the readyng of some parte, and from some busy-body the meddling with any parte at al, more than he shal heare in sermons sette out and declared vnto hym, and in lykewise to take the byble away from such folke agayn, as be proued by their 270 blynde presumpcion to abuse the occasyon of their profitte vnto theyr owne hurte and harme And thus may the bishoppes order the scripture in our handes, with as good reason as the father doeth by his discrecion appoynte which of his children may, for hys sadnes, kepe a knife to cut his 275 meate, and which shal, for his wantonnes, haue his knife taken from him for cutting of hys fyngers. And thus am I bold without prejudice of other mens judgement, to shew you my mind in this matter; how the scripture might, without great perill, & not without great profite, be brought into 280 oure tong, & taken to ley men & women both, not yet meaning therby but that the whole byble might for my minde be suffered to be spred abrode in englishe. But if that wer so much doubted, that percase al might thereby be letted. then woulde I rather haue vsed such moderacion as I speake 285

of, or some such other as wyser men can better deuise
 Howbeit, vpon that I read late in the pistle that the kinges
 highnes translated into english of his own, which hys grace
 made in latine, aunsweryng to the letter of Luther · my mind
 290 geueth me that his maestie is of his blessed zele so mynded
 to mooue thys matter vnto *the* prelates of the clergie, among
 whom I haue perceiued some of the greatest and of the best
 of their own mindes well inclinable thereto alredy, that we
 ley people shal in this matter, ere long time passe, except
 295 the faulfe be founde in oure-selfe, be well and fully satisfyed
 and content. ‘In good fayth,’ quod he, ‘that will in my
 mynde be very well done. And now am I for my mind
 in al this matter fully content & satisfied’ Wel, *quod* I,
 than wil we to diner, & the remenant wil we finishe after
 300 diner. And therwith went we to meate.

¶ The end of the thirde boke

[(D) *From ‘The Confutacion of Tyndales aunswere, made Anno 1532,’ Book III, ‘Workes,’ p. 448]*

I shall shew you fyrt an example therof in the fyrt
 chapiter of the ghospell of saint Ihon, whych place Tyndall
 hath wronge translated also , for what cause, the deuyll and
 he knoweth. For Tyndall is not ignorant of that article,
 5 neither the greke nor the englishe, and maketh hymself as
 though he translated the new testament out of greke These
 wordes be the wordes of the ghospell in that place, after
 Tyndalles translacion.

¶ Thys is the recorde of Iohn, when the Iewes sent

priestes and leuites from Hierusalem to aske him what art 10 thou, and he confessed and denied not & sayed playnely, ‘I am not Christ.’ And thei asked him, ‘what then, art thou Hebias?’ And he sayd, ‘I am not.’ ‘Arte thou a prophete?’ And he aunswered, ‘no.’

¶ I wolde not here note by the way, that Tyndal here 15 translateth *no* for *nay*, for it is but a trifle and mistaking of *the* englsheworde sauing that ye shoulde see *that* he, whych in two so plain englishe wordes, and so commen as is *naye* and *no*, can not tell when he should take the tone, and *when* the tother, is not, for translating into englshewordes, 20 a man very mete. For the vse of those two wordes in aunswerring to a question is this. *No*¹ aunswereþ the question fiaimed by the affirmative. As for ensample, if a manne should aske Tindall hymselfe. ‘ys an heretike mete to translate holy scripture into englishe?’ Lo, to thys 25 question, if he will aunswere truw englishe, he muste aunswere *nay* and not *no*. But and if the question be asked hym thus, lo ‘Is not an heretyque mete to translate holy scripture into english?’ To this question, lo, if he wil aunswere true english, he must aunswere *no* & not *nay* 30 And, a lyke difference is there betwene these two aduerbes, *ye* and *yes*. For if the questeion bee framed vnto Tindall by thaffirmatiue in thys fashion. ‘If an heretique falsely translate the newe testament into englishe, to make hys false heresyes seeme *the* worde of Godde, be 35 hys booke worthy to be burned?’ To this question asked in thys wyse, yf he wil aunswere true englishe, he must aunswere *ye* and not *yes*. But nowe if the question be asked hym thus, lo, by the negatue ‘If an heretike falsely translate the newe testament in-to englishe, to make hys 40

¹ Read ‘*nay*’, but the mistake is More’s own.

false heresyes seme the word of God, be not his bokes well
worthy to be burned?' To thys question in thys fashion
famed, if he wyll aunswere trew englyshe, he maye not
aunswere *ye*, but he must aunswere *yes*, and say, 'yes, mary,
45 be they, bothe the translacion and the translatour, and al
that wyll holde wyth them.' And thys thing, lo, though it
be no great matter yet I haue thought it good to glue
Tindall warning of, because I would haue him write true
one way or other, *that* though I can not make him by no
50 meane to write true matter, I would haue him yet at the
lest wise write true englishe

XVIII.

SIR THOMAS ELYOT.

A.D. 1531.

SIR THOMAS ELYOT, an eminent physician of the reign of Henry VIII, was born about 1495, and died in 1546. His principal works are ‘The Castle of Health,’ on the subjects of diet, regimen, and exercise, and ‘The Governour,’ the first edition of which appeared in 1531. For the rest, I may quote the words of Hallam, in his ‘Introduction to the Literature of Europe,’ Pt. I. ch. vii. § 31: ‘The author was a gentleman of good family, and had been employed by the king in several embassies. . . The plan of Sir Thomas Elyot in his “Governor,” as laid down in his dedication to the king, is bold enough. It is “to describe in our vulgar tongue the form of a just public weal, which matter I have gathered as well of the sayings of most noble authors Greek and Latin, as by mine own experience, I being continually pained in some daily affairs of the public weal of this most noble realm almost from my childhood.” But it is far from answering to this promise. After a few pages on the superiority of regal over every other government, he passes to the subject of education, not of a prince only, but any gentleman’s son, with which he fills up the rest of his first book,’ &c. See the whole passage. The ‘Governour’ is divided into three books, and has been frequently reprinted. I give the seventeenth chapter of the first book entire, and a part of the eighteenth chapter, from the rare first edition of 1531. The mark / answers nearly to our modern comma.

[From 'The firste boke' of the 'Gouernour.]

Cap. XVII. Exercises / whereby shulde growe both recreation and profite.

WRastlynge is a very good exercise in the begynnyng of youthe / so that it be with one that is equall in strengthe / or some-what vnder / & that the place be softe / that in fallinge theyr bodies be nat brused.

- 5 There be diuers maners of wrastlinges / but the beste / as well for helthe of body / as for exercise of wrastlynge
strengthe is whan layeng mutually their handes Galenus.
one ouer a-nothers necke / with the other hande they holde faste eche other by the arme / and claspyng theyr legges
10 to-gether / they inforce them-selves with strengthe & agilitie / to throwe downe eche other / whiche is also praysed by Galene. And vndoubtedly it shall be founde profitable in warres / in case that a capitayne shall be constrainyd to cope with his aduersary hande to hande / hauyng his weapon
15 broken or loste Also it hath ben sene / that the walker persone / by the sleight of wrastlyng / hath ouerthrownen the strenger / almost or he coulde fasten on the other any violent stroke Also rennyng is bothe a good exercise and a laudable solace It is written of Rennyng
20 Epaminondas the valiant capitayne of Thebanes / who as well in vertue and prowesse / as in lerninge surmounted all noble-men of his tyme that daily he exercised him-selfe in the mornyng with rennyng and leapyng: in the euening in wrastling to the intent that likewise in armure he mought
25 the more strongly / embracinge his aduersary / put hym in daunger. And also that in the chase rennyng and leaping /

he mought either ouertake his enemye or beyng pursued /
 if extreme nede required / escape him. Semblably before
 him dyd the worthy Achilles / for whiles his shippes laye
 at rode / he suffred nat his people to slomber in ydle- 30
 nesse / but daily exercised them and him-selfe in rennyng /
 wherin he was moste excellent and passed all other · and
 therfore Homere throughout all his warke / calleth hym
 swifte-foote Achilles The great Alexander beyng a childe /
 excelled all his companions in rennyng wherfore on a 35
 tyme / one demauzed of hym / if he wolde renne at the
 great game of Olympus · wherto out of all partes of Grece /
 came the most actife and valiant persons to assay maistries
 wherinto Alexander answered in this fourme I wold very
 gladly renne ther / if I were sure to renne with kinges . for 40
 if I shulde contende with a priuate person / hauing respect
 to our bothe astates / our victories shulde nat be equall.
 Nedes muste rennyng be taken for a laudable exercise /
 sens one of the mooste noble capitaynes of all the Romanes /
 toke his name of iennynge / and was called *Papirius Cursor* 45
 which is in englishe / Papirius the Renner And also the
 valiant Marius the Romane / whan he had bene seuen tymes
 Consul / and was of the age of foure score yeres / exercised
 him-selfe dayly amonoge the yonge men of Rome / in such
 wyse / that there resorted people out of ferre partes / to 50
 beholde the strength & agilitie of that olde Consul / wherin
 he compared with the yonge and lusty soudiours.

There is an exercise / whiche is right profitable in ex-
 treme daunger of warres / but by cause there
^{Swymmyng.} semeth to be some perile in the lernynge ther-of. 55
 And also it hath nat bene of longe tyme moche vsed / spe-
 cially amonoge noble-men perchance some reders wyll little
 esteme it, I meane swymmyng. But nat-withstandyng / if
 they reuolve the imbecilite of our nature / the hasardes and

60 daungers of batayle . with the examples / which shall her-
 after be showed / they wyll (I doubt nat) thinke it as neces-
 sary to a capitayne or man of armes / as any that I haue
 yet rehersed. The Romanes / who aboue all thinges / had
 65 moste in estimation martiall prowesse they had a large and
 spaciouse felde withoute the citie of Rome / whiche was
 called Maices felde / in latine *Campus Martius* wherin the
 youth of the citie was exercised this felde adioyned to the
 ryuer of Tyber to the intent that as well men as children
 shulde wasshe and refresshe them in the water after their
 70 labours / as also lerne to swymme And nat men & chil-
 dren only / but also the horses . that by suche vsaige they
 shulde moie aptely and boldly passe ouer great riuers / and
 be more able to resist or cutte the waues / & not be aferde
 of pirries or great stormes For it hath ben often tymes
 75 sene / that by the good swimmunge of horse / many men
 haue ben sauued / and contrary wise / by a timorous royle /
 where the water hath vneth come to his bely / his legges
 hath foltered wherby many a good and propre man hath
 perisshed what benefite received the hole citie
 80 of Rome / by the swymmyng of Oratus Cocles!
 whiche is a noble historie / and worthy to be remembred.

Oratus Cocles

After the Romanes had expelled Tarquine their kynge / as
 I haue before remembred / he desired ayde of Porsena /
 kynge of Thuscanes / a noble and valiant prince / to re-
 85 couer eftsones his realme and dignite: who with a great
 and puissant hoste / besieged the citie of Rome / and so
 sodaynely and sharply assaulted it / that it lacked but little /
 that he ne had entred in-to the citie with his host / ouer the
 bridge called *Sublicius* . where encountred with hym this
 90 Oratus with a fewe Romanes · And whiles this noble capi-
 tayne being alone / with an incredible strengthe resisted all
 the hoste of Porcena / that were on the bridge / he com-

maunded the bridge to be broken behynde hym / where with-all the Thuscanes theron standyng fell in-to the great riuier of Tiber / but Oratius all armed lepte in-to the water 95 & swamme to his company / al-be-it that he was striken with many arowes & darteres / & also greuously wounded. Nat-withstandynge by his noble courage and feate of swymmyng / he sauad the citie of Rome from perpetuall seruitude / whiche was likely to haue ensued by the returne of the 100 proude Tarquine

Howe moche profited the feate in swymmyng to the
Julius Caesar
swymmyng valiant Julius Cesar¹ who at the bataile of Alex-
 andri / on a bridge beinge abandoned of his people for the multitude of his enemyes / whiche oppressed 105 them / whan he moughte no lenger sustaine the shotte of darteres and arowes / he boldly lepte in-to the see / and diuynge vnder the water / escaped the shotte / and swamme the space of CC. passis to one of his shyppes / drawynge his cote-armure with his teethe after hym / that his enemies 110 shulde nat attayne it. And also that it moughte some-what defende hym from theyr arowes And that moie meiuiale was / holdynge in his hande aboue the water / certayne letties / whiche a litle before he had receyued from the Senate.

115

Before hym Sertorius / who of the spanyardes was named
Sertorius the seconde Anniball for his prowesse / in the bataile that Scipio faughte agayne the Cimbres / which inuaded Fraunce / Sertorius when by negligencie of his people / his enemyes preuailed / and put his hoste to 120 the warse / he beinge sore wounded / and his horse beinge lost / armed as he was in a gesserion / holdyng in his handes a tergate / and his sworde / he lepte in-to the ryuer of Rone / whiche is wonderfull swyfte / and swymmyng agayne the streme / came to his company / nat 125

withoute greate¹ wondryng of all his enemies / whiche stode
and behelde hym

The great kyng Alexander lame²ted / that he had nat
lerned to swimme For in Inde whan he wente agayne the
130 puissaunt kynge Porus / he was constrainyd / in folowynge
his entreprise / to conuay his hoste ouer a ryuer of wonder-
full greatnessse · than caused he his horse-men to gage the
water / wherby he firste perceiued / that it came to the
135 brestis of the horsis / and in the myddle of the streme / the
horsis wente in water to the necke: wherwith the fotemen
beinge aferde / none of them durst auenture to passe ouer
the ryuer: That perceiuynge Alexander / with a dolorouse
maner in this wyse lamented ‘O howe moste vnhappy am
I of all other / that haue nat or this tyme lerned to swymme !’
140 And therwith he pulled a tergate from one of his souldours /
and castynge it in-to the water / standyng on it / with his
spere conuaied hym-selfe with the streme / and gouernyng the
tergate wysely / broughte hym-selfe vnto the other side of the
water wherof his people beinge abasshed / some assayed
145 to swymme / some holdyng faste by the horses / other by
speares / and other lyke weapons / many vpon fardels & trusses /
gate ouer the ryuer . in so moche as nothinge was perissched
sau² a litle bagage / and of that no great quantitie lost

what vtiltie was shewed to be in swymmyng at the firste
150 warres / whiche the Romanes had agayne the Carthagi-
nensis¹ it happened a bataile to be on the see betwene
them / where they of Carthage / beinge vainquished /
wolde haue sette vp their sailes to haue fledde / but that
perceiuynge diuers yonge Romanes / they threw them-selves
155 in-to the see / & swymmyng vnto the shippes / they en-
forced theyr ennemis to stryke on lande / and there assaulted

¹ Printed ‘greatte.’

² Printed ‘sauue’

them so asprely / that the capitaine of the Romanes / called Luctatius / mought easily take them.

Nowe beholde what excellent commoditie is in the feate of swymmyng / sens no kyng / be he neuer so puissaunt or 160 perfecte in the experience of waries / may assure hym-selfe from the necessities / whiche fortune sowethe amonge men that be mortall And sens on the helth and saulfe garde of a noble capitayne / often tymes dependeth the weale of a realme / nothing shulde be kepte from his knowlege / wherby 165 his persone may be in euery ioperdie preserued.

Amonge these exercises / it shall be conuenient to lerne Defence with to handle sondrye wapons / specially the sworde 170
wapons and the batayle-axe whiche be for a noble-man
moste conuenient

But the moste honorable exercise in myne opinion / and Rydynge and that besemeth the astate of euery noble persone /
vauntyng of horsis is to ryde suerly & clene / on a greate horse and
a roughe / whiche vndoubtedly nat onely importeth a maestie & drede to inferiour persones / beholding 175
hum aboue the common course of other men / dauntyng a fierce and cruell beaste / but also is no litle socour / as well in pursuete of enemies & confounding them / as in escapynge imminent daunger / whan wisedome therto exhorteth Also
a stronge and hardy horse dothe some-tyme more damage 180 vnder his maister / than he with al his waipon and also setteth forwarde the stroke / and causethe it to lighte with more violence

Bucephal / the horse of great kynge Alexander / who Bucephal suffred none on his backe saulfe onely his maister 185
/ at the bataile of Thebes beinge sore wounded / wolde nat suffre the kinge to departe from hym to a-other horse / but persistyng in his furiuose courage / wonderfully continued out the bataile / with his fete & tethe betyng

190 downe & destroyenge many enemies. And many semblable
 maruailes of his strength be shewed. wherfore Alexander /
 after the horse was slayne / made in remembrance of hym a
 citie in the countrey of India / and called it Bucephal / in
 perpetual memorie of so worthy a horse : which in his lyfe
 195 had so well serued hym.

what wonderfull enterprises dyd Julius Cesar achieue by
 the helpe of his horse ! whiche nat onely dyd excell all other
 horsis in fiercenesse and swyfte rennyng / but also was in
 some parte discrepant in figure from other horsis / hauing
 200 his fore hoeues like to the feete of a man. And in that
 figure Plinius writeth / that he sawe hym kerued before the
 temple of Venus. Other remembrance there is of diuers
 horsis / by whose monstruous¹ power / men dyd exploite
 incredible affaires but by cause the reporte of them con-
 205 tayneth thinges impossible / and is nat writhen by any ap-
 proued autour: I will nat in this place reherce them sauynge
 that it is yet supposed / that the castell of Arun-
 dell in Sussex / was made by one Beauuize /
 erle of South-hamton / for a monument of his horse called
 210 Arundell · whiche in ferre countreyes had sauied his maister
 from many periles Nowe considerynge the vtiltie in ry-
 dynge greate¹ horses / hit shall be necessary (as I haue
 sayd) that a gentilman do lerne to ride a great and fierce
 horse whiles he is tender and the brawnes and sinewes of his
 215 thighes nat fully consolidate.

There is also a ryght good exercise / which is also expe-
 dient to lerne · whiche is named the vauntyng of a horse
 that is to lepe on him at euery side withoute stroppe or
 other helpe / specially whiles the horse is goynge And
 220 beinge therin experte / than armed at all poyntes to assay

¹ Printed ‘greatte.’

the same / the commoditie wherof is so manifest / that I
nede no further to declare it.

Cha XVIII. The auncient huntyng of Greekes and
Romanes.

BVt nowe wyll I procede to write of exercises / whiche be
nat vterly reproud of noble auctours / if they be vsed
with oportunitie and in measure / I meane huntyng / hauking
/ and daunsyng.

.

Al-be-it Pompei / Sertorius / & diuers other noble Romanes / 5
whan they were in Numidia / Libia / & suche other coun-
trayes / which nowe be called Barbary & Morisco / in the
vacation season from warres / they hunted lions / liberdeis /
& suche other bestis / fierce and sauage : to thentent therby
to exercise them-selfes & their souldiours. But all-myghty 10
god be thanked / in this realme be no suche cruel bestis to
be pursued. Not-withstandyng in the huntyng of redde
dere and falowe / mought be a great parte of semblable
exercise / vsed by noble-men / specially in forestis / which
be spaciouse : if they wold vse but a fewe nombre of 15
houndes / onely to harborowe or rouse the game : and by
their yornynge to gyue knowlege / whiche way it fleeth : the
remenant of the disporte to be in pursuyng with iuelyns
and other waپons / in maner of warre. And to them /
whiche in this hunting do shewe moste prowesse and acty- 20
uytie a garande or some other lyke token / to be gyuen
in signe of victorie / and with a ioyfull maner to be broughte
in the presence of him that is chife in the company: there
to receiue condigne prayse for their good endeavour I dis-
praise nat the huntyng of the foxe with rennyng houndes : 25

but it is nat to be compared to the other hunting in commodite of exercise. Therfore it wolde be vsed in the deepe wynter / whan the other game is vnseasonable.

Huntyng of the hare with grehoundes / is a righte good
 30 solace for men that be studiouse or them to whom nature hath nat gyuen personage or courage apte for the warres. And also for gentilwoment / which fere neither sonne nor wynde for appairing their beautie. And perauenture they shall be there-at lasse idell / than they shulde be at home
 35 in their chambres.

Kylling of dere with bowes or grehundes serueth well for the potte (as is the commune saynge) and therefore it muste of necessitte be some-tyme vsed. But it contayneth thern no commendable solace or exercise / in comparison to the
 40 other fourme of hunting / if it be diligently perceued.

As for haukyng / I can finde no notable remembrance / that it was vsed of auncient tyme amonge noble princes. I call auncient tyme before a thousande yeres passed / sens
 45 which tyme vertue and noblenesse hath rather decayed than increased. Nor I coulde neuer knowe who founde fiste that disperte

Plinius makethe mention in his viij boke of the historie of nature / that in the partes of grece / called Thracia / men and haukes / as it were by a confederacie / toke byrdes together in this wyse. The men sprange the birdes out of the busshes / and the haukes sorynge ouer them / bete them doune: so that the men mought easly take them. And than dyd the men departe equally the praye with the faulkons . whiche beinge well serued / eftsones and of a custome repayred to suche places / where beinge a-lofte / they perceyued men to that purpose assembled. By which rehersall of Plinius / we may coniecte / that from Thracia came this disperte of hauking. And I doubt nat but many other /

as wel as I haue sene a semblable experiance of wilde hobies /
whiche in some countrayes that be champaine / wyll sore 60
and lie a-lofte / houeringe ouer larkes and quailes / & kepe
them downe on the grounde / whiles they / whiche awayte
on the praye do take them But in what wise / or where-
so-euer the beginninge of hauking was / suerly it is a 11ight
delectable solace / thoughe ther-of commeth nat so moche 65
vtilite (concerning exercise) as there dothe of huntinge
But I wolde our faukons mought be satisfied with the diui-
sion of then pray / as the faukons of Tracia were / that they
neded nat to deuour and consume the hennes of this realme /
in suche nombre / that vnneth it be shortly considred / & that 70
faukons be brought to a more homely diete / it is right likely
that within a shorte space of yeres / our familiar pultrie shall
be as scarce / as be nowe partiehe and fesaunt I speake
nat this in dispraise of the faukons: but of them whiche
kepeth them like coknayes.

XIX.

LORD SURREY.

ABOUT A.D. 1540.

HENRY HOWARD, Earl of Surrey, was born about A.D. 1518¹. His grandfather had the command of the English army at the battle of Flodden Field, and his father, Thomas Howard, third Duke of Norfolk, was uncle to the Catharine Howard who is found in the list of the wives of Henry VIII. Father and son were arrested on the 12th of December, 1546, and lodged in the Tower, on the charge of having quartered the royal arms with their own. The young poet was executed Jan 19, 1547, but his father's life was saved by a reprieve, and by the opportune death of the king a few days later, Jan 28. Surrey's chief praise is that he was the earliest writer of decasyllabic blank verse, into which metre he rendered parts of the *Aeneid*, with much success. His sonnets and other similar writings are natural and graceful, and are in general beautifully melodious. The first extract is from 'Certain Bokes of Virgiles Aenæs, turned into English meter by the right honorable lorde, Henry Earle of Surrey,' and the rest are from 'Songes and Sonettes, written by the ryght honorable Lorde Henry Haward [*sic*] late Earle of Surrey, and other,' both of which were first printed by Richard Tottell in the year 1557; the former on the 21st of June, and the latter (generally known as 'Tottell's Miscellany') on the 5th of the same month.

¹ Some say 1516, but the portrait by Titian, engraved in 'Lodge's Portraits,' has the inscription 'Anno domini 1526, ætatis sue 29.'

[(A) *Part of Book II of the Aeneid.*]

Us caitifes then a far more dredful chaunce
Befell, that trobled our vnarmed brestes.

Whiles Laocon, that chosen was by lot

255

Neptunus priest, did sacrifice a bull

Before the holy Altar, sodenly

From Tenedon, behold ! in circles great

By the calme seas come fletyng adders twaine,

Which plied towardes the shore (I lothe to tell)

260

With rered brest lft vp aboue the seas .

Whoes bloody crestes aloft the waues were seen :

The hinder parte swamme hidden in the flood .

Their grisly backes were linked manifold :

With sound of broken waues they gate the strand,

265

With gloing eyen, tainted with blood and fire :

Whoes waltring tongs did lick their hussing mouthes

We fled away, our face the blood forsoke.

But they with gate drect to Lacon ran

And first of all eche serpent doth enwrap

270

The bodies small of his two tender sonnes :

Whoes wretched limmes they byt, and fed theron.

Then raught they hym, who had his wepon caught

To rescue them, twise winding him about,

With folded knottes, and circled tales, his wast.

275

Their scaled backes did compasse twise his neck,

Wyth rered heddes aloft, and stretched throtes.

He with his handes straue to vnloose the knottes :

Whose sacred fillettes all be-sprinkled were

With filth of gory blod and venom rank.

280

And to the sterres such dredfull shoutes he sent,

Like to the sound the roring bull fourth loowes,
 Which from the halter wounded doth astart,
 The swaruing axe when he shakes from his neck.
 The serpentes tw[a]me with hasted traile they glide 285
 To Pallas temple, and her towres of heigthe ·
 Under the feete of which, the Goddess stern,
 Hidden behinde her targettes bosse, they crept.
 New gripes of dred then pearse oui trembling brestes
 They sayd, Lacons desertes had derely bought 290
 His hainous dede, that pearced had with stelle
 The sacred bulk, and throwen the wicked launce
 The people cried with sondry greeing shouutes,
 To bring the horse to Pallas temple bluse,
 In hope thereby the Goddess wrath tappease 295
 We cleft the walles and closures of the towne ,
 Wherto all helpe, and vnderset the feet
 With shlding rolles, and bound his neck with ropes
 This fatall gin thus ouerclambe our walles,
 Stuft with armd men . about the which there ran 300
 Children and maides, that holly carolles sang
 And well were they whoes hands might touch the cordes
 With thretning chere thus shded through our town
 The subtil tree, to Pallas temple ward.
 O natvie land, Ilion, and of the Goddess 305
 The mansion place ! O warrlik walles of Troy !
 Fowr times it stopt in thentrie of our gate .
 Fowr times the harnesse clattered in the womb.
 But we goe on, vnsound of memorie,
 And blinded eke by rage perseuer still 310
 This fatal monster in the fane we place.

Cassandra then, inspired with Phebus sprite,
 Her prophetes lippes yet neuer of vs leeued,
 Disclosed eft, forespeking thinges to come.

We wretches, loe, that last day of our life,
With bowes of fest the town and temples deck
With this the skie gan whirle about the sphere
The cloudy night gan thicken from the sea,
With mantells spred that cloked earth and skies,
And eke the treason of the Grekissh guile.
The watchemen lay disperst, to take their rest,
Whoes werried limmes sound slepe had then opprest.
When well in order comes the Grecia n fleet,
From Tenedon toward the costes well knowne,
By frendly silence of the quiet moone
When the Kinges ship put fourth his mark of fire,
Sinon, preserued by foward destinie,
Let fou[r]th the Grekes enclosed in the womb,
The closures eke of pine by stealth vnpind
Whereby the Grekes restored were to aire,
With ioy down hasting from the hollow tree
With cordes let down did slide vnto the ground
The great captaines, Sthenel, and Thesander,
The fierce Ulisses, Athamas and Thoas,
Machaon first, and then King Menolae,
Opeas eke that did the engin forge.
By cordes let fal fast gan they slide adown .
And streight inuade the town yburied then
With wine and slepe. And first the watch is slain,
Then gates vnfold to let their fellowes in.
They ioyne them-selues with the coniured bandes.
It was the time, when graunted from the godds
The first slepe crepes most swete in wery folk.
Loe ! in my dreame before mine eies, me thought,
With rufull chere I sawe where Hector stood :
Out of whoes eies there gushed stremes of teares,
Drawn at a cart as he of late had be .

315

320

325

330

335

340

345

Distained with bloody dust, whoes feet were bowlne
 With the streight cordes wherwith they haled him.
 Ay me! what one ! that Hector how vnlike, 350
 Which erst returnd clad with Achilles spoiles :
 Or when he threw into the Grekish shippes
 The Trojan flame ! So was his beard defiled,
 His crised lockes al clusted with his blood :
 With all such wounds, as many he receiued 355
 About the walls of that his natvie town.
 Whome franckly thus, me thought, I spake vnto,
 With bitter teres and dolefull deadly voice,
 ' O Troyan light, O only hope of thine .
 What lettes so long thee staid ? or from what costes, 360
 Our most desired Hector, doest thou come ?
 Whom, after slaughter of thy many frends,
 And traual¹ of the people and thy town,
 Alweried (lord) how gladly we behold !
 What sory chaunce hath staund thy luely face ? 365
 Or why see I these woundes (alas) so wide ?'
 He answeard nought, nor in my vain demaundes
 Abode . but from the bottom of his brest
 Sighing he sayd : ' flee, flee, O Goddesse son,
 And sauе thee from the furie of this flame. 370
 Our enmies now ar maisters c f the walles :
 And Troye town now falleth from the top.
 Sufficeth that is done for Priams reigne
 If force might serue to succor Troye town,
 This right hand well mought haue ben her defense. 375
 But Troye now commendeth to thy charge
 Her holy reliques, and her priuy Gods.
 Them ioyne to thee, as felowes of thy fate.

¹ Old text 'trauanl'

Large walles rere thow for them. For so thou shalt,
After time spent in thouerwanded flood.' 380

This sayd, he brought fourth Vesta in his hands,
Her fillettes eke, and euerlasting flame.

To Priams palace crye did cal vs then. 570

Here was the fight right hideous to behold.
As though there had no battail ben but there,
Or slaughter made els-where throughout the town.
A fight of rage and furie there we saw.

The Grekes toward the palace rushed fast, 575

And couerd with engines the gates beset,
And rered vp ladders against the walles,

Under the windowes scaling by their steppes,
Fenced with sheldes in their left hands, wheron
They did receue the darteres, while their righthands 580
Griped for hold thembatel of the wall.

The Troyans on the tother part rend down
The turrets hye, and eke the palace roofe.

With such weapons they shope them to defend,
Seing al lost, now at the point of death. 585

The gilt sparres and the beames then threw they down,
Of old fathers the proud and royal workes.

And with drawn swerds some did beset the gates,
Which they did watch and kepe in routes full thick.
Our sprites restorde to rescue the kings house,
To help them, and to geue the vanquisht strength. 590

A postern with a blinde wicket there was,
A common trade to passe through Priams house :
On the backside wherof wast houses stood.

Which way eftisithes, while that our kingdome dured, 595
Thinfortunate Andromache alone
Resorted to the parentes of her make,

With yong Astyanax, his grandsire to see.
 Here passed I vp to the hyest toure,
 From whense the wretched Troyans did throw down 600
 Dartes spent in wast. Unto a turret then
 We stept. the which stood in a place aloft,
 The top wherof did reache wellnere the sterres,
 Where we were wont all Troye to behold,
 The Giekish naue, and their tentes also. 605
 With instrumentes of iron gan we pick,
 To seke where we might finde the ioyning shronk
 From that high seat which we razed, and threw down ;
 Which falling gaue fourthwith a rushing sound,
 And large in breadht on Grekish routes it light. 610
 But sone an other sort stept in theyr stede
 No stone vnthrown, nor yet no dart vncast
 Before the gate stood Pyrrhus, in the porche,
 Reioysing in his darteres, with glittiring armes,
 Like to the adder with venimous herbes fed, 615
 Whom cold winter all bolne hid vnder ground,
 And shining bright when she her slough had slong,
 Her slipper back doth rowle with forked tong,
 And raised brest lift vp against the sun
 With that together came great Periphas. 620
 Automedon eke, that guided had somtime
 Achilles horse, now Pyrrhus armure bare.
 And eke with him the warlike Scyrian youth
 Assayld the house, and threw flame to the top.
 And he an axe before the formest raught. 625
 Wherwith he gan the strong gates hew, and break.
 From whens he bet the staples out of brasse .
 He brake the barres, and through the timber peärst
 So large a hole, wherby they might discerne
 The house, the court, and secret chambers eke 630

Of Priamus, and auncient kings of Troy,
And armed foes in thentrie of the gate.

But the palace within confounded was
With wayling, and with ruffull shrikes and cryes
The hollow halles did howle of womens plaint. 635

The clamor strake vp to the golden sterres
The frayd mothers, wandring through the wide house,
Embracing pillers, did them hold and kisse.

Pyrrhus assaileth with his fathers might,
Whom the closures ne kepers might hold out 640
With often pushed ram the gate did shake,
The postes beat down remoued from their hookes.

By force they made the way, and thentrie brake
And now the Grekes, let in, the formest slew .

And the large palace wth soldiars gan to fill 645
Not so fercely doth ouerflow the feldes

The foming flood, that brekes out of his bankes
Whoes rage of waters beares away what heapes
Stand in his way, the coates, and eke the herdes
As in thentrie of slaughter furious

I saw Pyrrhus, and either Atrides 650

There Hecuba I saw with a hundred moe
Of her sons wyues, and Priam at the altar,
Sprinkling with blood his flame of sacrifice.

Fiftie bedchambers of his childrens wyues, 655
With losse of so great hope of his offspring ;
The pillers eke proudly beset with gold,
And wth the spoiles of other nations,
Fell to the ground and whatso that wth flame
Untouched was, the Grekes did all possesse

Parcase yow wold ask what was Priams fate.
When of his taken town he saw the chaunce,
And the gates of his palace beaten down,

- His foes amid his secret chambers eke
 Thold man in vaine did on his sholders then, 665
 Trembling for age, his curace long disused ·
 His bootelesse swerd he girded him about :
 And ran amid his foes, redy to dye.
 Amid the court vnder the heuen all bare
 A great altar there stood, by which there grew 670
 An old laurel tree bowing therunto,
 Which with his shadow did embrace the Gods.
 Here Hecuba, with her yong daughters all,
 About the altar swarmed were in vaine :
 Like Doues, that flock together in the storme : 675
 The statues of the Gods embracing fast
 But when she saw Priam had taken there
 His armure, like as though he had ben yong :
 ' What furious thought, my wretched spouse,' (quod she)
 ' Did moue thee now such wepons for to weld ? 680
 Why hastest thou? This time doth not require
 Such succor, ne yet such defenders now,
 No, though Hector my son were here againe.
 Come hether: this altar shall saue vs all :
 Or we shall dye together.' Thus she sayd. 685
 Wherwith she drew him back to her, and set
 The aged man down in the holy seat
 But Ioe Polites, one of Priams sons,
 Escaped from the slaughter of Pyrrhus,
 Comes fleng through the wepons of his foes, 690
 Searching all wounded the long galleries,
 And the voyd courtes: whom Pyrrhus all in rage
 Followed fast, to reache a mortal wound :
 And now in hand wellnere strikes with his spere,
 Who fleeing fourth, till he came now in sight 695
 Of his parentes, before their face fell down,

Yelding the ghost, with flowing stremes of blood.
 Priamus then, although he were half ded,
 Might not kepe in his wrath, nor yet his words,
 But cryeth out ‘for this thy wicked woorke,
 And boldnesse eke such thing to enterprise,
 If in the heauens any iustice be,
 That of such things takes any care or kepe,
 According thankes, the Gods may yeld to thee,
 And send thee eke thy iust deserued hyre,
 That made me see the slaughter of my childe,
 And with his blood defile the fathers face
 But he, by whom thou fainst thy self begot,
 Achilles, was to Priam not so stern.
 For loe he, tending my most humble sute,
 The right and faith, my Hectors bloodlesse corps
 Rendred, for to be layd in sepulture,
 And sent me to my kingdome home againe.’
 Thus sayd the aged man: and therewithall
 Forcelesse he cast his weake vnweldy dart,
 Which, repulst from the brasse, where it gaue dint,
 Without sound hong vainly in the shieldes bosse
 Quod Pyrrhus, ‘then thou shalt this thing report
 On message to Pelide my father go:
 Shew vnto him my cruel dedes, and how
 Neoptolem is swarued out of kinde.
 Now shalt thou dye,’ quod he. And with that word
 At the altar him trembling gan he draw,
 Wallowing through the blodshed of his son:
 And, his lefthand all clasped in his heare,
 With his right arme drewe fourth his shining sword,
 Which in his side he thrust vp to the hilts.
 Of Priamus this was the fatal fine,
 The wofull end that was allotted him.

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When he had seen his palace all on flame,
With ruine of his Troyan turrets eke,
That royal prince of Asie, which of late
Reignd ouer so many peoples and realmes,
Like a great stock now lieth on the shore.
His hed and sholders parted ben in twaine,
A body now without renome and fame

(B) *Description of the restlesse state of a louer, with sute to
his ladie, to rue on his dyng hart*

The sonne hath twise brought furth his tender grene,
And ¹ clad the earth in huely lustinesse:
Ones haue the windes the trees despoiled clene,
And new² again begins their cruelnesse,
Since I haue hid vnder my brest the harm
That neuer shall recouer healthfulness.
The winters hurt recouers with the warm,
The parched grene restored is with³ shade
What warmth (alas) may serue for to disarm
The frozen hart that mine in flame hath made?
What colde againe is able to restore
My fresh grene yeares, that wither thus and fade?
Alas, I se, nothing hath hurt so sore,
But time in time reduceth a returne:
In time my harm increaseth more and more,
And semes to haue my cure alwaies in scorne.
Strange kindes of death in life that I doe trie,
At hand to melt, farre of in flame to burne.
And like as time list to my cure aply,

¹ Second ed. 'Twise.'

² Second ed. 'ones'

³ First ed. 'with the', but second ed. omits 'the.'

So doth eche place my comfort cleane refuse.
 All thing alue, that seeth the heauens with eye,
 With cloke of night may couer, and excuse
 It-self from traual of the dayes vnrest,
 Saue I, alas, against all others vse,
 That then stirre vp the tormentes of my brest,
 And curse eche sterre as causer of my fate
 And when the sonne hath eke the dark opprest,
 And brought the day, it doth nothing abate
 The trauales of mine endles smart and payn.
 For then, as one that hath the light in hate,
 I wish for night, more couertly to playn,
 And me withdraw from euery haunted place,
 Lest by my chere my chance appere to' playn
 And in my minde I measure pace by pace,
 To seke the place where I my-self had lost,
 That day that I was tangled in the lace,
 In semyng slack that knitteth euer most :
 But neuer yet the trauale of my thought
 Of better state coulde catche a cause to bost
 For if I found sometime that I haue sought,
 Those sterres by whome I trusted of the porte,
 My sayles doe fall, and I aduanage right nought.
 As ankerd fast, my sprites¹ doe all resorte
 To stande agazed, and sinke in more and more
 The deadly harme which she dothe take in sport.
 Lo, if I seke, how I doe finde my sore :
 And yf I flee, I carie with me still
 The venomde shaft, whiche dothe his force restore
 By hast of flight, and I may plaine my fill
 Vnto my-selfe, vntesse this carefull song

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¹ So second ed., first ed ‘spretes.’

Printe in your harte some parcell of my tene
 For I, alas, in silence all to long,
 Of myne olde herte yet fele the wounde but grene.
 Rue on my life . or els your cruell wronge
 Shall well appere, and by my death be sene. 55

(C) *Description of Spring, wherin eche thing renewes, saue
 onelie the louer.*

THE soote season, that bud and blome furth bringes,
 With grene hath clad the hill and eke the vale :
 The nightingale with fethers new she singes ·
 The turtle to her make hath tolde her tale :
 Somer is come, for ev ery spray nowe springes, 5
 The hart hath hong his olde hed on the pale
 The buck in brake his winter cote he flinges :
 The fishes flete¹ with newe repaired scale ·
 The adder all her slouge awaye she slinges
 The swift swalow pursueth the flies smale. 10
 The busy bee her honye now she minges :
 Winter is worne, that was the flowers bale :
 And thus I see among these pleasant thinges
 Eche care decayes ; and yet my sorow springes.

(D) *A complaint by night of the louer not belqued.*

Alas, so all things nowe doe holde their peace.
 Heauen and earth disturbed in nothng :
 The beastes, the ayer, the birdes their song doe cease
 The nightes chare the starres aboute dothe bring ·
 Calme is the Sea, the waues worke lesse and lesse . 5

¹ First ed ‘flete’, second ed. ‘flete’

So am not I, whom loue, alas ! doth wring,
 Bringing before my face the great encrease
 Of my desires, whereat I wepe and syng,
 In ioye and wo, as in a doutfull ease.
 For my swete thoughtes sometyme doe pleasure bring, 10
 But by and by the cause of my disease
 Geues me a pang, that inwardly dothe sting,
 When that I thinke what grieve it is againe,
 To hewe and lacke the thing should ridde my paine

(E) *Vow to loue faithfully, howsoeuer he be rewarded*

Set me whereas the sunne doth parche the grene,
 Or where his beames do not dissolve the yse
 In temperate heate where he is felt and sene :
 In presence prest of people madde or wise.
 Set me in hye, or yet in lowe degree : 5
 In longest night, or in the shortest daye :
 In clearest skye, or where clowdes thickest be .
 In lusty youth, or when my heeres are graye.
 Set me in heauen, in earth, or els in hell,
 In hyll, or dale, or in the fomyng flood :
 Thrall, or at large, aliuie where so I dwell :
 SICK, or in health · in euyll fame, or good ·
 Hers will I be, and onely with this thought
 Content my-selfe, although my chaunce be nought. 10

(F) *Prisoned in windsor, he recounteth his pleasure there passed.*

So cruell prison how coulde betide, alas,
 As proude Windsor ? where in lust and ioye,
 With a kinges sonne, my childishe yeres did passe,

In greater feastes¹ than Priams sonnes of Troy:
 Where eche swete place returns a taste full sower. 5
 The large grene courtes, where we were wont to houe,
 With eyes cast vp into the maydens tower,
 And easie sighes, suche as folke drawe in loue :
 The stately seates, the ladies bright of hewe .
 The daunces shorte, longe tales of great delight 10
 With wordes and lokes, that tygers coulde but rewe,
 Where eche of vs did pleade the others right :
 The palme-play, where, dispoyled for the game,
 With dazed eies oft we by gleames of loue,
 Haue mist the ball, and got sight of our dame, 15
 To baite her eyes, whiche kept the leads aboue :
 The grauell-grounde, with sleues tyed on the helme,
 On fomyng horse, with swordes and frendlye hartes .
 With cheare, as though one should another whelme,
 Where we haue fought, and chased oft with daites . 20
 With siluer dropes the meade yet spred for ruthe,
 In actiue games of nimblenes and strength,
 Where we did straine, trayned with swarmes of youth,
 Our tender lymmes, that yet shot vp in length
 The secrete groues, which oft we made resounde 25
 Of pleasaunt playnt, and of our ladies prayse,
 Recordyng ofte what grace eche one had founde,
 What hope of sped, what dreade of long delayes
 The wilde forest, the clothed holtes with grene .
 With rayns auailed, and swift ybreathed horse, 30
 With crye of houndes, and mery blastes betwene,
 Where we did chase the fearfull harte of force .
 The wide [walles]² eke, that harbord vs ech nighg,
 Wherwith (alas) reuiueth in my brest

¹ First ed 'feast', second ed, 'feastes'² Old text 'vales.'

The swete accorde . such slepes as yet delight,
 The pleasant dreames, the quiet bed of rest,
 The secrete thoughtes imparted with such trust,
 The wanton talke, the diuers change of play,
 The frendship sworne, eche promise kept so iust,
 Wherwith we past the winter nightes¹ away
 And, with this thought, the bloud forsakes the face,
 The teares berayne my chekes of deadly hewe
 The whiche as sone as sobbyng sighes (alas)
 Vpsupped haue, thus I my plaint renewe
 'O place of blisse, renuer of my woes,
 Geue me accompt, where is my noble fere,
 Whom in thy walles thou [didst]² eche night enclose,
 To other leefe, but vnto me most dere?'
 Echo (alas) that dothe my sorow rewe,
 Returns therto a hollow sounde of playnte.
 Thus I alone, where all my fredome grewe,
 In prison pyne with bondage and restrainte:
 And with remembrance of the gieater greefe,
 To banishe the lesse I find my chief releefe

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¹ First ed. 'night', second ed. 'nighthes.'² Old text 'doest'

XX.

SIR THOMAS WIAT.

ABOUT A.D. 1540.

SIR THOMAS WIAT, or Wyatt, called ‘the Elder,’ to distinguish him from his son, was born in 1503. In 1515, at the age of twelve, he was entered at St. John’s College, Cambridge. In 1537 he was appointed minister at the Spanish Court, and remained at Madrid till the beginning of 1538. His death was occasioned by his excess of zeal. being summoned to attend the king, he overheated himself in his journey, and died at Sherborne on the 11th of October, 1542. His son, Sir Thomas Wiat ‘the Younger,’ is well known as the leader of an insurrection against Queen Mary, for which he was beheaded April 11, 1554. Our poet tried two forms of composition, song and satire. His songs are an inferior imitation of Surrey’s, and of no very great merit; but his *Satires* are not only the earliest examples in the modern polished style, but are exceedingly well written, and evidently suited to his genius. Unfortunately there are but three of them, and they are but short. I therefore take the opportunity of printing *the whole of them*. They were printed by Richard Tottell in 1557, at the end of ‘Songes and Sonettes, written by the ryght honorable Lorde Henry Haward [sic] late Earle of Surrey, and other.’ I add two Sonnets, and four other poems, from the same source. It may be noted that the spelling *Wiat* is that which appears in the poet’s autograph.

(A) *Of the meane and sure estate, written to John Poins*

My mothers maides, when they do sowe and spinne,
 They sing a song made of the feldishe¹ mouse ,
 That, forbicause her huelod was but thinne,
 Would nedes go se her townish sisters house ,
 She thought her-selfe endured to greuous payne,
 The stormy blastes her caue so sore did sowse,
 That, when the furrowes swimm'd with the rayne,
 She must lie colde, and wet in sory plight.
 And worse then that, bare meat there did remaine
 To comfort her, when she her house had dight ;
 Sometime a barly-corne, sometime a beane,
 For which she laboured hard both day and night,
 In haruest tyme, while she might go and gleane
 And when her store was stroyed with the floode,
 Then weleaway, for she vndone was cleane ,
 Then was she faine to take, in stede of fode,
 Slepe, if she might, her honger to begyle
 ' My sister' (quod she) ' hath a luuyng good,
 And hence from me she dwelleth not a myle.
 In colde and storme, she lieth warme and dry,
 In bed of downe , the durt doth not defile
 Her tender fote, she labours not as I,
 Richely she fedes, and at the richemans cost ;
 And for her meat she nedes not craue nor cry.
 By sea, by land, of delicates the most
 Her cater sekes, and spareth for no perill ,
 She fedes on boyle-meat, bake-meat, and on rost ;
 And hath therfore no whit of charge nor trauell

¹ Printed ' seldishe ', but the second ed. has ' feldishe '

And, when she list, the licour of the grape
 Doth glad her hart, till that her belly swell.' 30
 And at this iourney makes she but a iape ·
 So forth she goes, trusting of all this wealth
 With her sister her part so for to shape,
 That, if she might there kepe her-self in health,
 To hue a Lady while her life doth last. 35

And to the dore now is she come by stealth,
 And with her fote anone she scrapes full fast.
 Thother, for fear, durst not well scarse appere,
 Of euery noyse so was the wretch agast.
 At last, she asked softly, who was there; 40
 And, in her language as well as she could,
 'Pepe' (quod the other) 'sister, I am here.
 'Peace' (quod the towne mouse) 'why speakest thou so
 loude ?'

And by the hand she toke her fayre and well
 'Welcome' (quod she) 'my sister, by the rode' 45
 She feasted her, that ioye it was to tell
 The fare they hadde, they dranke the wine so clere,
 And, as to purpose now and then it fell,
 She chered her, with 'how, sister, what chere ?'
 Amid this ioye be-fell a sory chance, 50
 That (weleaway) the stranger bought full dere
 The fare she had. Foi, as she lookt a-scance,
 Under a stole she spied two stemyng eyes
 In a rounde head, with [two] sharpe eares in Fraunce
 Was neuer mouse so ferde, for the vnwise 55
 Had not ysene such a beast before.
 Yet had nature so taught her, after her gise,
 To know her fo, and dread him euermore.
 The townemouse fled, she knew whither to go :
 The other had no shift, but wonders sore; 60

Ferde of her life, at home she wisht her tho,
 And to the dore (alas) as she did skippe,
 The heauen it would, lo ! and eke her chance was so,
 At the threshold her sely fote did trippre,
 And ere she might recouer it agayne, 65
 The traytour cat had caught her by the hippe,
 And made her there against hir will remayne,
 That had forgot her power, surety, and rest,
 For semyng welth, wherin she thought to raine.
 Alas (my Poyns) how men do seke the best, 70
 And finde the worst, by errour as they stray ,
 And no maruell, when sight is so opprest,
 And blindes the guide, anone out of the way
 Goeth guide and all, in seking quiet life
 O wretched mindes, there is no golde that may 75
 Graunt that you seke, no warre, no peace, no strife.
 No, no, although thy head were hoopt with golde,
 Sergeant with mace, with hawbart, sword, nor knife,
 Can not repulse the care that folow should.
 Ech kinde of life hath with him his disease. 80
 Lue in delite, euen as thy lust would,
 And thou shalt finde, when lust doth most thee please,
 It urketh straight, and by it-selfe doth fade.
 A small thing is it, that may thy minde appease.
 None of you al there is, that is so madde, 85
 To seke for grapes on brambles or on bryers ,
 Nor none, I trow, that hath his witte so badde,
 To set his haye for conies ouer riuers ,
 Nor ye set not a dragge-net for an hare ;
 And yet the thing, that most is your desire, 90
 You do misseke, with more trauell and care
 Make plaine thine hart, that it be not knotted
 With hope or dreade, and so thy will be bare

From all affectes, whom vice hath euer spotted,
 Thy-selfe content with that is thee assinde, 95
 And vse it well, that is to thee alotted
 Then seke no more out of thy-selfe to finde
 The thing that thou hast sought so long before,
 For thou shalt feele it stickyng in thy minde.
 Madde, if ye list to continue your sore, 100
 Let present passe, and gape on time to come,
 And depe your-selfe in trauell more and more.
 Henceforth (my Poins) this shalbe all and summe,
 These wretched foles shall haue nought els of me,
 But [bow] to the great God and to his dome. 105
 None other paine pray I for them to be,
 But when the rage doth leade them from the ight,
 That, lokyng backward, Vertue they may se,
 Euen as she is, so goodly fayre and bright
 And whilst they claspè their lustes in armes a-crosse, 110
 Graunt them, good Lord, as thou maist of thy might,
 To freate inward, for losyng such a losse

(B) *Of the Courtiers life, written to John Poins*

MYne owne Iohn Poyns, sins ye delite to know
 The causes why that homeward I me draw,
 And fle the prease of courtes, where so they go,
 Rather then to lue thrall, vnder the awe
 Of lordly lokes, wrapped within my cloke, 5
 To will and lust learnyng to set a law.
 It is not that¹ because I scorne or mocke
 The power of them, whom fortune here hath lent
 Charge ouer vs, of ryght to strike the stroke:

¹ The word 'that' is inserted in second ed The first ed omits it

But true it is, that I haue always ment
 Lesse to esteme them then the common sort,
 Of outward thinges that judge in their entent,
 Without regard what inward doth resort.
 I graunt, sometime of glory that the fire
 Doth touch my hart. Me list not to report
 Blame by honour, and honour to desire.
 But how may I this honour now attaine,
 That can not dye the colour blacke a lyer?
 My Poyns, I can not frame my tune to fayne,
 To cloke the truth, for prayse without desert
 Of them that list all uice¹ for to retaine.
 I can not honour them that set their part
 With Venus and Bacchus, all their lfe long;
 Nor holde my peace of them, although I smart.
 I can not crouch nor knele to such a wrong;
 To worship them like God on earth alone,
 That are as wolues these sely lambes among.
 I can not with my wordes complaine and mone,
 And suffer nought, nor smart without complaynt,
 Nor turne the worde that from my mouth is gone.
 I can not speake and loke like as a saynt,
 Vse wiles for wit, and make disceyt a pleasure,
 Call craft counsaile, for lucre still to paint.
 I can not wrest the law to fill the coffer,
 With innocent bloud to fede my-selfe fatte,
 And do most hurt, where that most helpe I offer.
 I am not he, that can alowe the state
 Of hye Ceasar, and damne Cato to dye;
 That with his death did scape out of the gate
 From Ceasars handes, if Liuye doth not lye,

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¹ Printed 'nice' first ed., 'vice' second ed.

And would not hue where libertie was lost,
 So did his hart the common-wealth apply
 I am not he, such eloquence to bost,
 To make the crow in singyng as the swanne ,
 Nor call the lyon of coward beastes the most, 45
 That can not take a mouse, as the cat can ,
 And he that dieth for honger of the golde,
 Call him Alexander , and say that Pan
 Passeth Appollo in musike manifold
 Praise ‘syr Topas’ for a noble tale, 50
 And scorne the story that the knight tolde .
 Prayse him for counsell, that is dronke of ale
 Grinne when he laughes, that beareth all the sway . .
 Frowne, when he frownes, and grone, when he is pale
 On others lust to hang both night and day 55
 None of these poyntes would euer frame in me,
 My wit is nought, I can not learne the way
 And much the lesse of thinges that greater be,
 That asken helpe of colours to deuise ,
 To ioyne the meane with ech extremtie, 60
 With nearest vertue ay to cloke the vice
 And, as to purpose likewise it shall fall,
 To presse the vertue that it may not rise ,
 As, dronkennesse ‘ good fellowship’ to call
 The frendly foe, with his faire double face, 65
 Say, he is gentle and curties therewithall .
 Affirme, that fauell hath a goodly grace
 In eloquence . And cruelty to name
 Zeale of Iustice And change in time and place
 And he that suffreth offence withoutt blame, 70
 Call him pitifull , and him true and plaine,
 That rayleth rechlesse vnto ech mans shame .
 Say, he is rude, that can not lye and faine

The letcher a louer ; and tyranny
 To be the [trew] right of a Prynces rayghne 75
 I can not, I , no, no, it will not be
 This is the cause that I could neuer yet
 Hang on their sleues, that weygh (as thou mayst se)
 A chippe of chance more then a pounde of wit.
 This maketh me at home to hunt and hauke, 80
 And in fowle wether at my boke to sit ;
 In frost and snow, then with my bow to stalke.
 No man doth marke where so I ride or go,
 In lusty leas at libertie I walke ;
 And of these newes I fele nor weale nor wo, 85
 Saue that a clogge doth hang yet at my heele.
 No force for that, for it is ordred so,
 That I may leape both hedge and dike full wele.
 I am not now in Fraunce, to iudge the wine,
 With savry sauce those delicates to fele , 90
 Nor yet in Spaine, where one must him incline,
 Rather then to be, outwardly to seme ;
 I meddle not with wyttes that be so fine.
 Nor Flaunders chere lettes not my syght to deme
 Of blacke and white, nor takes my wittes away
 With beastlimesse , such do those beastes esteme. 95
 Nor I am not, where truth is geuen in pray .
 For money, poyson, and treason, of some
 A common practise, vsed nyght and day ;
 But I am here, in kent and christendome, 100
 Among the Muses, where I reade and ryme ;
 Where, if thou list, myne owne Iohn Poyns, to come,
 Thou shalt be iudge, how I do spende my time.

(C) *How to vse the court and him-selfe therin, written to
syr Fraunces Bryan.*

A Spendyng hand, that alway powreth out,
Had nede to haue a bringer in as fast
And, on the stone that styl doth turne about,
There groweth no mosse These proueibes yet do last,
Reason hath set them in so sure a place, 5
That length of yeres their force can neuer waste.
When I remember this, and eke the case
Wherin thou standst, I thought forthwith to write,
Brian, to thee, who knowes how great a grace
In writyng is to counsaile man the right. 10
To thee therfore, that trottes still vp and downe,
And neuer restes, but runnyng day and night
From realme to realme, from citye, strete, and towne,
Why doest thou weare thy body to the bones ?
And mightest at home slepe in thy bedde of downe, 15
And drinke good ale, so nappy¹ for the nones,
Fede thy-selfe fatte, and heape vp pounde by pounde.
Likest thou not this ? ‘No.’ Why ? ‘For swine so
grones²
In stye, and chaw dung moulded on the ground,
And druell on pearles with head styl in the manger , 20
So of the harpe the asse doth heare the sound ,
So sackes of durt be filde The neate courtier
So serues for lesse then do these fatted swine.
Though I seme leane and drye, withouten moysture,
Yet will I serue my prince, my lord and thine, 25

¹ Printed ‘noppie’ first ed ; ‘nappy’ second ed.

² Printed ‘groines.’

And let them hue, to fede the paunch, that lyst,
 So I may hue to fede both me and myne'
 By God, well said! But what and if thou wist
 How to bring in, as fast as thou doest spend?
 'That would I learne.' And it shall not be mist,
 To tell thee how. Now harke what I intende
 Thou knowest well first, who so can seke to please,
 Shall purchase frendes, where trouth shall but offend
 Flee therefore truth; it is both welth and ease
 For though that trouth of euery man hath prayse,
 Full neare that winde goeth trouth in great misese
 Vse vertue, as it goeth now a dayes,
 In worde alone to make thy language swete,
 And, of the dede, yet do not as thou saies
 Els, be thou sure, thou shalt be farre vnmete
 To get thy bread, ech thing is now so skant.
 Seke still thy profite vpon thy bare fete.
 Lende in no wise, for feare that thou do want,
 Vnlesse it be, as to a calfe a chese,
 By which returne be sure to winne a cant
 Of halfe at least It is not good to leese.
 Learne at the ladde that in a long white cote,
 From vnder the stall, withouten landes or feese,
 Hath lept into the shoppe, who knowes by rote
 This rule that I haue told thee here before
 Sometime also riche age beginnes to dote,
 Se thou when there thy gaine may be the more;
 Stay him by the arme, where-so he walke or go,
 Be neire alway, and if he coughe to sore,
 What he hath spit treade out, and please him so
 A diligent knaue that pikes his masters purse
 May please him so, that he withouten mo
 Executour is. And what is he the wurs?

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But, if so chance thou get nought of the man,
 The wydow may for all thy charge deburs¹; 60
 A riueld skynne, a stinkyng breath, what than?
 A tothelesse mouth shall do thy lippes no harme,
 The golde is good, and, though she curse or banne,
 Yet, where thee list, thou mayest lye good and warme,
 Let the olde mule bite vpon the bridle, 65
 Whilst there do lye a sweter in thine arme.
 In this also se thou be not idle;
 Thy nece, thy cosyn, thy sister, or thy daughter,
 If she bee faire, if handsome be her middle,
 If thy better hath her loue besought her, 70
 Auaunce his cause, and he shall helpe thy nede
 It is but loue; turne thou² it to a laughter
 But ware, I say, so gold thee helpe and spedē,
 That in this case thou be not so vnwise
 As Pandar was in such a like dede 75
 For he, the fole¹ of conscience was so nice,
 That he no gaine would haue for all his payne.
 Be next thy-selfe, for frendshyp beares no price.
 Laughest thou at me? why? do I speake in vaine?
 'No, not at thee, but at thy thrifte 80
 Wouldest thou, I should for any losse or gayne,
 Change that for golde that I haue tane for best
 Next godly thinges to haue an honest name?
 Should I leaue that? then take me for a beast.'
 Nay then, farewell, and if thou care for shame; 85
 Content thee then with honest pouertie;
 With free tong, what thee mislikes, to blame,
 And, for thy trouth, sometime aduersitie.

¹ Second ed. 'disourse'

² The second ed. inserts 'thou,' but omits 'a' in this line.

And therwithall this thing I shall thee gue,
In this world now litle prosperitie,
And coyne to kepe, as water in a sive

90

(D) *A renouncing of loue*

Farewell, Loue, and all thy lawes for euer!
Thy bayted hokes shall tangle me no more.
Senec and Plato call me from thy lore
To parfit wealth my wit for to endeuer.
In [my] blinde error when I dyd perseuer,
Thy sharp repulse, that pricketh aye so sore,
Taught me, in trifles that I set no store,
But scape forth thence, since libertie is leuer
Therfore, farewell, go trouble yonger hartes,
And in me claime no more auctoritie.
With ydle youth go vse thy propartie,
And theron spend thy many brittle darter
For, hytherto though I haue lost my tyme,
Me lyst no longer¹ rotten bowes to clime.

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(E) *The louer forsakeith his vnkindle loue.*

MY hart I gaue thee; not to do it pain,
But to preserue, lo, it to thee was taken
I serued thee not that I should be forsaken,
But, that I should receiuue reward again,
I was content thy seruant to remain,
And not to be repayd after this fashion.
Now, since in thee is there none other² reason,

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¹ Printed 'lenger', but a copy, printed by Tottell in 1574, has 'longer'² Printed 'nother.'

Displease thee not if that I do refrain,
 Vnsaciati of my wo and thy desyre,
 Assured by craft for to excuse thy fault
 But since it pleaseth thee to fain defaut,
 Farewell, I say, departing from the fire
 For he that doth beleue bearyng in hand
 Ploweth in the wate^r, and soweth in the sand.

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(F) *The louer determineth to serue faithfully*

Ynce loue wyll nedes that I shall loue,
 Of very force I must agree,
 And since no chance may it remoue,
 In welth and in aduersitie
 I shall alway my-self apply
 To serue, and suffer paciently
 Though for good will I finde but hate,
 And cruelty, my life to wast,
 And though that still a wretched state
 Should pine my dayes vnto the last,
 Yet I professe it willingly
 To serue, and suffer paciently

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For since my hart is bound to serue,
 And I not ruler of mine owne,
 What so befall, tyll that I sterue,
 By proofe full well it shall be knowne,
 That I shall still my-selfe apply
 To serue, and suffer paciently.

10

Yea, though my grief finde no redresse,
 But still increase before mine eyes,
 Though my reward be cruelnesse,
 With all the harme, happe can devise,

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Yet I professe it willingly
To serue, and suffer paciently.

Yea, though fortune her pleasant face
Should shew, to set me vp a-loft,
And streight, my wealth for to deface,
Should writhe away, as she doth oft,
Yet would I stylly my-self apply
To serue, and suffer paciently

There is no grief, no smart, no wo
That yet I fele, or after shall,
That from this mynde may make me go ,
And, whatsoeuer me befall,
I do professe it willingly
To serue, and suffer paciently

(G) *A description of such a one as he would loue*

A Face that should content me wonderous well
Should not be faire, but louely to beholde ,
Of liuely loke, all griefe for to repell
With right good grace , so would I that it should
Speake, without word, such wordes as none can tell
The tresse also should be of crisperd gold.
With wit and these perchance I might be tryde,
And knyt againe with knot that should not shde

(H) *Comparison of loue to a stremme falling from the
Alpes.*

From these hie-hilles as when a spring doth fall,
It trilleth downe with still and subtle course,
Of this and that it gatheris ay, and shall,
Till it haue iust downflowed to stremme and force,

Then at the fote it rageth ouer all
So fareth loue, when he hath tane a sourse,
Rage is his raine, Resistance vayleth none.
The first eschue is remedy alone.

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(I) *Of his loue that pricked her finger with a nedle*

SHe sat, and sowed, that hath done me the wrong
Wherof I plain, and haue done many a day:
And, whilst she herd my plaint in piteous song,
She wisht my hart the samplar, thar¹ it lay
The blinde maister whom I haue serued so long, 5
Grudgyng to heare that he did heare her say,
Made her owne weapon do her finger blede,
To fele if pricking wer so good in dede ~~+~~

¹ Old text 'that,' which gives no sense Read 'thar,' which is often used to mean 'where.'

XXI.

HUGH LATIMER.

A D. 1549.

HUGH LATIMER, the son of a farmer in Leicestershire, was born A D 1491. He was, as a young man, to use his own expression, 'as obstinate a papist as any in England,' but altered his opinions in consequence of his acquaintance with Thomas Bilney, a celebrated defender of the doctrines of Luther. He was educated at Cambridge, it is said at Clare Hall, was elected fellow of his college, and in 1516 was Professor of Greek in the University. In 1535 he was appointed Bishop of Worcester by Henry VIII, but resigned his bishopric in 1539, owing to the passing of 'The Act of Six Articles.' In 1548 he resumed preaching, and frequently preached at St. Paul's Cross. He suffered at the stake beside Bishop Ridley at Oxford, Oct. 16, 1555. We have no very correct copies of his remarkably popular sermons, as they have been chiefly preserved by the diligence of others, especially of Thomas Some, who calls himself the 'humble and faithful oratour' of the Duchess of Suffolk, and of Augustine Bernher, Latimer's Swiss servant and faithful friend. One of the most 'notable' of his sermons is that which has been called the 'Sermon on the Ploughers,' preached at St. Paul's on Friday, Jan. 18, 1548-9 (i.e. 1548, according to the Old Style, when the year began on the 1st of March, but 1549 according to our modern reckoning). An extract from this sermon is here given, from the first edition, published within a few weeks of the day of its delivery. See Mr. Arber's reprint of the whole sermon.

[*From the 'Sermon on the Ploughers'*]

Here haue I an occasion by the way somewhat to saye vnto you, yea, for the place that I alledged vnto you before oute of Hieremy the xlviij Chapter¹ And it was spoken of a spirituall worcke of God, a worke that was commaunded to be done, & it was of sheddynge bloude, and of destroy- 5 ing the cities of Moab. For (sayeth he) 'cursed be he *that* kepereth backe hys sworde frome sheddynge of bloud²' As Saule when he kepte backe the sworde from shedding of bloude, at what tyme he was sent agaynst Amalech, was refused of God for beinge disobedient to Goddes commaunde- 10 mentes, in that he spared Agag *the kyng*. So that, that place of *the prophet* was spoken of them that wente to the distruktion of the cityes of Moab, amonge the which there was one called Nebo, whyche was muche reprooved for idolatrie, supersticion, prude, auarice, crueltie, tiranny, and for 15 hardenes of herte, and for these sinnes was plaged of God and destroyed Nowe what shall we saye of these ryche citizens of London? What shall I saye of them? shal I cal them proude men of London, malicious men of London, mercylesse men of London? No, no, I may not saie so, 20 they wil be offendyd wyth me than Yet must I speake For is there not reygning in London as much pride, as much coueteousnes, as much crueltie, as much oppression, as much supersticio[n], as was in Nebo? Yes, I thynke & muche more to Therfore I saye, repente O London! 25 Repent, repente! Thou hearest thy faultes tolde the,

¹ 'Cursed be he that doeth the wþrk of the Lord deceitfully.' Jer xlviij 10.

² Jer xlviij 10.

amend them, amend them. I thinke if Nebo had had the
preachynge *that* thou hastē. they wold haue conuerted
And you, rulers and officers, be wise & circumſpect, loke
30 to your charge and see you do your dueties and rather be
glad to amend your yll luyng then to be angrye when you
are warned or tolde of your faulfe. What a-do was there
made in London at a certein man because he sayd, & in
dede at that time, on a iust cause, ‘Burgesses,’ quod he,
35 ‘nay, butterflies’ Lorde! what a-do there was for *that*
worde! And yet would God they were no worse then
butterflies. Butterflyes do but theyre nature, the butterflye
is not couetouse, is not gredye of oþer mens goodes, is not
ful of enuy and hatered, is not malicious, is not cruel, is
40 not merclesse The butterflye glorieth not in hyr owne
dedes, nor preferreth the tradicions of men before Gods
worde; it committeth not idolatry nor worshyppeith false
goddes But London can not abyde to be rebuked, suche
is the nature of man. If they be prycked, they wyll kycke
45 If they be rubbed on the gale, they wil wynce. But yet
they wyll not amende theyr faultes, they wyl not be yl
spoken of. But howe shal I speake well of them? If you
could be contente to receyue and folowe the worde of god
and fauoure good preachers, if you coulde beare to be toulde
50 of youre faultes, if you coulde amende when you heare of
them: if you woulde be gladde to reforme that is a-misse:
if I myghte se ame suche inclinacion in you, that leauē to be
merclesse and begynne to be charytable, I would then hope
wel of you, I woulde then speake well of you. But London
55 was neuer so yll as it is now In tymes past men were full
of ptyie and compassion, but nowe there is no pitie; for
in London their brother shal die in the streetes for colde,
he shall lye sycke at theyr doore betwene stocke & stocke,
I can not tel what to call it, & peryshe there for hunger;

was there any more vnmercifulnes in Nebo? I thinke not. 60
In tymes past when any ryche man dyed in London, they
were wonte to healp the pore scholers of the vniuersite
wyth exhibition When any man dyed, they woulde bequeth
greate summes of money towarde the releue of the pore
When I was a scholer in Cambrydge my selfe, I harde verye 65
good reporte of London, & knewe manie that had releue
of the rytche men of London, but nowe I can heare no such
good reporte, and yet I inquyre of it, & herken for it, but
nowe charitie is waxed colde, none helpeth the scholer nor
yet the pore And in those dayes what dyd they whan 70
they helped the scholers? Mary, they maynteyned & gaue
them liuynges that were verye papists and professed the
popes doctrine, & nowe that the knowledge of Gods word
is brought to lyght, and many earnestelye studye and la-
boore to set it forth, now almost no man healpeth to mayn- 75
teyne them Oh! London! London! repente, repente, for
I thynke God is more displeased wyth London then euer he
was with the citie of Nebo Repente, therfore, repent, Lon-
don, and remembre that the same God lueth nowe *that*
punyshed Nebo, euen the same god & none other, and 80
he wyl punyshe synne as well nowe as he dyd then, and
he will punishe the iniquitie of London as well as he did
then of Nebo. Amende therfore; and ye that be prelates
loke well to your office, for right prelatynge is busye labour-
yng & not lordyng Therfore preache and teach and 85
let your plouge be doyng, ye lordes, I saye, that hue
lyke loyterers, loke well to your office; the ploughe is your
office & charge If you lyue idle & loyter, you do not your
duetie, you folowe not youre vocation, let your plough ther-
fore be going & not cease, that the ground maye brynge 90
foorth fruite But nowe, me thynketh I heare one saye vnto
me, wotte you what you say? Is it a worcke? Is it a

labouri? how then hath it happened *that* we haue had so
manye hundred yeares so manye vnpreachinge prelates, lord-
95 ing loyterers, and idle ministers? Ye woulde haue me heie
to make answere and to shewe the cause thereof. Nay,
thys land is not foy me to plough, it is to stonye, to thorni,
to harde for me to plough. They haue so manye thynges
that make for them, so manye things to laye for them-selues,
100 that it is not for my weake teame to plough them. They
haue to lay for them-selues longe customes, Cerimonyes,
and authoritie, placynge in pailiamente, & manye thynges
more. And I feare me thys lande is not yet rype to be
ploughed. For as the saying is, it lacketh wethering, this
105 geare¹ lacketh wetheringe, at leaste way it is not for me to
plough. For what shall I loke for amonge thornes but
prickynge and scrachinge? what among stones but stum-
blyng? What (I had almost sayed) among serpenttes but
stingyng? But thys muche I dare say, that sence lording
110 and loytryng hath come vp, preaching hath come downe,
contrarie to the Apostells times. For they preached and
lорded not. And nowe they lorde & preache not.

For they that be lordes wyll yll go to plough. It is no
mete office for them. It is not semyng for their state. Thus
115 came vp lordyng loytele[r]s. Thus ciept in vnpiechinge pre-
lates, and so haue they longe continued.

For howe manye vnlearned prelates haue we now at this
day? And no meruel. For if *the* plough-men *that* now be
were made lordes, they woulde cleane gyue ouer ploughinge,
120 they woulde leave of theyr labour & fall to lordyng out-
right, & let the plough stand. And then bothe ploughes not
walkyng, nothyng shoulde be in the common weale but
honger. For euer sence the Prelates were made Loordes

¹ Old text 'greare'

and nobles, the plouge standeth, there is no worke done,
the people sterue

125

Ther hauke, ther hunt, ther card, they dyce, they pastyme
in theyr prelacies with galaunte gentlemen, with theyr daun-
sing minyons, and with theyr freshe companions, so that
ploughinge is set a-syde. And by the lordinge and loytryng,
preachyng & ploughinge is cleane gone. And thus if 130
the ploughemen of the countrey were as negligente in theyr
office as prelates be, we shoulde not longe lyue for lacke
of sustinaunce. And as it is necessarie for to haue thys
ploughinge for the sustentacion of the bodye so muste we
haue also the other for the satisfaction of the soule, or elles 135
we canne not lyue longe gostly. For as the bodie wasteth
& consumeth awaye for lacke of bodily meate. so doeth
the soule pyne a-way for default of gostly meate. But there
be two kyndes of inclosynge, to lette or hinder boeth these
kyndes of ploughinge. The one is an inclosinge to let or 140
hinder *the* bodily ploughyng, and the other to lette or hynder
the holi-day ploughyng, the church ploughinge. The bodyly
ploughyng is taken in and enclosed thorowe singulare com-
modite. For what man wylle lette goe or deminishe hys
priuate commodite for a commune welth? and who wylle 145
susteyne any damage for the respecte of a publique com-
modite? The other plough also no man is diligent to sette
forward, nor no man wylle herken to it, but to hinder and let
it al mennes eares are open, yea, and a greate meany of this
kynde of ploughmen whiche are very busie and woulde seme 150
to be verie good worckmen. I feare me some be rather
mocke gospellers then faythal ploughmen. I knowe many
my-selfe that professe the gospel, and lyue nothyng there-
after. I knowe them, and haue bene conuersant wyth some
of them. I knowe them, and I speake it wyth an heauy herte, 155
there is as litle charitye & good liuinge in them as in any

other, accordyng to that which Chiste sayed in the Gospel to the greate nombre of people that folowed hym, as thoughte they had had an erneste zeale to his doctrine, wher as in
 160 deede they had it not. ‘*Non quia Vidistis signa, sed quia comedistis de panibus*¹’ Ye folowe me (sayth he) not because ye haue seene the sygnes and myracles that I haue done, but because ye haue eaten the breade and refreshed your bodyes.’
 Therefore you folowe me, so that I thynke manye one nowe
 165 a-dayes professeth the gospel for the lyuynge sake, not for the loue they beare to gods word But they that wil be true ploughmen muste worke faythfullye for Goddes sake, for the edifyng of theyr brethrenre² And as diligenteleye as the husband-man plougheth for the sustentacion of the bodye
 170 so diligently muste the prelates and ministers labour for the fedinge of the soule. boeth the ploughes muste styllyng
 doyng, as mooste necessarye for man. And wherefore are magistrates ordayne, but that the tranquilltie of the commune weale maye be confirmed, limiting both ploughes.
 175 But nowe for the defaulthe of vnpreaching prelates, me thinke I coulde gesse what myghte be sayed for excusynge of them They are so troublede wthy Lordelye lyuynge, they be so placed in palacies, couched in courtes, ruffelynge in theyr rentes, daunceynge in theyr dominions, burdened
 180 wthy ambassages, pamperye of theyr panches lyke a monke that maketh his Iubilie, mounchyng in their maungers, and moylynge in their gaye manoures and mansions, and so troublede wthy loyterye in theyr Lordeshyppes³ that they canne not attende it They are otherwyse occupied, somme
 185 in the Kynges matters, some are ambassadoures, some of the pruyue counsell, some to furnyshe the courte, some are

¹ ‘Not because ye saw the miracles, but because ye did eat of the loaves’ John vi. 26

² Old text ‘bretherne.’

³ Old text ‘Lordeshyppes’

Lordes of the Parliamente, some are presidentes, and some comptroleres of myntes. Well, well.

Is thys theyr duetye? Is thys theyr offyce? Is thys theyr callyng? should we haue ministers of the church to be 190 comptrollers of the myntes? Is thys a meete office for a prieste that hath cure of soules? Is this hys charge? I woulde here aske one question? I would fayne knowe who comptrolleth the deuyll at home at his parishe, whyle he comptrolleth the mynte? If the Apostles mighte not leauie 195 the office of preaching to be deacons, shall one leauie it for myntyng?

I can not tell you, but the sayinge is, that since priests haue bene minters, money hath bene wourse then it was before. And they saye that the euylnes of money hath made 200 all thinges dearer. And in thys behalfe I must speake to England

Heare, my contrey England, as Paule sayed in his firste epistle to the Cor. vi Chap for Paule was no sittyng bi-shoppe, but a walkinge and a preachynge byshop. But 205 when he wente from them, he lefte there behind hym the plouge goynge styl; for he wiotte vnto them and rebuked them for goynge to lawe and pleadyng theyr causes before heathen Judges. 'is there,' (sayeth he) 'vterlye amonge you no wyse manne, to be an arbitratoure in matters of iudgement? 210 What? not one [amonge] all, that canne iudge betwene brother and brother? But one brother go[eth] to lawe wyth an other, and that vnder heathen Judges? *Constitute contemptos qui sunt in ecclesia: et cete[ra]*¹, Appoynte them Judges that are moost abiecte, and vyle in the congregation,' whyche he 215 speaketh in rebukynge them; for (sayth he) '*Ad erubescen-iam vestram dico*—I speake it to youre shame.' So, England,

¹ 'Set them to judge who are least esteemed in the church' 1 Cor vi 4

I speake it to thy shame. Is there neuer a noble-man to be a Lorde-president, but it muste be a prelate? Is there
 220 neuer a wyse man in the 1ealme to be a comptroller of the
 munte? I speake it to your shame, I speake it to youre
 shame Yf there be neuer a wyse man, make a water-
 bearer, a tinker, a cobler, a slaye, a page, comptrolle^r of the
 mynte Make a meane gentylman¹, a groome, a yeoman,
 225 make a poore begger Lorde-president Thus I speake not
 that I would haue it so, but to your shame. Yf there be
 neuer a gentleman meete nor able to be Lorde-presidents
 For whye are not the noble-men and yong gentlemen of
 England so brought vp in knowledge of God and in learn-
 230 ynge that they maye be able to execute offices in the com-
 mune weale? The Kynge hath a greate meanye of wardes,
 and I trowe there is a courte of wardes, why is there not
 a schole for the wardes, as well as there is a courte for their
 landes? Whye are they not set in scholes, where they maye
 235 learne? Or why are they not sent to the vniuersities, that
 they maye be able to serue the kyng when they come to
 age? Yf the wardes and yonge gentlemen were well brought
 vp in learnyng and in the knowledge of God, they woulde
 not when they come to age, so muche geue them-selues to
 240 other vanities.

And if the nobilitie be wel trayned in godly learnyng, the
 people would folowe *the* same traime For truly such as the
 noble-men be, suche wyll the people be And nowe the
 onely cause, why noble-men be not made Lorde-presidents,
 245 is because they haue not bene brought vp in learninge.
 Therefore, for the loue of God, appoynte teachers &
 s[c]holemaisters, you that haue charge of youth, and giue
 the teachers stipendes worthy their paynes, that they maye

¹ Old text 'gentylmam.'

brynge them vp in grammer, in Logike, in rethorike, in .
 Philosophie, in the ciuile lawe, and in that whiche I can not 250
 leaue vnspeken of, the word of God. Thankes be vnto God,
 the nobilitie other-wyse is verie well broughte vp in learninge
 and godlines, to the great ioye and comfort of England , so
 that there is nowe good hope in the youth, that we shal an
 other day haue a florishinge common-welth, considering 255
 theyr godly education Yea, & there be al ready noble-
 men ynough (though not so many as I woulde wishe) able
 to be Lorde-presidentes¹, & wyse men ynough, for the
 mynte. And as vnmeete a thynge it is for byshoppes to be
 Lorde presidents or priests to be mynters, as it was for the 260
 Corrhinthians to pleade matters of variaunce before heathen
 Judges It is also a sclauder to the noble-men, as though
 they lacked wysedome, and learninge to be able for such
 offices, or elles were no men of consciences. or elles were
 not meete to be trusted, and able for suche offices And 265
 a prelate hath a charge & cure other wyse, and therfore he
 can not discharge his dutie, and be a Lorde-president to
 For a presidentshippe requireth a whole man, and a by-
 shoppe can not be two menne A bishoppe hath his office,
 a flocke to teache, to loke vnto, and therfore he can not 270
 meddle wyth an other office, which alone requireth a whole
 man He should therfore gyue it ouer to whome it is meete,
 and laboure in his owne busines, as Paule writheth to the
 Thessalonians. 'Lette euerie man do his owne busines, and
 folow his callying'² Let the priest preache, and the noble- 275
 men handle the temporal matters Moyses was a meruelous
 man, a good man Moyses was a wonderful felowe, and
 dyd his dutie beinge a maned man We lacke suche as
 Moyses was. Well, I woulde al men woulde loke to their

¹ Old text 'Lolle presidentes'² 1 Thess iv 11

280 dutie, as God hath called them, and then we shoulde haue
 a florishyng christian commune-weale. And nowe I would
 aske a straung question Who is the most diligent bishoppe
 and prelate in al England, that passeth al the reste in doinge
 his office? I can tel, for I knowe him, who it is, I knowe
 285 hym well But nowe I thynke I se you lysting and hearken-
 ing, that I shoulde name him There is one that passeth al
 the other, and is the most diligent prelate & preacher in al
 England And w[hy]l ye knowe who it is? I wyl tel you
 It is the Deuyl He is the mosste dyligent preacher of al
 290 other, he is neuer out of his dioces, he is neuell from his
 cure, ye shal neuer fynde hym vnoccupyed, he is euer in his
 parishe, he keepeth residence at al tymes, ye shall neuer
 fynde hym out of the waye; cal for him when you wyl, he is
 euer at home, the diligentest preacher in all the Realme; he
 295 is euer at his ploughe, no lordynge nor loytringe can hynder
 hym, he is euer applynge his busynes, ye shal neuer fynde
 hym idle, I warraunte you. And his office is, to hinder reli-
 gion, to mayntayne supersticion, to set vp Ido[li]atrie, to teache
 al kynde of popetrie, he is readye as can be wished for to
 300 sette forthe his ploughe, to deuise as manye wayes as can
 be, to deface and obscure Godes glory Where the Deuyl
 is residente and hath his plough goinge there awaye wyth
 bokes, and vp wyth candelles, awaye wyth Bibles and vp
 wyth beades, awaye wyth the lyg[h]te of the Gospel, & vp
 305 wyth the lyghte of cand[e]llies, yea, at noone-dayes Where the
 Deuyll is residente, that he maye preuaile, vp wyth al super-
 stition and Idolatrie, sensing, peintynge of ymages, candles,
 palmes, asshes, holye water, & newe seruice of me[n]nes
 inuenting, as though man could inuent a better waye to
 310 honoure God wyth then God him-selfe hath apointed
 Downe wt[h] Christes crosse, vp wyth purgatory picke-purse,
 vp wyth hym, the popishe pourgatorie, I meane. Awaye wyth

clothinge the naked, the pore & impotent, vp wyth deckynge of ymages and gaye garnishinge of stockes and stones, vp wyth mannes traditions and his lawes, Downe wyth Gods 315 traditions and hys most holy worde, Downe wyth the olde honoure dewe to God, and vp wyth the new gods honour, let al things be done in latine There muste be nothyngе but latine, not as much as '*Memento, homo, quod cinis es, et in cinerem reuerteris*'—Remembre, man, that thou arte asshes, 320 and into asshes thou shalte returne' Whiche be the wordes that the minister speaketh to the ignoraunte people when he gyueth them asshes vpon asshe wensdaye, but it muste be spoken in latine. Goddes worde may in no wyse be translated into englyshe. Oh that our prelates woulde be as dili- 325 gente to sowe the corne of good doctrine, as Sathan is to sowe cockel and darnel! And this is the deuilyshe ploughinge, the which worcketh to haue thinges in latine, and letteth the fruteful edification.

XXII.

SIR DAVID LYNDESAY.

A D 1552.

SIR DAVID LYNDESAY (generally surnamed ‘of the Mount,’ from the name of an estate in Fifeshire, in the parish of Monmail) was born about 1490, and educated at the university of St Andrew’s. He was the companion of the young Scottish prince, afterwards James V, whose course he watched from his earliest days till his death in 1542. He was knighted by James, and made Lord Lyon King-at-Arms in 1530, though Sir Walter Scott confers that title upon him seventeen years earlier, by a poetical license, as he tells us; see *Marmion*, canto iv. st 7, and the note. Lyndesay retired in his latter days to the Mount, where he died about 1557. His principal works are ‘The Dreme,’ written about 1528; ‘The Complaynt,’ 1529; ‘The Complaynt of the Kingis Papynge’ (Parrot), 1530; ‘Ane Satyre of the Thrie Estatais,’ 1535; ‘The Historie of William Meldrum, Squyer,’ before 1550; and ‘The Monarche’ (i. e. Monarchie or Monarchy), 1552. The last and longest is an account of the most famous monarchies that have flourished in the world. It commences with the Creation, and ends with the Day of Judgment. It was first printed by Jhon Skott in 1552, and has lately been reprinted for the Early English Text Society, edited by Fitz-edward Hall. I follow this edition, and number the lines as they are there numbered. The reader will see that Lyndesay was a fierce Protestant.

From 'The Monarche', Book III

[*Pride of the Popes*]

- All men may knaw quhow popis ryngis,
 In Dignitie abufe all knygis, 4500
 Als weill in temporalitie
 As in-to Spiritualitie
 Thow may se, be experiance,
 The popis Princely preheminence,
 In Cronicles geue thow lyst to luke, 4505
 Quhow Carion wryttis, in his buke,
 Ane Notabyll Narratioun
 The ȝeir of oure Saluation
 Alewin hundreth and sax and fyfie,
 Pope Alexander, presumptuoushe, 4510
 Quhilk wes the thrid pope of that name,
 To Fredrike Empriour did diffame
 In Veneis, that tryumphand town,
 That nobyll Empriour gart ly down
 Apone his wambe, with schame and lake, 4515
 Syne tred his feit apone his bake,
 In toknyng of obedience
 Thare he schew his preheminence,
 And causit his Clergy for to syng
 Thir wourdis efter following : 4520
 'Super Aspidem & basiliscum ambulabis,
 Et concubabis leonem & draconem.'
 Than said this humyll Empriour .
 'I do to Peter this honour'

The Pope answerit, with wordis wrooth .
 ' Thow sall me honour, and Peter, boith '
 Christ, for to schaw his humyll spret,
 Did wasche his pure Disciplis feit
 The Popis holynes, I-wys,
 Wyll suffer Kyngis his feit to kys
 Birdis had thare nestis, and toddis thare den ,
 Bot Christ Iesus, Saiffer of men, .
 In erth had nocht ane penny-breid
 Quhare-on he mycht repose his heid.

4525

Quhowbeit, the Popis excellence
 Hes Castellis of Magnifycence ,
 Abbottis, Byschoppis, and Cardinalis
 Hes plesand palyces royallis
 Lyke Paradyse ar those prelattis places,
 Wantyng no plesoure of fair faces.

4530

Ihone, Androw, Iames, Peter, noi Paull
 Had few housis amang thame all .
 Frome tyme thay knew the veritie
 Thay did contempne all propertie,
 And wer ryght hartfully content
 Off meit, drynk, and Abillement.

4540

To saif Mankynde, that wes forlorne,
 Christ bure ane creuell crown of thorne ,
 The Pope, thre crownis, for the nonis,
 Off gold, pouldent with pretious stonis.

4545

Off gold and syluer, I am sure,
 Christ Iesus tuke but lytill cure,
 And left nocht, quhen he ȝald the spret,
 To by hym-self ane wyndyng scheit.
 Bot his Successoure, gude Pope Iohne,
 Quhen he deceisit in Auinione,
 He left behynd hym one treassoure

4550

4555

- Off gold and syluer, by mesoure,
Be one Iuste computatioun,
Weill fyue and twentye mylhoune, 4560
As dois Indyte Palmerius
Reid hym, and thow shall fynd it thus
 Christus Discipulis wer weill knawin
Throuch vertew, quhilk wes be thame schawin
In speciall feruent charitie, 4565
Gret pacience, and humylite .
The popis floke, in all regionis,
Ar knawin best be thare clyppit crounis
 Christ, he did honour Matromony
In-to the Cane of Galaly, 4570
Quhare he, be his power Druyne,
Did turne the walter in-to Wyne ,
And, als, chesit sum Maryit men
To be his seruandis, as ȝe ken
And Peter, duryng all his lyfe, 4575
He thocht no Syn to haif ane wyfe.
ȝe shall nocht fynd, in no passage,
Quhare Christ forbiddith mariage ,
Bot leifsum tyll ilk man to marye,
Quhilk wantis the gyft of Chaistitye. 4580
 The Pope hes maid the contrar lawis
In hs kyngdome, as all men knawis .
None of his preistis dar marye wyfis,
Vnder no les paine nor thare lyfis
Thocht thay haif Concubynis fyftene, 4585
In-to that cace thay ar ouersene.
Quhat chaistytie thay keip in Rome
Is weill kend ouer all christindome
 Christ did schaw his obedience
Onto the Emperours excellencie, 4590

And causit Peter for to pay
 Trybute to Cesar for thame tway.
 Paull biddis ws be obedient
 To Kyngis, as the most excellent.

The contrar did Pope Celistene,
 Quhen that his Sanctytude seiene
 Did crown Henry the Empriour.
 I thynk he did hym small honour,
 For with his feit he did hym crown,
 Syne with his fute the crown dang doun, 4595
 Sayand · ‘I haif Auctorite
 Men tyll exalt to dignitie,
 And to mak Empriouris and kyngis,
 And Syne depryue thame of thare Ryngis’
 Peter, be my Opinioun, 4600
 Did neuer vse sic Dominioune.
 Apperandlye, be my Jugement,
 That Pope red neuer the new Testament
 Gyf he had lernit at that lore,
 He had refusit sic vaine glore, 4605
 As Barnabas, Peter, and Paull,
 And, rycht so, Christis Disciplis all.

[*Titles of Nuns and Priests.*]

The seilye Nun wyll thynk gret schame,
 Without scho callit be Madame;
 The pure Preist thynks he getts no rycht,
 Be he nocth stylit lyke ane Knycht, 4665
 And callit ‘schir’ affore his name,
 As ‘schir Thomas’ and ‘schir Wilȝame.’
 All Monkrye, þe may heir and se,
 Ar callit Denis, for dignite. 4670

Quhowbeit his mother mylk the kow,
 He man be callit Dene Androw,
 Dene Peter, dene Paull, and dene Robart.
 With Christ thay tak ane painfull part,
 With dowbyll clethyng frome the cald, 4675
 Erstand and drynkand quhen thay wald ;
 With curious Countryng in the queir :
 God wait gyf thay by heun full deir !
 My lorde Abbot, ryght venerabyll,
 Ay marschellit vpmoste at the tabyll , 4680
 My lord Byschope, most reuerent,
 Sett abufe Erhs, in Parliament ,
 And Cardinalis, duryng thare ryngis ,
 Fallowis to Princis and to Kyngis ;
 The Pope exaltit, in honour , 4685
 Abufe the potent Empriour

The proude Persone, I thynk trewlye,
 He leidis his lyfe ryght lustelye ,
 For quhy he hes none vther pyne ,
 Bot tak his teind, and spend it syne . 4690
 Bot he is oblyste, be resoun
 To preche on-tyll perrochioun
 Thought thay want precheing sewintene þeir ,
 'He wyll nocht want ane boll of beir .

[*The Cruelty of Vicars*]

And als the Vicar, as I trow ,
 He wyll nocht fail to tak ane kow , 4710
 And vmaist claih, thought babis thame ban ,
 From ane pure selye housband-man .
 Quhen that he lyis for tyll de ,
 Haiffeing small bairnis two or thre ,

- And hes tre ky withoutin mo, 4715
 The Vicare moist haue one of tho,
 With the gray cloke that happis the bed,
 Howbeit that he be purelye cled.
 And gyf the wyfe de on the morne,
 Thocht all the babis suld be forloine, 4720
 The vther kow he cleikz awaye,
 With hir pure coit of roploch graye
 And gyf, within tway dayis or thre,
 The eldest chyld hapnis to de,
 Off the thrid kow he wylbe sure 4725
 Quhen he hes all, than, vnder his cure,
 And Father and Mother boith ar dede,
 Beg mon the babis, without remede
 Thay hauld the Corps at the kirk-style,
 And thare it moste remane ane quhyle, 4730
 Tyll thay gett sufficient souerte
 For thare kirk-rycht and dewite.
 Than cumis the Landis Lord, perfors,
 And cleiks tyll hym ane heriold hors.
 Pure laubourars wald that law wer doun, 4735
 Quhilk neuer was fundit be resoun.
 I hard thame say, onder confessioun,
 That law is brother tyll Oppressioun.

From 'The Monarche'; Book IV.

[*The Signs of the Day of Judgment.*]

- The Scripture sayis, efter thir signis 5450
 Salbe sene mony maruellous thyngis.
 Than sall ryse trybulationis

- In erth, and gret mutationis,
 Als weill heir vnder as aboue,
 Quhen vertewis of the heuin sall moue 5455
 Sic creuell weir salbe, or than,
 Wes neuer sene sen the warlde began,
 The quhilk sall cause gret Indigence,
 As darth, hunger, and pestilence.
- The horribyll soundis of the sey 5460
 The peple sall perturbe and fley
 Ierome sayis, it sall ryse on heycht
 Abone montanis, to mennis sycht,
 Bot it sall nocht spred our the land,
 Bot, lyke ane wall, ewin straycht vpstand, 5465
 Syne sattell doun agane so law
 That no man sall the walter knaw
 Gret Quhalis sall rummeis, rowte, and rair,
 Quhose sound redound sall in the air,
 All fysche and Monstouris maruellous 5470
 Sall cry, with soundis odious,
 That men sall wydder on the erd,
 And, wepyng, wary sall thare weird,
 With lowde allace and welaway,
 That euer thay baid to se that day; 5475
 And, speciallye, those that dwelland be
 Apone the costis of the see.
 Ryght so, as Sanct Ierome concludis,
 Sall be sene ferleis in the fluidis.
 The sey, with mouyng maruellous, 5480
 Sall byrn with flammis furious.
 Rychtso sall byrn fontane and flude;
 All herb and tre sall sweit lyk blude;
 Fowlis sall fall furth of the air,
 Wyldre beistis to the plane repair, 5485

And, in thare maner, mak gret mone,
Gowland with mony gryslye grone.
The bodeis of dede creaturis
Appeir soll on thare Sepultuus
Than soll boith men, wemen, and bairnis 5490
Cum crepand furth of howe Cauernis,
Quhare thay, for dread, wer hyd affore,
With seych, and sob, and hartis sore ,
Wandryng about as thay war wode,
Affamysit for falt of fude. 5495
Non may mak vtheris confortyng,
Bot dule for dule, and Lamentyng
Quhat may thay do bot weip and wounder,
Quhen thay se roches schaik in schounder,
Throw trimlyng of the ert and quakynge ? 5500
Off sorrow, than, salbe no slakynge.
Quho that bene leuand, in those dayis,
May tell of terrabyll affrayis :
Thare ryches, rentis, nor tressour,
That tyme, soll do thame small plesoui 5505
Bot, quhen sic wonderis dois appeir,
Men may be sure the day drawis neir,
That Iuste men pas soll to the glore,
Iniuste, to pane for euer-more

COVRTIOVR.

Father, said I, we daylie reid 5510
One Artekle, in-to our creid,
Sayand that Christe Omnipotent,
In-to that generall Iugement,
Sall Iuge boith dede and quik also.
Quharefore, declare me, or \exists e go, 5515
Geue thare soll ony man or wyue
That day be funding vpon lyue ?

EXPERIENCE.

- Quod he : as to that questione,
I sall mak, sone, solutione.
The Scripture planelye doith expone, 5520
Quhen all tokynnis bene cum and gone,
3itt mony one hundreth thousand
That samyn day salbe leuand
Quhowbeit, thare sall no Creature
Nother of day nor hour be sure , 5525
For Christ sall cum so suddanlye,
That no man sall the tyme espye ,
As it wes in the tyme of Noye,
Quhen God did all the warld distroye
Sum on the feild salbe lauborand , 5530
Sum, in the templis Mariand ;
Sum, afore Iugis makand pley ,
And sum men, saland on the sey
Those that bene on the feild-going
Sall nocth returne to thare luging 5535
Quho bene apone his hous aboue
Sall haif no laser to remoue.
Two salbe in the Myll grndyng,
Quhilke salbe taking, but warnyng ,
The one, tyll euerlestyng glore, 5540
The vther, loste for euer-more
Two salbe lying in one bed ,
The one, to plesour salbe led,
The vther, salbe left allone,
Gretand with mony gryslie grone 5545
And so, my Sonne, thou may weill trow,
The warld salbe as it is now,—
The peple vsyng thare besynes,
As holy Scripture doith expres

Sen no man knawis the hour, nor day,
The Scripture biddis ws walk and pray,
And for our Syn be penitent,
As Christ wald cum Incontinent.

5550

FINIS

The Maner quhow Christ sall evm to his Iugement.

EXPERIENCE.

Qyhen al takinnis bene brocht till end,
Thanz sall ye sone of god descend.

5555

As fyreflaucht haistely glansyng,
Discend sall ye most heunly kyng.

As Phebus, in the Orient,
Lychtnis, in haist, the Occident,

5560

So plesandlye he sall appeir

Amang the heunlye cluddis cleir,
With gret power and Maiestie,

Aboue the cuntrie of Iudee,

As Clerkis doith concludyng haill,

5565

Direct aboue the lustye vaill

Off Iosaphat and Mont Olyuet

All Prophesie thare salbe compleit.

The Angellis of the Ordoris Nyne

Inueron sall that throne Duyne

With heunlye consolatioun,

5570

Makand hym Ministratioun.

In his presens thare salbe borne

The signis of Cros, and Croun of thorne,

Pillar, Nalis, Scurgis, and Speir,

With euerilk thyng that did hym deir,

5575

The tyme of his grym Passioun;

And, for our consolatioun,

Appeir sall, in his handis and feit,

- And in his syde, the prent compleit
 Off his fyue Woundis Precious, 5580
 Schynand lyke Rubens Radious,
 Tyll Reprobatt confusioun ;
 And, for fynall conclusioun,
 He, Sittand in his Trybunall,
 With gret power Imperiall. 5585
- There sall ane Angell blawe a blast
 Quhilk sall mak all the wrold agast,
 With hydous voce, and vehement—
 ‘Ryse, dede folk, cum to Iugement’
 With that, all Reasonabill Creature 5590
 That euer wes formit be Nature
 Sall suddantlye start vp attonis,
 Coniunit with Saull, Flesche, Blude, & Bonis.
 That terribyll Trumpat, I heir tell,
 Beis hard in Heun, in erth, and hell. 5595
- Those that wer drownt in the sey,
 That boustious blast thay sall-obey ;
 Quhare-euer the body buryet wase,
 All salbe fundyng in that plase
 Angellis sall passe in the four airtis 5600
 Off erth, and bryng thame frome all partis,
 And, with one instant diligence,
 Present thame to his excellencie.
- Sanct Jerome thought continuallye
 On this Iugement, so ardentlye, 5605
 He said, ‘quhidder I eit, or drynk,
 Or walk, or sleip, forsuth me thynk
 That terrabyll Trumpat, lyke ane bell,
 So quiklye in my eir doith knell,
 As Instantlye it wer present,— 5610
 Ryse, dede folk, cum to Iugement !’

Geue Sanct Ierome tuke sic ane fray,
Allace ! quhat sall we Synnaris say ?

All those quhilk funding bene on lyue
Salbe Immortall maid belyue ;

And, in the twynkling of one Ee,
With fyre thay sall translatit be,

And neuer for to dee agane,—

As Diuine scripture schawis plane,—

Als reddy, boith for pane and glore,

As thay quhilk deit lang tyme affore.

5615

5620

The scripture sayis, thay sall appear

In aige of thre and thretty ȝeir,

Quhidder thay deit ȝoung or auld,

Quhose gret nummer may nocht be tauld

5625

That day sall nocht be myst one man

Quhilk borne wes sen the warld began

The Angelis sall thame separate,

As Hird the Scheip doith frome the Gate ;

And those quhilk bene of Bahallis band

5630

Trymling apone the erth sall stand,

On the left hand of that gret Iuge,

But espirance to gett refuge.

Bot those quhilk bene Predestinate

Sall frome the erth be Eleuate ;

5635

And that moste happy cumpayne

Sall ordournt be tryumphantlye

Att the ryght hand of Christe, our kyng,

Heych in the air, with loude louyng

XXIII.

NICHOLAS UDALL.

BEFORE A D 1553

WHILST Lyndesay was employed upon his ‘Monarche,’ Nicholas Udall was probably at work upon his ‘Roister Doister,’ which is the earliest English play extant, and is divided into Acts and Scenes. Udall was born in Hampshire, about 1504, educated at Corpus Christi College, Oxford, master of Eton College from 1534 to 1543, vicar of Braintree from 1537 to 1544, and master of Westminster School in 1555 and 1556. He died in December 1556, and was buried in St. Margaret’s, Westminster. The proof that the comedy of ‘Ralph Roister Doister’ was written before 1553 lies in the fact that it was quoted from in that year in Sir Thomas Wilson’s ‘Rule of Reason,’ third edition; though the second edition, dated 1552, has *not* the quotation. There is but *one* copy of Udall’s comedy in existence, having no title-page; but it was probably printed in 1566. It is now in the library of Eton College, and has been reprinted several times, the last reprint being by Mr Arber in 1869. I extract the last three Scenes of the third Act from Mr. Arber’s edition. Udall wrote several other dramas, but they are all lost. He also published a translation of the third and fourth books of Erasmus’ ‘Apophthegms,’ and assisted in translating Erasmus’ ‘Paraphrase of the New Testament.’

Our extract tells how Ralph Roister Doister, a silly town-rake, having sent his friend Matthew Merygreeke with a poetical

epistle to Dame Christian Custance, in which he asks the widow to marry him, receives the answer 'No.' Ralph persists in his suit, but Dame Custance refers him to his own letter. This letter, it appears, was read out by Merygreeke so as to destroy the meaning. It is a fair specimen of comedy.

Actus iij. Scæna iij.

Mathew Merygreeke. Roister Doister.

M Mery Nowe that the whole answere in my deuse
doth rest,

I shall paint out our wower in colours of the best.

And all that I say shall be on Custances mouth,

She is author of all that I shall speake forsooth

But yond commeth Roister Doister nowe in a traunce 5

R. Royster. Juno sende me this day good lucke and good
chaunce.

I can not but come see how Merygreeke doth speede

M Mery. I will not see him, but giue him a iutte in
deede

I crie your mastershyp mercie

R Royster. And whither now?

M Mery. As fast as I could runne, sir, in poste against
you 10

But why speake ye so faintly, or why are ye so sad?

R Royster Thou knowest the prouerbe, bycause I can
not be had

Hast thou spoken with this woman?

M. Mery. Yea, that I haue

R. Royster. And what will this geare be?

M. Mery. No; so God me sauе

R Royster. Hast thou a flat answer?

M Mery.

Nay, a sharp answer.

R. Royster.

What?

M Mery. Ye shall not (she sayth) by hir will, marry hir
cat

16

Ye are such a calfe, such an asse, such a blocke,
 Such a lilburne, such a hoball, such a lobcocke,
 And bicause ye shoulde come to hir at no season,
 She despised your mastership out of all reason.

20

Beware¹ what ye say (ko I) of such a ientman,—
 Nay, I feare him not (ko she) doe the best he can
 He vaunteth him-selfe for a man of prowesse greate,
 Where-as a good gander I dare say may him beate.

And where he is louted and laughed to skorne,

25

For the veriest dolte that euer was borne,
 And veriest lubber, slouen, and beast,
 Liuing in this worlde from the west to the east
 Yet of himselfe hath he suche opinion,

That in all the worlde is not the like minion.

30

He thinketh eche woman to be brought in dotage
 With the onely sight of his goodly personage .

Yet none that will haue hym : we do hym loue and flocke,
 And make him, among vs, our common sporting-stocke,

And so would I now (ko she) saue onely bicause,—

35

Better nay (ko I) I lust not medle with dawes ,
 Ye are happy (ko I) that ye are a woman,

This would cost you your life in case ye were a man

R. Royster Yea, an hundred thousand pound should not
 saue hir life.

M Mery. No, but that ye wowe hir to haue hir to your
 wife.

40

But I coulde not stoppe hir mouth.

¹ Old text 'Bawawe'

R. Royster Heigh how, alas,—

M. Mery Be of good cheere, man, and let the worlde
passe.

R. Royster What shall I doe or say nowe that it will not
bee?

M. Mery Ye shall haue choise of a thousande as good as
shee,

And ye must pardon hir, it is for lacke of witte

45

R. Royster. Yea, for were not I an husbande for hir fitte?
Well, what should I now doe?

M. Mery In faith I can not tell

R. Royster I will go home and die.

M. Mery. Then shall I bidde toll the bell?

R. Royster No

M. Mery God haue mercie on your soule, ah good
gentleman,

That er ye shuld th[u]s dye for an vnkinde woman.

50

Will ye drinke once ere ye goe?

R. Royster. No, no, I will none.

M. Mery. How feele [ye] your soule to God?

R. Royster I am nigh gone.

M. Mery And shall we hence streight?

R. Royster Yea.

M. Mery *Placebo dilexi.*

Maister Royster Doister will streight go home and die

R. Royster Heigh how, alas, the pangs of death my
hearte do breake

55

M. Mery. Holde your peace for shame, sir, a dead man
may not speake.

Nequando. What mourners and what torches shall we haue?

R. Royster. None.

M. Mery. *Dirige.* He will go darklyng to his graue,
Neque lux, neque crux, neque mourners, neque clinke,

He will steale to heauen, vnknowing to God, I thinke 60
A porta inferi who shall your goodes possesse ?

R. Royster. Thou shalt be my sectour, and haue all, more
 and lesse

M. Mery. Requiem æternam. Now God reward your
 mastershyp

And I will crie halfe penie doale for your worshyp.

Come forth, sirs, heare the dolefull newes I shall you tell. 65

(*Euocat seruos militis*)

Our good maister here will no longer with vs dwell,
 But in spite of Custance, which hath hym weried,
 Let vs see his mastershyp solemnly buried.

And while some piece of his soule is yet hym within,
 Some part of his funeralls let vs here begin. 70

Audiri vocem All men take heede by this one gentleman,
 Howe you sette your loue vpon an vnkinde woman
 For these women be all such madde pieushe elues,
 They will not be wonne except it please them-selues

And will ye needes go from vs thus in very deede ?

R. Royster. Yea, in good sadnessse

M. Mery. Now Iesus Christ be your speede.
 Good night, Roger olde knaue, farewell, Roger olde knaue,
 Good night, Roger, olde knaue, knaue, knap. 80
 Pray for the late maister Roister Doisters soule,
 And come forth parish Clarke, let the passing bell toll.
 Pray for your mayster, sirs, and for hym ring a peale.

(*Ad seruos militis*)

He was your right good maister while he was in heale.

Qui Lazarum.

R. Royster Heigh how.

M. Mery Dead men go not so fast. 85
In Paradisum.

R. Royster. Heihow.

M. Mery. Soft, heare what I haue cast.

R. Royster I will heare nothing, I am past

M. Mery Whough, wellaway.

Ye may tarie one houre, and heare what I shall say,

Ye were best, sir, for a while to reuiue againe,

And quite them er ye go.

R. Royster. Trowest thou so?

M. Mery. Ye, plain. 90

R. Royster How may I reuiue, being nowe so farre past?

M. Mery I will rubbe your temples, and fette you againe
at last

R. Royster. It will not be possible

M. Mery Yes, for twentie pounde

R. Royster. Armes, what dost thou?

M. Mery. Fet you again out of your sound

By this crosse, ye were nigh gone in deede, I might feele 95
Your soule departing within an inche of your heele.

Now folow my counsell

R. Royster. What is it?

M. Mery If I wer you,

Custance should eft seeke to me, ere I woulde bowe.

R. Royster Well, as thou wilt haue me, euen so will
I doe.

M. Mery Then shall ye reuiue againe for an houre or
two. 100

R. Royster As thou wilt; I am content for a little space.

M. Mery. Good happe is not hastie: yet in space com[e]th
grace;

To speake with Custance your-selfe shoulde be very well,
What good therof may come, nor I, nor you can tell.

But now the matter standeth vpon your mariage, 105
Ye must now take vnto you a lustie courage.

Ye may not speake with a faint heart to Custance,
But with a lusty breast and countenance,
That she may knowe she hath to answer to a man.

R. Royster. Yes, I can do that as well as any can. 110

M. Mery Then because ye must Custance face to face
wowe,

Let vs see how to behauie your-selfe ye can doe
Ye must haue a portely bragge after youre estate

R. Royster. Tushe, I can handle that after the best rate

M. Mery. Well done, so loe, vp, man, with your head and
chin, 115

Vp with that snoute, man. so loe, nowe ye begin,
So, that is somewhat like, but prankie cote, nay whan,
That is a lustie brute, handes vnder your side, man.
So loe, now is it euen as it should bee,
That is somewhat like, for a man of your degree 120
Then must ye stately goe, ietting vp and downe,
Tut, can ye no better shake the taile of your gowne?
There loe, such a lustie bragge it is ye must make

R. Royster. To come behind, and make curtsie, thou must
som pains take.

M. Mery Else were I much to blame, I thanke your mas-
tershyp, 125

The lorde one day all to begrime you with worshyp.
'Backe, sir sauce, let gentlefolkes haue elbowe-roome,
Voyde, sirs, see ye not maister Roister Doister come?
Make place, my maisters.'

R. Royster. Thou rustlest nowe to nigh.

M. Mery. 'Back, al rude loutes.'

R. Royster Tush.

M. Mery. I crie your mastership mercy
Hoighdagh, if faire fine mistresse Custance sawe you now,
Ralph Royster Doister were hir owne, I warrant you. 132

R Royster Neare an M by your girdle?

M Mery. Your good mastershypes

Maistershyp were hir owne Mistreshyps mistreshyps;

Ye were take vp for haukes, ye were gone, ye were gone, 135
But now one other thing more yet I thinke vpon

R Royster Shewe what it is.

M Mery A wower, be he neuere so poore,
Must play and sing before his bestbeloue[d]s doore,
How much more than you?

R Royster. Thou speakest wel, out of dout

M Mery And perchaunce that woulde make hir the sooner
come out. 140

R Royster Goe call my Musitians, bydde them high
apace.

M Mery I wyll be here with them ere ye can say trey
ace *Exeat*

R Royster. This was well sayde of Merygreeke, I lowe
hys wit;

Before my sweete hearts dore we will haue a fit,
That if my loue come forth, that I may with hir talke, 145
I doubt not but this geare shall on my side walke
But lo, how well Merygreeke is returned sence.

[*Re-enter Merygreeke*]

M Mery. There hath grown no grasse on my heele since
I wente hence,

Lo, here haue I brought [them] that shall make you pastance

R Royster. Come, sirs, let vs sing to winne my deare loue
Custance 150

Cantent.

M Mery. Lo where she commeth, some countenaunce to
hir make,
And ye shall heare me be plaine with hir for your sake.

Actus iij. Scæna iiij.

Custance Merygreeke Roister Doister

C Custance. What gaudyng and foolyng is this afore my doore?

M Mery May not folks be honest, pray you, though they be pore?

C Custance. As that thing may be true, so rich folks may be fooles

R Royster. Hir talke is as fine as she had learned in schooles

M Mery Looke partly towarde hir, and drawe a little neire

5

C Custance Get ye home, idle folkes.

M Mery Why may not we be here?

Nay and ye will haze, haze · otherwise I tell you plaine,

And ye will not haze, then glue vs our geare againe

C. Custance. In deede I haue of yours much gay things,
God sauе all

R Royster Speake gently vnto hir, and let hir take all.

10

M Mery. Ye are to tender-hearted. shall she make vs dawes?

Nay dame, I will be plaine with you in my friends cause

R Royster Let all this passe, sweete heart, and accept my seruice.

C. Custance I will not be serued with a foole in no wise;
When I choose a husbande I hope to take a man.

15

M. Mery And where will ye finde one which can doe that he can?

Now thys man towarde you being so kinde,

You ought¹ to make him an awnswere somewhat to his
minde

C. Custance. I sent him a full awnswere by you, dyd I not?

M. Mery And I reported it.

C. Custance. Nay, I must speake it againe

R. Royster No, no, he tolde it all.

M. Mery Was I not metely plaine?

R. Royster. Yes

M. Mery But I would not tell all, for faith, if I had,
With you, dame Custance, ere this houre it had been bad,
And not without cause. for this goodly personage
Ment no lesse than to ioyne with you in mariage.

25

C. Custance. Let him wast no more labour nor sute about
me

M. Mery. Ye know not where your preferment lieth, I see,
He sending you such a token, ring, and letter

C. Custance. Mary here it is, ye neuer sawe a better!

M. Mery. Let vs see your letter

C. Custance Holde, reade it if ye can,
And see what letter it is to winne a woman [Gives a letter]

M. Mery. [reads] 'To mine owne deare [darling] birde,
swete heart, and pigsny,
Good Mistresse Custance, present these by and by,'—
Of this superscription do ye blame the stile?

C. Custance. With the rest as good stuffe as ye redde a
great while.

35

M. Mery. 'Sweete mistresse, where as I loue you nothing
at all,

Regarding your substance and richesse chiefe of all,
For your personage, beautie, demeanour, and wit,
I commende me vnto you neuer a whit.

¹ Old text 'not.'

Sorie to heare report of your good welfare +
 For (as I heare say) suche your conditions are,
 That ye be worthie fauour of no liung man,
 To be abhorred of euery honest man,
 To be taken for a woman enclined to vice;
 Nothing at all to Vertue gyuung hir due price. 40
 Wherfore concerning mariage, ye are thought
 Suche a fine Paragon, as nere honest man bought
 And nowe¹ by these presentes I do you aduertise
 That I am minded to marrie you in no wise
 For your goodes and substance, I can¹ bee contente
 To take you as ye are. If ye will² bee my wyfe, 50
 Ye shall be assured for the tyme of my lyfe,
 I will keepe you³ ryght well from good rayment and fare,
 Ye shall not be kepte but in sorowe and care
 Ye shall in no wyse lyue at your owne libertie, 55
 Doe and say what ye lust, ye shall neuer please me,
 But when ye are mery, I will be all sadde,
 When ye are sory, I will be very gladde.
 When ye seeke your heartes ease, I will be vnkinde,
 At no tyme in me shall ye muche gentenesse finde 60
 But all things contrary to your will and minde
 Shall be done otherwise I wyl not be behinde
 To speake. And as for all them that woulde do you wrong,
 I will so helpe and mainteyne, ye shall not lyue long.
 Nor any foolish dolt shall cumbre you but I. 65
 I, who ere—say nay—wyl sticke by you tyll I die⁴.
 Thus, good mistresse Custance, the lorde you sauе and kepe
 From me Roister Doister, whether I wake or slepe;
 Who fauoureth you no lesse, (ye may be bolde)
 Than this letter purporteth, which ye haue vnfolde.' 70

¹ Old text 'coulde', but see p 278 ² Old text 'mynde to', cf p 278³ Old text 'you' ⁴ This line is omitted here, but see p 278.

C Custance. Howe by this letter of loue ? is it not fine ?

R Royster By the armes of Caleys, it is none of myne.

M Mery. Fie, you are fowle to blame , this is your owne hand

C Custance. Might not a woman be proude of such an husbande ?

M Mery. Ah that ye would in a letter shew such despite !

R Royster. Oh I would I had hym here, the which did it endite !

76

M Mery. Why, ye made it your-selfe, ye tolde me, by this light.

R Royster. Yea, I ment I wrote it myne owne selfe yesternight.

C Custance Ywis, sir, I would not haues ent you such a mocke.

R Royster. Ye may so take it, but I ment it not so, by cocke

80

M Mery Who can blame this woman to fume and frette and rage ?

Tut, tut, your-selfe nowe haue maide your owne marriage.

Well, yet mistresse Custance, if ye can this remitte,

This gentleman other-wise may your loue requitte

C Custance. No , God be with you both, and seeke no more to me.

Exeat

R Royster. Wough, she is gone for euer, I shall hir no more see.

86

M Mery. What? weepe? fye for shame, and blubber? for manhods sake,

Neuer lette your foe so muche pleasure of you take

Rather play the mans parte, and doe loue refraine

If she despise you, een despise ye hir againe.

90

R Royster. By gosse, and for thy sake I defye hir in deede.

M. Mery Yea, and perchaunce that way ye shall much sooner speede;

For one madde propretie these women haue in fey,
When ye will, they will not: Will not ye, then will they.

Ah foolishe woman, ah moste vnluckie Custance, 95

Ah vnfornunate woman, ah pieuishe Custance,

Art thou to thine harmes so obstinately bent,

That thou canst not see where lieth thine high preferment?

Canst thou not lub dis man, which coulde lub dee so well?

Art thou so much thine own foe?

R. Royster. Thou dost the truth tell.

M. Mery Wel I lament.

R. Royster. So do I

M. Mery. Wherfor?

R. Royster. For this thing,

Because she is gone.

M. Mery. I mourne for an other thing. 102

R. Royster What is it, Merygreeke, wherfore thou dost grieve take?

M. Mery. That I am not a woman myselfe for your sake;

I would haue you my-selfe, and a strawe for yond Gill, 105
And make¹ much of you though it were against my will.

I would not, I warrant you, fall in such a rage,
As so to refuse suche a goodly personage.

R. Royster. In faith, I heartily thanke thee, Merygreeke

M. Mery And I were a woman—

R. Royster. Thou wouldest to me seeke

M. Mery. For though I say it, a goodly person ye bee. 111

R. Royster. No, no.

M. Mery. Yes, a goodly man as ere I dyd see

¹ Old text 'mocke.'

R. Royster. No, I am a poore homely man as God made
mee.

M. Mery. By the faith that I owe to God, sir, but ye bee
Woulde I might, for your sake, spende a thousande pound
land. 115

R. Royster. I dare say thou wouldest haue me to thy hus-
bande.

M. Mery. Yea: And I were the fairest lady in the shiere,
And knewe you as I know you, and see you nowe here
Well, I say no more.

R. Royster. Gramercies, with all my hart

M. Mery. But since that can not be, will ye play a wise
parte? 120

R. Royster. How should I?

M. Mery. Refraime from Custance a while now,
And I warrant hir soone right glad to seeke to yóu:
Ye shall see hir anon come on hir knees creeping,
And pray you to be good to hir, salte teares weeping.

R. Royster. But what and she come not?

M. Mery. In faith, then farewel she!
Or else, if ye be wroth, ye may auenged be. 126

R. Royster. By cocks precious potsticke, and een so I shall.
I wyll vtterly destroy hir, and house and all,
But I woulde be auenged, in the meane space,
On that vle scribler, that did my wowyng disgrace. 130

M. Mery. Scribler (ko you) in deede he is worthy, no
lesse.

I will call hym to you, and ye bidde me doubtlesse

R. Royster. Yes, for although he had as many liues,
As a thousande widowes, and a thousande wiues,
As a thousande lyons, and a thousand ratten,
A thousande wolues, and a thousand cattes,
A thousand bulles, and a thousande calues, 135

And a thousande legions diuided in halues,
He shall neuer scape death on my swordes point,
Though I shoulde be torne therfore ioynt by ioynt. 140

M. Mery. Nay, if ye will kyll him, I will not fette him,
I will not in so much extremitie sette him,
He may yet amende, sir, and be an honest man,
Therfore pardon him, good soule, as muche as ye can

R. Royster. Well, for thy sake, this once with his lyfe he
shall passe, 145

But I wyll hewe hym all to pieces, by the Masse.

M. Mery. Nay fayth, ye shall promise that he shall no
harme haue,

Else I will not fet him.

R. Royster I shall, so God me sauе
But I may chide him a good.

M. Mery Yea, that do hardely. 149

R. Royster Go then.

M. Mery. I returne, and bring him to you by and by

Ex.

Actus iij. Scena v.

Roister Doister. Mathewe Merygreeke Scrueener

R. Royster What is a gentleman but his worde and his
promise?

I must nowe sauе this vilaines lyfe in any wise;

And yet at hym already my handes doe tickle.

I shall vneth holde them, they wyll be so fickle.

But lo, and Merygreeke haue not brought him sens! 5

M. Mery. [to Scriv.] Nay, I woulde I had of my purse
payde fortie pens.

Scrueener. So woulde I too: but it needed not that
stounde.

M Mery But the ientman had rather spent fие thou-
sande pounde,

For it disgraced him at least fие tynes so muche

Scriuener. He disgraced hym-selfe, his loutishnesse is
suche 10

R Royster Howe long they stande prating? Why comst
thou not away?

M Mery. Come nowe to hymselfe, and hearke what he
will say.

Scriuener I am not afrayde in his presence to appeere

R Royster Arte thou come, felow?

Scriuener. How thinke you? am I not here?

R Royster. What hindrance hast thou done me, and what
villanie? 15

Scriuener. It hath come of thy-selfe, if thou hast had any.

R Royster. All the stocke thou comest, of later or rather,
From thy fyrt fathers grandfathers fathers father,
Nor all that shall come of thee to the worldes ende,
Though to three score generations they descende, 20
Can be able to make me a iust recompense
For this trespasse of thine and this one offense

Scriuener Wherin?

R Royster Did you not make me a letter, brother?

Scriuener. Pay the like hire, I will make you suche an other

R Royster. Nay, see and these [wretched] Phariseys and
Scribes 25

Doe not get their luynge by polling and bribes.

If it were not for shame—

Scriuener. Nay, holde thy hands still.

M Mery. Why? did ye not promise that ye would not
him spill?

Scriuener. Let him not spare me

R Royster. Why? wilt thou strike me again?

Scriuener. Ye shall haue as good as ye bring of me, that
is plaine. 30

M. Mery. I can not blame him, sir, though your blowes
wold him greue.

For he knoweth present death to ensue of all ye geue.

R. Royster. Well, this man for once hath purchased thy
pardon.

Scriuener. And what say ye to me? or else I will be gon.

R. Royster. I say the letter thou madest me was not
good. 35

Scriuener Then did ye wrong copy it of likelyhood.

R. Royster. Yes, out of thy copy worde for worde I wrote.

Scriuener. Then was it as ye prayed to haue it, I wote;
But in reading and pointyng there was made some faulte

R. Royster. I wote not, but it made all my matter to
haulte [Shews the original] 40

Scriuener Howe say you, is this mine originall or no?

R. Royster. The selfe same that I wrote out of, so mote
I go

Scriuener. Loke you on your owne fist, and I will looke
on this,

And let this man be judge whether I reade amisse

'To myne owne dere [darling] birde, sweete heart, and
pigsny, 45

Good mistresse Coustonce, present these by and by'

How now? doth not this superscription agree?

R. Royster. Reade that is within, and there ye shall the
fault see.

Scriuener. 'Sweete mistresse, where as I loue you, nothing
at all

Regarding your richesse and substance · chiefe of all, 50

For your personage, beautie, demeanour, and witte

I commende me vnto you · Neuer a whitte

Sory to heare reporte of your good welfare
For (as I heare say) suche your conditions are,
That ye be worthie fauour . Of no hiving man
To be abhorred . of every honest man
To be taken for a woman enclined to vice
Nothing at all . to vertue giung hir due price
Wherfore concerning mariage, ye are thought
Suche a fine Païagon as nere honest man bought.
And nowe by these presents I doe you aduertise,
That I am minded to marrie you In no wyse
For your goodes and substance I can be content
To take you as you are yf ye will be my wife,
Ye shall be assured for the time of my life,
I wyll keepe you right well . from good raiment and faie
Ye shall not be kept . but in sorowe and care
Ye shall in no wyse lyue at your owne libertie,
Doe and say what ye lust . ye shall never please me
But when ye are merrie : I will bee all sadde
When ye are sorie . I wyll be very gladde
When ye seeke your heartes ease : I will be vnkinde
At no time . in me shall ye muche gentlenesse finde.
But all things contrary to your will and minde
Shall be done otherwaise : I wyll not be behynde
To speake And as for all them¹ that woulde do you wrong,
(I wyll so helpe and maintayne ye) shall not lyue long
Nor any foolishe dolte shall cumber you, but I,
I, who ere say nay, wyll sticke by you tyll I die.
Thus, good mistresse Custance, the lorde you saue and
kepe.
From me, Roister Doistel, whether I wake or slepe,
Who fauoureth you no lesse, (ye may be bolde)

¹ Old text 'they', but see p. 271.

Than this letter purporteth, which ye haue vnfolded.'

Now sir, what default can ye finde in this letter?

R Royster. Of truth, in my mynde, there can not be a better. 85

Scriuener. Then was the fault in readyng, and not in writyng,

No, nor I dare say in the fourme of endityng,—

But who read this letter, that it sounded so nought?

M Mery I redde it in deede.

Scriuener. Ye red it not as ye ought

R Royster. Why, thou wretched villaine, was all this same fault in thee? 90

M Mery. I knocke your costarde if ye offer to strike me

R Royster Strikest thou in deede? and I offer but in iest?

M Mery. Yea, and rappe you againe except ye can sit in rest

And I will no longer tarie here, me beleue.

R Royster. What, wilt thou be angry, and I do thee forgue? 95

Fare thou well, scribler, I crie thee mercie in deede.

Scriuener. Fare ye well, bibbler, and worthily may ye speede! [Exeat]

R Royster. If it were an other but thou, it were a knaue

M Mery Ye are an other your-selfe, sir, the lorde vs both saue;

Albeit in this matter I must your pardon craue. 100

Alas, woulde ye wyshe in me the witte that ye haue?

But as for my fault, I can quickely [it] amende,

I will shewe Custance it was I that did offende.

R Royster. By so doing, hir anger may be reformed.

M Mery. But if by no entreatie she will be turned, 105

Then sette lyght by hir and bee as testie as shee,

And doe your force vpon hir with extremite.

R Roister. Come on therefore, lette vs go home in sadnessse.

M Mery. That if force shall neede, all may be in a readiness;

And as for thys letter, hardely let all go, 110
We wyll know where she refuse you for that or no

Exeant am[bo]

XXIV.

THOMAS SACKVILLE, LORD BUCKHURST

A.D. 1563.

THOMAS SACKVILLE, the first Lord Buckhurst and Earl of Dorset, only son of Sir Richard Sackville, was born in 1536, at Buckhurst in Sussex. He is alike celebrated as a poet and a statesman. After the death of his political enemy, the Earl of Leicester, he was taken into Elizabeth's confidence, and, on the death of Burghley in 1598, was made Lord Treasurer, which office he held till his death in the reign of James, April 19, 1608. He is best known as the author of the tragedy of 'Gorboduc,' otherwise called 'Ferrex and Porrex.' 'The Mirrour for Magistrates,' a collection of narratives by several poets on the misfortunes of the great men in English history, was planned by him; and he contributed to it 'The Induction' or poetical preface, and 'The Complaint of the Duke of Buckingham.' 'The Induction' is an extraordinary poem, and too little known. It describes how the poet, being in a melancholy frame of mind, beheld the personification of Sorrow, who undertook to guide him to the infernal regions, as Virgil guided Dante, and shewed him there the figures of Remorse, Dread, Revenge, Misery, Greed, Sleep, Old Age, Malady, Famine, Death, and War, and many of the unfortunate heroes of history, as Darius, Hannibal, Pompey, Marius, Cyrus, Xerxes, and Priam. The reader should peruse this with patience. The beginning is purposely sombre,

monotonous, and somewhat prolix, but the latter portion is sublime and majestic, and not inferior to Spenser. In the opinion of Hallam, it 'forms a link which unites the school of Chaucer and Lydgate with the Fairy Queen.' It is here printed *entire*, from 'A Myrrorv for Magistrates' [Second Part; by William Baldwyne], London, 1563, quarto; fol. cxiii, back. The short prose Prologue is of course not by Sackville, but by William Baldwyne

[*Induction to 'The Mirrour for Magistrates.'*]

Prologue.

When I had read this, one sayd it was very darke, and hard to be vnderstood. excepte it were diligently and very leasurely considered. 'I like it the better' (*quod* an other) 'For that shal cause it to be the oftener reade, and the better remembred' Considering also that it is written for the learned (for such all Magistrates are or should be), it can not be to hard, so long as it is sound and learnedly wrytten' Then sayd the reader 'The next here whom I finde miserable are king Edwards two sonnes, cruelly murdereid in the tower of London. Haue you theyr tragedy?' 'No surely' (*quod* I) 'The Lord Vaulx vndertooke to penne it, but what he hath done therein I am not certayne, & therfore I let it passe til I knowe farder. I haue here the duke of Buckingham, king Richardes chyefe instrument, wrytten by mayster Thomas Sackville' 'Read it, we pray you,' sayd they: 'with a good wyl' (*quod* I) 'but fyrst you shal heare his preface or Induction.' 'Hath he made a preface' (*quod* one), 'what meaneth he thereby, seeing none other hath vsed the like order?' 'I wyl tell you the cause thereof' (*quod* I) 'which is thys: After that he vnderstoode

that some of the counsayle would not suffer the booke to be printed in suche order as we had agreed and determined, he purposed with him-selfe to haue gotten at my handes al the tragedies that were before the duke of Buckinghams, Which he would haue preserued in one volume And from 25 that time backward euen to the time of Wilham the conquerour, he determined to continue and perfect all the story hym-selfe, in such order as Lydgate (folowing Bocchas) had already vsed And therfore to make a meete induction into the matter, he deuised this poesye: which in my iudgement 30 is so wel penned, that I woulde not haue any verse therof left out of our volume. Nowe that you knowe the cause and meanyng of his doing, you shal also heare what he hath done His Induccion beginneth thus'

The Induction.

- 1 The wrathfull winter, prochinge on a-pace,
With blustering blastes had al ybared the treen,
And olde Saturnus with his frosty face
With chilling colde had pearst the tender green.
The mantels rent, wherein enwrapped been
The gladsom groves that nowe laye ouerthrownen,
The tapets torne, and euery blome downe blowen.
- 2 The soyle that earst so seemely was to seen
Was all despoyled of her beauties hewe
And soot freshe flowers (wherwith the sommers queen
Had clad the earth) now Borgas blastes downe blewe.
And small fowles flocking, in theyr song did rewe
The winters wrath, wherwith eche thing defaste
In woful wise bewayld the sommer past.

3 Hawthorne had lost his motley lyverye,
 The naked twigges were shivering all for colde .
 And dropping downe the teares abundantly,
 Eche thing (me thought) with weeping eye me tolde
 The cruell season, bidding me withholde
 My-selfe within, for I was gotten out
 Into the feldes, where as I walkte about.

4 When loe ! the night with mistie mantels spied
 Gan darke the daye, and dim the azure skyes,
 And Venus in her message Hermes sped
 To bluddy Mars, to wyl him not to ryse,
 While she her-selfe appiocht in speedy wise .
 And Virgo hiding her disdaineful brest
 With Thetis nowe had layd her downe to rest

5 Whiles Scorpio, dreading Sagittarius dart,
 (Whose bowe, prest bent in sight, the stung had slypt),
 Downe slyd into the Ocean-flud aparte,
 The Beare, that in the Iryshe seas had dipt
 His griesly feete, with sped from thence he whypt .
 For Thetis, hasting from the Virgines bed,
 Pursued the Bear, that ear she came was fled

6 And Phaeton nowe neare reaching to his race
 With glistering beames, gold-streamyng where they bent,
 Was prest to enter in his resting-place.
 Erythius, that in the cart fyrste went,
 Had euen nowe attaynde his iourneyes stent,
 And fast declining, hid away his head ;
 while Titan couched him in his purple bed.

- 7 And pale Cinthea, with her borowed light
 Beginning to supply her brothers place,
 was past the Noonesteede syxe degrees in sight,
 when sparklyng starres amyd the heauens face
 with twinkling light shone¹ on the earth apace,
 That, whyle they brought about the nightes chare,
 The darke had dimmed the daye ear I was ware
- 8 And so lowing I to see the sommer flowers,
 The huely greene, the lusty leas forlorne,
 The sturdy trees so shattered with the showers,
 The fieldes so fade that floorisht so beforene,
 It taught me wel all earthly thinges be borne
 To dye the death, for nought long time may last
 The sommers beauty yeeldes to winters blast.
- 9 Then looking vpward to the heauens leames
 with nightes starres thicke powdred euery where,
 which erst so glusted with the golden stremes
 That chearefull Phebus spred downe from his sphere,
 Beholding dark oppressing day so neare :
 The sodayne sight reduced to my minde
 The sundry chaunges that in earth we fynde.
- 10 That, musing on this worldly wealth in thought,
 which comes and goes more faster than we see
 The flyckering flame that with the fyer is wrought,
 My busie minde presented vnto me
 Such fall of pieres as in this realme had be
 That ofte I wisht some would their woes descryue,
 To warne the rest whom fortune left alue.

¹ Printed ‘shoen.’

11 And strayt forth stalking wth redoubled pace
 For that I sawe the night drewe on so fast,
 In blacke all clad there fell before my face
 A piteous wight, whom woe had al forwaste ;
 Furth from her iyen the cristall teares outbrast,
 And syghing sore, her handes she wrong and folde,
 Tare al her heare, that ruth was to beholde

12 Her body small, forwithered and, forespent,
 As is the stalke that sommers drought opprest,
 Her wealked face with woful teares besprent,
 Her colour pale, and (as it seemd her best)
 In woe and playnt reposet was her rest.
 And as the stone that droppes of water weares,
 So dented were her cheeke with fall of teares

13 Her iyes swollen with flowing streames afloote,
 Wherewith her lookes throwen vp full piteouslye,
 Her forceles handes together ofte she smote,
 With dolefull shrikes, that eckoed in the skye
 Whose playnt such sighes dyd strayt accompany,
 That in my doome was neuer man did see
 A wight but halfe so woe-begon as she.

14 I stooode agast, beholding all her plight,
 Tweene dread and dolour so distreynd in hart,
 That, while my heares vpstarted with the sight,
 The teares out-streamde for sorowe of her smart :
 But when I sawe no ende that could aparte
 The deadly dewle, which she so sore dyd make,
 With dolefull voice then thus to her I spake —

15 ' Vnwrap thy woes, what euer wight thou be,
 And stunt betime to spill thy-selfe wyth playnt,
 Tell what thou art, and whence, for well I see
 Thou canst not dure wyth sorowe thus attaynt'
 And with that worde, of sorrowe all forsaynt,
 She looked vp, and prostrate as she laye,
 With piteous sound loe! thus she gan to saye —

16 ' Alas, I wretche, whom thus thou seest distreyneyd
 With wasting woes that neuer shall aslake,
Sorrowe I am, in endeles tormentes payned,
 Among the furies in the infernall lake:
 Where Pluto, god of Hel so griesly blacke,
 Doth holde his thron, and *Lethus* deadly taste
 Doth rieue remembraunce of eche thyng forepast ,

17 Whence come I am, the drery destinie
 And luckeles lot for to bemone of those,
 Whom Fortune in this maze of miserie
 Of wretched chaunce most wofull myrrours chose,
 That when thou seest how lightly they did lose
 Theyr pompe, theyr power, & that they thought most sure,
 Thou mayest soone deeme no earthly ioye may dure '

18 Whose rufull voyce no sooner had out-brayed
 Those wofull wordes, wherewith she sorrowed so,
 But 'out! alas!' she shryght, and never stayed,
 Fell downe, and all to-dasht her-selfe for woe.
 The colde pale dread my lyms gan overgo,
 And I so sorrowed at her sorowes eft,
 That, what with griefe and feare, my wittes were reft.

19 I strecht my-selfe, and strayt my hart reuiues,
 That dread and dolour erst did so appale,
 Lyke him that with the feruent feuer styves,
 When sickenes seekes his castell health to skale :
 With gathered spirites so forst I feare to auale
 And 1earing her with anguishe all fordone,
 My spirits returnd, and then I thus begonne

20 ‘O Sorrowe, alas, sith Sorrowe is thy name,
 And that to thee this drere doth well pertayne,
 In vayne it were to seeke to ceas the same .
 But, as a man hym-selfe with sorrowe slayne,
 So I, alas ! do comfort thee in payne,
 That here in sorrowe art forsonke so depe,
 That at thy sight I can but sigh and wepe.’

21 I had no sooner spoken of a stike,
 But that the storme so rumbled in her brest
 As Eolus could neuer roare the like,
 And showers downe rayned from her iyen so fast,
 That all bedreynt the place, till at the last
 Well eased they the dolour of her minde,
 As rage of rayne doth swage the stormy wynde.

22 For furth she paced in her fearfull tale :
 ‘Cum, cum,’ (quod she) ‘and see what I shall shewe ,
 Cum heare the playning, and the bytter bale
 Of worthy men, by Fortune ouerthowre.
 Cum thou and see them rewng al in rowe.
 They were but shades that erst in minde thou rolde,
 Cum, cum with me, thine iyes shall them beholde.’

23 What could these wordes but make me more agast,
 To heare her tell whereon I musde while-eare ?
 So was I mazed therewyth, tyll at the last,
 Musing vpon her wurdes, and what they were,
 All sodaynly well lessoned was my feare :
 For to my minde returned howe she telde
 Both what she was, and where her wun she helde.

24 Whereby I knewe that shē a Goddessesse was,
 And therewithall resorted to my minde
 My thought, that late presented me the glas
 Of brittle state, of cares that here we finde,
 Of thousand woes to silly men assynde
 And howe she nowe byd me come and beholde,
 To see with iye that erst in thought I rolde.

25 Flat downe I fell, and with al reuerence
 Adored her, perceyung nowe that shē,
 A Goddessesse sent by godly prouidence,
 In earthly shape thus showed her-selfe to me,
 To wayle and rue this woldes vncertaintye
 And while I honourd thus her godheds might,
 With playning voyce these wurdes to me she shryght

26 ‘I shal the guyde first to the griesly lake,
 And thence vnto the blisfull place of rest,
 Where thou shalt see and heare the playnt they make,
 That whilom here bare swinge among the best
 This shalt thou see, but great is the vnrest
 That thou must byde before thou canst attayne
 Vnto the dreadfull place where these remayne.

- 27 And with these wurdes as I vpraysed stood,
 And gan to folowe hei that strayght furth paced,
 Eare I was ware, into a desert wood
 We nowe were cum · where, hand in hand imbraced,
 She led the way, and through the thicke so traced,
 As, but I had bene guyded by her might,
 It was no waye for any mortall wight.
- 28 But loe ! while thus, amid the desert darke,
 We passed on with steppes and pace vnmete
 A rumbling roar, confusde with hōwle and baike
 Of Dogs, shake all the ground vnder our feete,
 And stroke the din within our eares so deepe,
 As halfe distraught vnto the ground I fell,
 Besought retourne, and not to visite hell.
- 29 But she forth-with vplifting me apace
 Remoued my dread, and with a steadfast minde
 Bad me come on, for here was now the place,
 The place where we our trauayle[s] ende should finde.
 Wherewith I arose, and to the place assynde
 Astoynde I stalke, when strayt we approched nere
 The dredfull place, that you wil dread to here.
- 30 An hydeous hole al vaste, withouten shape,
 Of endles depth, orewhelmde with ragged stone,
 Wyth ougly mouth, and grisly Iawes doth gape,
 And to our sight confounds it-selfe in one.
 Here entred we, and yeding forth, anone
 An horrible lothly lake we might discerne
 As blacke as pitche, that cleped is Auerne.

- 31 A deadly gulf where nought but rubbishe growes,
 With fowle blacke swelth in thickned lumpes *that* lyes,
 Which vp in the ayer such stinking vapors throwes,
 That ouer there may fyfe no fowle but dyes,
 Choakt with the pestilent sauours that aryse
 Hither we cum, whence forth we styllyd pace,
 In dreadfull feare amid the dreadfull place.
- 32 And first within the portche and iawes of Hell
 Sate diepe Remorse of conscience, al besprent
 With teares : and to her-selfe oft would she tell
 Her wretchednes, and cursing neuer stent
 To sob and sigh : but euer thus lament
 With thoughtful care, as she that all in vayne
 Would weare and waste continually in payne.
- 33 Her iyes vnstedfast, rolling here and there,
 Whurld on eche place, as place that ve[n]geauns brought,
 So was her minde continually in feare,
 Tossed and tormented with the tedious thought
 Of those detested crymes which she had wrought :
 With dreadful cheare and lookes throwen to the skye,
 Wyshyng for death, and yet she could not dye
- 34 Next sawe we Dread, al trembyng how he shooke,
 With foote vncertayne profered here and there .
 Benumde of speache, and with a gastly looke
 Searcht euery place al pale and dead for feare,
 His cap borne vp with staring of his heare,
 Stoynde and amazde at his owne shade for dreed,
 And fearing greater daungers than was nede

- 35 And next within the entry of this lake
 Sate fell Reuenge, gnashing her teeth for yre,
 Deuising meanes howe she may vengeaunce take,
 Neuer in rest tyll she haue her desire .
 But frets within so farforth with the fyre
 Of wreaking flames, that nowe determines she
 To dye by death, or vengde by death to be.
- 36 When fell Reuenge with bloudy foule pretence
 Had showed her-selfe as next in order set,
 With trembling limmes we softly parted thence,
 Tyll in our iyes another sight we met .
 When fro my hart a sigh forthwith I fet,
 Rewing alas ! vpon the wofull plight
 Of Miserie, that next appered in sight.
- 37 His face was leane, and sumdeale pyned away,
 And eke his handes consumed to the bone,
 But what his body was I can not say,
 For on his carkas rayment had he none
 Saue cloutes & patches, pieced one by one.-
 With staffe in hand, and skrip on shoulders cast,
 His chiefe defence agaynst the winters blast.
- 38 His foode, for most, was wylde fruytes of the tree,
 Unles sumtime sum crummes fell to his share,
 Which in his wallet long, God wote, kept he.
 As on the which full dayntlye would he fare ;
 His drinke the running streme : his cup the bare
 Of his palme closed, his bed the hard colde grounde.
 To this poore life was Miserie ybound.

- 39 Whose wretched state when we had well behelde
 With tender ruth on him and on his feres,
 In thoughtful cares, furth then our pace we helde.
 And by and by, an other¹ shape apperes
 Of Greedy care, stil brushing vp the breres,
 His knuckles knobd, his fleshe deepe dented in,
 With tawed handes, and hard ytanned skyn
- 40 The morrowe graye no sooner hath begunne
 To spreade his light euen peping in our iyes,
 When he is vp and to his worke yrunne,
 But let the nightes blacke mistye mantels rise,
 And with fowle darke neuer so much disguyse
 The fayre bright day, yet ceasseth he no whyle,
 But hath his candels to prolong his toyle
- 41 By him lay Heauy slepe, the cosin of death,
 Flat on the ground, and stil as any stone,
 A very corps, save yelding forth a breath
 Small kepe tooke he whom Fortune frowned on,
 Or whom she lifted vp into the trone
 Of high renowne; but as a liuing death,
 So dead alyve, of lyef he drewe the breath
- 42 The bodyes rest, the quyete of the hart,
 The travayles ease, the still nightes feer was he.
 And of our life in earth the better parte,
 Reuer of sight, and yet in whom we see
 Thinges oft that tide, and ofte that neuer bee
 Without respect esteming equally
 Kyng Cresus pompe, and Irus pouertie.

¹ Printed ‘ohter’

- 43 And next in order sad Olde age we found,
 His beard all hoare, his iyes hollow and blynde,
 With drouping chere still poring on the ground,
 As on the place where nature him assinde
 To rest, when that the sisters had vntwynde
 His vitall threde, and ended with theyr knyfe
 The fleting course of fast declining life.
- 44 There heard we hym with broken and hollow playnt
 Rewe with hym-selfe his ende approching fast,
 And all for noughe his wretched minde torment
 With swete remembraunce of his pleasures past,
 And freshe delites of lusty youth forwaste
 Recounting which, how would he sob & shrike,
 And to be yong againe of Ioue beseke !
- 45 But and the cruell fates so fixed be
 That time forepast can not retourne agayne,
 This one request of Ioue yet prayed he :
 That in such withered plight, and wretched paine
 As elde (accompanied with his lothsom trayne)
 Had brought on hym, all were it woe and grieve,
 He myght a while yet linger forth his lief,
- 46 And not so soone descend into the pit :
 Where death, when he the mortall corps hath slayne,
 With retcheles hande in grave doth couer it,
 Thereafter neuer to enioye agayne
 The gladsome light, but, in the ground ylayne,
 In depth of darkenes waste and weare to noughe,
 As he had neuer into the world been brought.

47 But who had seen him, sobbing howe he stooode
 Vnto him-selfe, and howe he would bemone
 His youth forepast, as though it wrought hym good
 To talke of youth, al wer his youth foregone,
 He would haue mused, & meruayld muche whereon
 This wretched age should lfe desyre so fayne,
 And knowes ful wel lfe doth but length his Payne.

48 Crookebackt he was, toothshaken, and blere-iyed.
 Went on three feete, and sometime crept on fower,
 With olde lame bones, that ratled by his syde,
 His skalpe all pilde, & he with elde forlore .
 His withered fist stil knocking at deathes dore,
 Fumbling and driueling as he drawes his breth,
 For briefe, the shape and messenger of death

49 And fast by him pale Maladie was plaste,
 Sore sicke in bed, her colour al forgone,
 Bereft of stomake, sauor, and of taste,
 Ne could she brooke no meat but brothes alone.
 Her breath corrupt, hei kepers euery one
 Abhorring her, her sickenes past recure,
 Detesting phisickes cure.

50 But oh ! the doleful sight that then we see ;
 We turnde our looke, and on the other side
 A griesly shape of Famine mought we see,
 With greedy lookes, and gaping mouth that cryed,
 And roaid for meat as she should there haue dyed ,
 Her body thin and bare as any bone,
 Wherto was left nougnt but the case alone.

51 And that, alas¹ was gnawen¹ on euery where,
 All full of holes, that I ne mought refayne
 From teares, to se how she her armes could teare,
 And with her teeth gnashe on the bones in vayne.
 When all for nought she fayne would so sustayne
 Her starven corps, that rather seemde a shade
 Then any substaunce of a creature made.

52 Great was her force, whom stonewall could not stay,
 Her tearyng nayles snatching at all she sawe
 With gaping Iawes, that by no meanes ymay
 Be satisfyed from hunger of her mawe,
 But eates her-selfe as she that hath no lawe.
 Gnawyng, alas¹ her carkas all in vayne,
 Where you may count eche sinow, bone, and vayne.

53 On her while we thus firmly fixt our iyes,
 That bled for ruth of such a drery sight,
 Loe, sodaynelye she shryght in so huge wyse,
 As made hell-gates to shyver with the myght
 Wherewith a darte we sawe howe it did lyght
 Ryght on her brest, and therewithal pale death
 Enthiylling it, to reve her of her breath.

54 And by and by a dum dead corps we sawe,
 Heauy and colde, the shape of death aryght,
 That dauntes all earthly creatures to his lawe:
 Agaynst whose force in vayne it is to fyght
 Ne piers, ne princes, nor no mortall' wyght,
 No townes, ne realmes, cities, ne strongest tower,
 But al perforce must yeeld vnto his power.

¹ Old text 'knawen', cf st 52, l 6.

- 55 His Dart anon out of the corps he tooke,
 And in his hand (a dreadfull sight to see)
 With great tryumphe eftstones the same he shooke,
 That most of all my feares affrayed me.
 His bodie dight with noughe but bones, perdyne,
 The naked shape of man there sawe I playne,
 All save the fleshe, the synowe, and the vayne
- 56 Lastly stoode Warre, in glitteryng armes yclad,
 With visage grym, sterne lookes, and blackely hewed,
 In his right hand a naked sworde he had,
 That to the hiltes was al with blud embrewed
 And in his left (that kinges and kingdomes rewed)
 Famine and fyre he held, and therewythall
 He razed townes, and threwe downe towers and all
- 57 Cities he sakt, and realmes, that whilom flowred
 In honor, glory, and rule above the best,
 He overwhelmde, and all theyr fame deuowred,
 Consumed, destroyed, wasted, and neuer ceast,
 • Tyll he theyr wealth, theyr name, and all opprest.
 His face forhewed with woundes, and by his side
 There hunghe his targe with gashes depe and wyde.
- 58 In mids of which depaynted there we founde
 Deadly debate, al ful of snaky heare,
 That with a bloudyy fillet was ybound,
 Outbrething noughe but discord euery-where
 And round about were portrayd here and there
 The hugie hostes, Darius and his power,
 His kynges, prynces, his pieres, and all his flower,

- 59 Whom great Macedo vanquisht there in fight¹
 With diepe slaughter, dispoylyng all his pryd,
 Pearst through his realmes, and daunted all his myght.
 Duke Hannibal beheld I there beside,
 In Cannas field, victor howe he did ride,
 And woful Romaynes that in vayne withstoode,
 And Consull Paulus covered all in blood
- 60 Yet sawe I more the fight at Trasimene,
 And Treby² fyld, and eke when Hannibal
 And worthy Scipio last in armes were seene
 Before Carthago gate, to trye for all
 The worldes empyre, to whom it should befall
 There sawe I Pompeye, and Cesar clad in armes,
 Theyr hostes alayd and al theyr civil haimes,
- 61 With conquerours hands forbathde in their owne blood,
 And Cesar weeping ouer Pompeyes head.
 Yet sawe I Scilla and Marius where they stooede,
 Theyr great cruytis, and the diepe bludshed
 Of frendes. Cyrus I sawe and his host dead,
 And howe the Queene with great despyte hath flonge.
 His head in bloud of them she overcome.
- 62 Xerxes the Percian kyng yet sawe I there,
 With his huge host, that dranke the riuers drye,
 Dismounted hilles, and made the vales vprere,
 His hoste and all yet sawe I slayne, perdye
 Thebes I sawe all razde howe it dyd lye
 In heapes of stones, and Tyrus put to spoyle,
 With walles and towers flat euened with the soyle

¹ Printed 'sight'² Printed 'Trebery'

- 63 But Troy, alas' (me thought) aboue them all,
 It made myne iyes in very teares consume .
 When I beheld the wofull werd befall,
 That by the wrathfull wyl of Gods was come
 And Ioves vnmooved sentence and foredoome
 On Priam kyng, and on his towne so bent
 I could not lyn, but I must there lament,
- 64 And that the more, sith destinie was so sterne
 As, force perfor[c]e, there might no force auayle,
 But she must fall . and by her fall we learne,
 That cities, towres, wealth, world, and al shall quayle.
 No manhoode, might, nor nothing mought preuayle,
 Al were there prest ful many a prynce and pierc,
 And many a knight that soldē his death full deere
- 65 Not wurthy Hector, wurthyest of them all,
 Her hope, her ioye . his force is nowe for nought.
 O Troy, Troy, there is no boote but bale,
 The hugie horse within thy walles is brought :
 Thy turrets fall ; thy knigtes, that whilom fought
 In armes amyd the fyeld, are slayne in bed,
 Thy Gods defylde, and all thy honour dead.
- 66 The flames vpspring, and cruelly they crepe
 From wall to roofe, till all to cindres waste,
 Some fyer the houses where the wretches slepe,
 Sum rushe in here, sum run in there as fast.
 In euery-where or sworde or fyer they taste.
 The walles are torne, the towers whurld to *the* ground,
 There is no mischiefe but may there be found.

- 67 Cassandra yet there sawe I howe they haled
 From Pallas house, with spercl'd tresse vndone,
 Her wristes fast bound, and with Greeks rout empaled
 And Priam eke in vayne howe he did runne
 To armes, whom Pyrrhus with despite hath done
 To cruel death, and bathed him in the bayne
 Of his sonnes blud before the altare slayne.
- 68 But howe can I descriyve the doleful sight,
 That in the shylde so hue-like fayer did shyne ?
 Sith in this world I thinke was neuer wyght
 Could haue set furth the halfe, not halfe so fyne
 I can no more but tell howe there is seene
 Fayer Ilium fal in burning red gledes downe,
 And from the soyle great Troy, Neptunus towne.
- 69 Herefrom when scarce I could mine iyes withdrawe,
 That fylde with teares as doeth the spryngyng well,
 We passed on so far furth tyl we sawe
 Rude Acheron, a lothsome lake to tell,
 That boyles and bubs vp swelth as blacke as hell,
 Where grisly Charon, at theyr fixed tide,
 Stil ferreies ghostes vnto the farder side ;
- 70 The aged God no sooner sorowe spyeid,
 But hasting strayt vnto the banke apace
 With hollow call vnto the rout he cryed,
 To swarve apart, and geue the Goddesse place
 Strayt it was done, when to the shoar we pace,
 Where hand in hand as we then linked fast,
 Within the boate we are together plaste.

71 And furth we launch, ful fraughted to the brinke
 Whan with the vnwonted weyght the rustye keele
 Began to cracke as if the same should sinke.
 We hoyse vp mast and sayle, that in a whyle
 We set the shore, where scarcely we had while
 For to arryve, but that we heard anon
 A thre-sound barke, confounded al in one

72 We had not long furth past, but that we sawe
 Blacke Cerberus, the hydeous hound of hell,
 With bristles reard, and with a thre-mouthed Iawe,
 Foredunning the ayer with his horrible yel,
 Out of the diepe darke cave where he did dwell,
 The Goddesse strayt he knewe, and by and by
 He peaste and couched, while that we passed by

73 Thence cum we to the horrour and the hel,
 The large great kyngdomes, and the dreadful raygne
 Of Pluto, in his trone where he dyd dwell,
 The wyde waste places, and the hugye playne :
 The waylinges, shrykes, and sundry sortes of Payne,
 The syghes, the sobbes, the diepe and deadly groane,
 Earth, ayer, and all resounding playnt and moane.

74 Here pewled the babes, and here the maydes vnwed
 with folded handes theyr sory chaunce bewayled,
 Here wept the gyltles slayne, and louers dead,
 That slew them-selues when nothyng els auayled :
 A thousand sortes of sorrowes here that wayled
 with sighes and teares, sobs, shrykes, and all yfere,
 That (oh ! alas !) it was a hel to heare.

75 we stayed vs strayt, and wyth a rufull feare
 Beheld this heauy sight, while from mine eyes
 The vapored teares downstilled here and there,
 And Sorowe eke, in far more woful wyse,
 Tooke on with playnt, vp heauing to the skyes
 Her wretched handes, that with her crye the rout
 Can all in héapes to swarne vs round about.

76 ‘Loe here’ (*quod* Sorowe) ‘Prynces of renowne,
 That whilom sat on top of Fortunes wheele,
 Nowe layed ful lowe; like wretches whurled downe,
 Euen with one frowne, that stayed but with a smyle;
 And nowé behold the thing that thou erewhile
 Saw only in thought, and what thou now shalt heare,
 Recompt the same to Kesar, King, and Pier.’

77 Then first came Henry duke of Buckingham,
 His cloke of blacke al pilde and quite forworne,
 Wringing his handes, and Fortune ofte doth blame,
 Which of a duke hath made him nowe her skorne
 With gastly lookes, as one in maner lorne,
 Oft spred his armes, stretcht handes he ioynes as fast,
 With ruful chere, and vapored eyes vpcast.

78 His cloke he rent, his manly breast he beat,
 His heare al torné about the place it laye;
 My hart so molte to see his grieve so great,
 As felingly, me thought, it dropt awaye:
 His iyes they whurled about withouten staye:
 With stormy syghes the place dyd so complayne,
 As if his hart at eche had burst in twayne.

79 Thryse he began to tell his doleful tale,
And thrise the sighes did swalowe vp his voyce,
At eche of which he shryked so wythal
As though the heauens rived with the noyse
Tyll at the last, recovering his voyce,
Supping the teares that all his brest beraynde,
On cruel Fortune weping thus he playnde

XXV.

ROGER ASCHAM.

A D 1570.

ROGER ASCHAM was born in 1515, at Kirby Wiske, near Northallerton, Yorkshire. He was educated at St. John's College, Cambridge, where he was elected Fellow March 23, 1534. In 1544 he was chosen University Orator. In 1545 appeared his 'Toxophilus,' a treatise on archery, with many incidental remarks on things connected with it; see Mr. Arber's reprint of the first edition. In 1548, he was appointed instructor to the Lady (afterwards Queen) Elizabeth, but resigned his duties in 1550. After Elizabeth's accession he regained her favour, and was her tutor in Greek. He was also Latin secretary to Edward VI, Mary, and Elizabeth successively. He died on the 30th of December, 1568, universally regretted, and by few more than by the Queen. Dr. Johnson wrote a life of him, which was prefixed to a collected edition of his works by Mr. J. Bennet in 1761. His greatest work is 'The Scholemaster,' published posthumously by his widow in 1570, and again in 1571. There is an excellent reprint of it by the Rev. J. E. B. Mayor, published in 1863, to which are appended many useful explanatory notes; and it has since been again reprinted by Mr. Arber, in his cheap and useful series. The following extracts are from the original first edition of 1570, which is exactly followed, excepting that several needless commas have been omitted.

[From 'The Scholemaster'; Book I.]

[Lady Jane Grey, leaf 11, back.]

Therfore, to loue or to hate, to like or contemne, to plie
this wae or that wae, to good or to bad, ye shall haue as ye
vse a child in his youth.

And one example, whether loue or feare doth worke more
5 in a child, for vertue and learning, I will gladlie report.
which maie be hard with some pleasure, and folowed with
more profit. Before I went into *Germanie*, I came to Brode-
gate in Lecetershire, to take my leaue of that ^{LadyJaneGrey}
noble Ladie *Jane Grey*, to whom I was exceeding
10 moch beholdinge. Hir parentes, the Duke and the Duches,
with all the houshould, Gentlemen and Gentlewomen, were
huntinge in the Parke I founde her in her Chamber, readinge
Phædon Platonis in Greeke, and that with as moch
delite, as som ientleman wold read a merie tale in *Bocase*.
15 After salutation and diewtie done, with som other taulke, I
asked hir, whie she wold leese soch pastime in the Parke?
smiling she answered me: 'I-wisse, all their sporte in the
Parke is but a shadoe to that pleasure that I find in *Plato*.
Alas good folke, they never felt what trewe pleasure ment'
20 'And howe came you, Madame,' quoth I, 'to this deepe
knowledge of pleasure, and what did chieflie allure you vnto
it seinge not many women, but verie fewe men have at-
teinid thereunto?' 'I wll tell you,' quoth she, 'and tell you
a troth, which perchance ye wll meruell at. One of the
25 greatest benefites that euer God gaue me, is, that he sent
me so sharpe and seuere Parentes, and so ientle a schole-
master. For when I am in presence either of father or
mother, whether I speake, kepe silence, sit, stand, or go,

eate, drinke, be merie, or sad, be sowyng, plaiyng, dauncing,
 or doing anie thing els, I must do it, as it were, in soch 30
 weight, mesure, and number, euen so perfitehe as God made
 the world, or els I am so sharplie taunted, so cruelhe threat-
 ened, yea presenthe some tymes, with pinches, nippes, and
 bobbes, and other waies, which I will not name for the
 honor I beare them, so without mesure misordered, that I 35
 thinke my-selfe in hell, till tyme cum that I must go to
M Elmer, who teacheth me so ienthe, so pleasanthe, with
 soch faire allurementes to learning, that I thinke all the tyme
 nothing, whiles I am with him And when I am called from
 him, I fall on weeping, because, what soever I do els, but 40
 learning, is ful of grief, trouble, feare, and whole mishking
 vnto me: And thus my booke hath bene so moch my plea-
 sure, & bringeth dayly to me more pleasure & more, that
 in respect of it, all other *pleasures, in very deede, be but
 trifles and troubles vnto me.' I remember this talke gladly, 45
 both because it is so worthy of memorie, & because also,
 it was the last talke that euer I had, and the last tyme that
 euer I saw that noble and woithie Ladie.

[Leaf 14.]

For wisedom and vertue, there be manie faire exam-
 ples in this Court, for yong Ientlemen to folow. But they 50
 be like faire markes in the feild, out of a mans reach, to
 far of to shote at well. The best and worthiest men, in
 deede, be sometimes seen, but seldom taulked withall. A
 yong Ientleman may sometime knele to their person, [but]
 smallie vse their companie, for their better instruction 55

But yong Ientlemen ar faine commonlie to do in the
III compaine narreth youth. Court, as yong Archers do in the feild: that is,
 take soch markes as be nie them, although they
 be neuer so foule to shote at. I meene, they be driuen to

60 kepe companie with the worste and what force ill companie hath to corrupt good wittes, the wisest men know best

And not ill companie onele, but the ill opinion also of the most part, doth moch harme, and namele of those, which shold be wise in the trewe de-
65 cyphring of the good disposition of nature, of cumlinnesse in Courtlie maners, and all right doinges of men.

But error and phantasie do commonlie occupie the place of troth and iudgement. For if a yong ientleman be de-
70 meure and still of nature, they say, he is simple and lacketh witte if he be bashefull and will soon blushe, they call him a babishe and ill brought vp thyng, when *Xeno-*
phon doth preciselie note in *Cyrus*, that his bash-
fulnes in youth was *the verie trewe signe of his vertue &*
75 stoutnes after If he be innocent and ignorant of ill, they say, he is rude and hath no grace, so vngra-
ciouslie do som gracelesse men misuse the faire and godlie word GRACE

But if ye would know what grace they meene, go, and
80 looke, and learne emonges them, and ye shall see that it is.

First, to blush at nothing And blushing in youth, sayth *Aristotle*, is nothyng els but feare to do ill: which feare beyng once lustily fraid away from youth, then foloweth, to dare do any mischief, to contemne stoutly any goodnesse,
85 to be busie in euery matter, to be skilfull in euery thyng, to acknowledge no ignorance at all. To do thus in Court is counted of some the chief and greatest grace of all. and termed by the name of a vertue, called Corage & boldnesse, whan *Crassus* in *Cic. 3. de Or.*
90 *Cicero* teacheth the cleane contrarie, and that most wittie, saying thus: *Audere, cum bonis etiam rebus coniunctum, per seipsum est magnopere fugiendum*

The Court
judgeth worst
of the best
natures in
youth

*Xen. in Cyr.
Pax*

The Grace in
Courte

Grace of Courte

*Boldnes yea in a
good matter, not
to be prased*

Which is to say, to be bold, yea in a good matter, is for it-self greatlie to be exchewed.

Moreouer, where the swing goeth, there to follow, fawne, 95

More Grace of
Courte flatter, laugh and lie lustelie at other mens liking.

To face, stand forimest, shoue backe : and to the meaner man, or vnknowne in the Court, to seeme somewhat solumē, coye, big, and dangerous of looke, taulk, and answere . To thinke well of him-selfe, to be lustie in contemning of 100 others, to haue some trim grace in a priue mock. And in greater presens, to beare a braue looke : to be warlike, though he neuer looked enimie in the face in warre. yet som warlike signe must be vsed, either a slounglie busking, or an ouerstaring frounced hed, as though out of euerie heeres 105 toppe should suddenlie start out a good big othe, when

Men of warre,
best of condi-
tions. nede requireth, yet praised be God, England hath at this time manie worthie Capitaines and good souldiours, which be in deede so honest of behauour, so cumlie of conditions, so milde of maners, as they 110

may be examples of good order to a good sort of others, which neuer came in warre. But to retorne, where I left. In place also, to be able to raise taulke, and make discourse

Palmestrie of euerie rishe to haue a verie good will, to heare him-selfe speake: To be seene in Palmestrie, 115 wherby to conueie to chast eares som fond or filthie taulke

And, if som Smithfeld Ruffian take vp som strange going . som new mowing with the mouth som wrinchyng with the shoulder, som braue prouerbe . som fresh new' othe, that is 120 not stale, but will rin round in the mouth : som new disguised garment or desperate hat, fond in facion or gaurish in colour, what soever it cost, how small soeuer his luing be, by what shift soeuer it be gotten, gotten must it be, and vsed with the first, or els the grace of it is stale and gone : som 125

part of this gracelesse grace was discribed by me, in a litle
rude verse long ago.

To laughe, to lie, to flatter, to face
Foure waies in Court to win men grace.
If thou be thrall to none of thiese,
Away, good Peek-goes, hence, John Cheese.
Marke well my word, and marke their dede,
And thinke this verse part of thy Crede.

[Leaf 18, back.]

It is a notable tale, that old Syr *Roger Chamloe*,
135 sometime cheife Iustice, wold tell of him-selfe.

Syr Roger Chamloe.

Whan he was Auncient in Inne of Courte,
Certayne yong Lentlemen were brought before him, to be
corrected for certayne misorders. And one of the lustiest
saide. ‘Syr, we be yong ientlemen, and wise men before vs
140 have proued all facions, and yet those haue done full well’
this they said because it was well knownen, that Syr *Roger*
had bene a good feloe in his youghth. But he aunswered
them verie wiselie. ‘In deede,’ saith he, ‘in yougthe, I was,
as you ar now: and I had twelue feloes like vnto my-self,
145 but not one of them came to a good ende. And therfore,
folow not my example in youghth, but folow my councell in
aige, if euer ye thinke to cum to this place, or to thies
yeares, that I am cum vnto, lesse ye meeete either with pouertie
or Tiburn in the way.’

[Leaf 19]

150 And I do not meene, by all this my taulke, that
yong Lentlemen should alwaies be poring on a booke, and by vsing good studies shold
lease hon'est pleasure and haunt no good pas-
time, I meene nothinge lesse. For it is well
155 knowne that I both like and loue, and haue alwaies, and do

Diligent learn-
inge ought to be
joynd with
pleasant pas-
times, namele
in a gentleman

yet still vse, all exercises and pastimes, that be fitte for my nature and habilitie. And beside naturall disposition, in iudgement also, I was neuer either Stoick in doctrine, or Anabaptist in Religion, to mishike a merie, pleasant, and plaifull nature, if no outrage be committed against lawe, ¹⁶⁰ mesure, and good order.

[Leaf 19, back.]

The pastimes
that be fitte for
Courthe Lentle
men

Therefore, to ride cumlie · to run faire at the tilte or ring : to plaine at all weapones · to shote faire in bow, or surelie in gon · to vault¹ lustely · to runne : to leape · to wrestle · to swimme · ¹⁶⁵
To daunce cumlie : to sing, and playe of instrumentes cunnyngly to Hawke : to hunte · to playe at tennes, & all pastimes generally, which be ioyned with labor, vsed in open place, and on the day-light, conteining either some fitte exercise for warre, or some pleasant pastime for peace, ¹⁷⁰ be not onche cumlie and decent, but also verie necessarie, for a Courthe Lentleman to vse.

[Leaf 21]

Present examples of this present tyme I list not to touch · yet there is one example, for all the ^{Quene} _{Elisabeth.} Lentlemen of this Court to folow, that may ¹⁷⁵ well satisfie them, or nothing will serue them, nor no example moue them to goodnes and learnyng

It is your shame, (I speake to you all, you yong Lentlemen of England) that one mayd should go beyond you all, in excellencie of learnyng and knowledge of diuers tonges ¹⁸⁰ Pointe forth six of the best guuen Lentlemen of this Court, and all they together shew not so much good will, spend not so much tyme, bestow not so many houres, dayly,

¹ Printed 'vant'

orderly, & constantly, for the increase of learning & know-
85 ledge, as doth the Queenes Maestie her-selfe Yea I beleue,
that beside her perfit readines in *Latin, Italian, French, &*
Spanishe, she readeth here now at Windsore more Greeke
every day, than some Prebendarie of this Church doth read
190 *Latin* in a whole weeke. And that which is most praise-
worthie of all, within the walles of her priuie chamber, she
hath obteyned that excellencie of learnyng, to vnderstand,
speake & write, both wittely with head, and faire with
hand, as scarce one or two rare wittes in both the Uniuer-
sities haue in many yearees reached vnto. Amongest all the
195 benefites *that* God hath blessed me with-all, next the know-
ledge of Christes true Religion, I counte this the greatest,
that it pleased God to call me to be one poore minister in
setting forward these excellent giftes of learnyng in this
most excellent Prince Whose onely example if the rest of
200 our nobilitie would follow, than might England be, for learn-
yng and wisedome in nobilitie, a spectacle to all
the world beside But see the mishap of men. III Examples
haue more
force then
good examples
The best examples haue neuer such forse to
moue to any goodnes, as the bad, vaine, light and fond, haue
205 to all ilnes.

And one example, though out of the compas of learning,
yet not out of the order of good maners, was notable in this
Courte, not fullie xxij yeares a-go, when all the actes of
Parlament, many good Proclamations, diuerse strait com-
210 maundementes, sore punishment openlie, speciall regarde
priuatelie, cold not do so moch to take away one misorder,
as the example of one big one of this Courte did, still to
kepe vp the same. The memorie whereof doth yet remaine,
in a common prouerbe of Birchung lane.

XXVI.

GEORGE GASCOIGNE.

A D 1576.

GEORGE GASCOIGNE was the eldest son of Sir John Gascoigne of Cardington in Bedfordshire, and was born about 1525. He was educated at Trinity College, Cambridge, and afterwards entered at Gray's Inn as a law-student; but after some time spent in idleness and extravagance, he embarked for Holland, and served as a soldier under William, Prince of Orange. He returned to England in 1573, and nominally resumed the study of law, but spent much of his time in writing verses. In July, 1575, we find him at Kenilworth, reciting verses before Queen Elizabeth, and writing an account of the pageantries with which she was there entertained. He died at Stamford, Oct 7, 1577. A complete collection of his poems has very lately been printed by W. C. Hazlitt, for the ' Roxburgh Library.' His best poem is certainly 'The Steel Glas,' lately reprinted (with a few others) by Mr. Arber, and from which I give extracts. The *Steel Glas* is, in fact, a mirror, in which the poet sees a reflection of various estates of men, whom he describes with severe exactness and some fine satirical touches. Our extracts refer to the Gentlemen, the Merchants, the Priests, and the Ploughmen; with an Epilogue upon Women. The poem was commenced in April, 1575, and printed in April, 1576. It was dedicated to his patron, Arthur, Lord Gray of Wilton, whom he frequently addresses as 'my lord' in the poem.

[From 'The Steel Glas']

The Gentleman, which might in countrie keepe
 A plenteous boorde, and feed the fatherlesse
 VVith pig and goose, with mutton, beefe and veale, 420
 (Yea now and then, a capon and a chicke)
 VVil breake vp house, and dwel in market townes,
 A loytring life, and like an *Epicure*.

But who (meane while) defends the common welth ?
 VVho rules the flocke, when sheperds so are fled ? 425
 VVho stayes the staff, which shuld vphold the state ?
 Forsoth, good Sir, the Lawyer leapeth in,
 Nay, rather leapes both ouer hedge and ditch,
 And rules the rost, but fewe men rule by right.

O Knights, O Squires, O Gentle blouds yborne, 430
 You were not borne al onely for your selues .
 Your countrie claymies some part of al your paines
 There should you liue, and therin should you toyle,
 To hold vp right and banish cruel wrong,
 To helpe the pore, to bridle backe the riche, 435
 To punish vice, and vertue to aduaunce,
 To see God servde and *Belzebub* supprest.
 You should not trust lieftenaunts in your rome,
 And let them sway the scepter of your charge,
 VVhiles you (meane while) know scarcely what is don, 440
 Nor yet can yeld accompt if you were calde.
 The stately lord, which woonted was to kepe
 A court at home, is now come vp to courte,
 And leaues the country for a common prey
 To pilling, polling, brybing, and deceit : 445

(Al which his presence might haue pacified,
 Or else haue made offenders smel the smoke)
 And now the youth which might haue serued him
 In comely wise, with countrey clothes yclad,
 And yet thereby bin able to preferre
 Vnto the prince, and there to seke aduance
 Is faine to sell his landes for courtly cloutes,
 Or else sits still, and lueth like a loute,
 (Yet of these two the last fault is the lesse ·)
 And so those imps which might in time haue spong'd
 Alofte (good lord) and servde to shielde the state,
 Are either nipt with such vntimely frosts,
 Or else growe crookt, bycause they be not proynd

450

455

These be the Knights which shold defend the land,
 And these be they which leaue the land at large
 Yet here, percase, it wilbe thought I roue
 And runne astray, besides the kings high-way,
 Since by the Knights, of whom my text doth tell,
 (And such as shew most perfect in 'my glasse,)
 Is ment no more, but worthy Souldiours
 Whose skil in armes, and long experiance
 Should still vphold the pillars of the worlde
 Yes, out of doubt, this noble name of Knight,
 May comprehend both Duke, Erle, lorde, Knight, Squire,
 Yea, gentlemen, and euery gentle borne.

460

465

470

Art thou a Gentle? lue with gentle friendes,
 VVhich wil be glad thy companie to haue,
 If manhoode may with manners well agree.

630

Art thou a seruing man? then serue againe,
 And stint to steale as common souldiours do.

Art thou a craftsman? take thee to thine arte,
And cast of slouth, whiche loytreth in the Campes

Art thou a plowman pressed for a shift? 635
Then learne to clout thine old cast cobled shoes,
And rather bide at home with barley bread,
Than learne to spoyle, as thou hast seene some do.

Merchants.

And master Merchant, he whose trauaile ought 750
Commodiously to doe his countrie good,
And by his toyle the same for to enriche,
Can finde the meane to make *Monopolyes*
Of euery ware that is accompted strange,
And feeds the vaine of courtiers vaine desyres 755
Vntil the court haue courtiers cast at heele,
Quia non habent vestes Nuptiales.

O painted fooles, whose harebraunde heades must haue
More clothes attones than might become a king.
For whom the rocks in forain Realmes must spin, 760
For whom they carde, for whom they weave their webbes,
For whom no wool appeareth fine enough,
(I speake not this by english courtiers,
Since english wool was euer thought most worth) *
For whom al seas are tossed to and fro, 765
For whom these purples come from *Persia*,
The crimosine and luely red from *Inde*
For whom soft silks do sayle from *Sericane*,
And all queint costs do come from fardest coasts:
Whiles, in meane while, that worthy Emperour, 770
Which rulde the world and had all welth at wil,
Could be content to tire his wearie wife,

His daughters and his neipces euerychone,
 To spin and worke the clothes that he shuld weare,
 And neuer carde for silks or sumptuous cost,
 For cloth of gold or tinsel figurie,
 For Baudkin, broidrie, cutworks, nor conceits.
 He set the shippes of merchantmen on woike
 VVith bringing home oyle, graine, and savrie salt,
 And such like wares as serued common vse

775

Yea, for my lfe, those merchants were not woont
 To lend their wares at reasonable rate,

(To gaine no more but *Cento por cento,*)

To teach yong men the trade to sel browne paper,

Yea, Morrice-bells, and byllets too sometimes,
 To make their coyne a net to catch yong frye

785

To binde such babes in father Derbies bands,

To stay their steps by statute-Staples staffe,

To rule yong roysters with *Recognisance*

To read *Arithmetick* once every day

790

In VWoodstreat, Bredstreat, and in Pultery,

(VVhere such schoolmaisters keepe their counting-house,) To fede on bones when flesh and fell is gon,

To keepe their byrds ful close in caytues cage,

(Who being brought to libertie at large,

795

Might sing, perchaunce, abroade, when sunne doth shine,

Of their mishaps, & how their fethers fel,) Vntill the canker may their corpse consume.

These knackes (my lord) I cannot cal to minde,

Bycause they shewe not in my glasse of steele.

800

But holla: here I see a wondrous sight,

I see a swarme of Saints within my glasse

Beholde, behold, I see a swarme in deede

Of holy Saints, which walke in comely wise,

Not deckt in robes, nor garnished with gold,
But some vnshod, yea, some ful thinly clothde,
And yet they seme so heauenly for to see,
As if their eyes were al of Diamonds,
Their face, of Rubies, Saphires, and Iacincts,
Their comly beards and heare, of siluer wiers.
And, to be short, they seeme Angelycall
What should they be, (my Lord) what should they be ?

Priest.

O gratiouſ God, I ſee now what they be
These be my priests, which pray for evry state
These be my priests, deuorced from the world,
And wedded yet to heauen and holynesse,
Which are not proude, nor couet to be riche.
Which go not gay, nor fede on daintie foode,
VVhich enuie not, nor knowe what malice meaneſ,
Which loth all lust, disdayning drunkenesse,
Which cannot faime, which hate hypocrisie :
Which neuer ſawe Sir *Simones* deceits .
Which preach of peace, which carpe contentions,
Which loyter not, but labour al the yeare,
Which thunder threts of gods most greuous wrath,
And yet do teach that mercie is in store.

Lo these (my Lord) be my good praying priests,
Descended from *Melchysedec* by line,
Cosens to Paule, to Peter, Iames, and Iohn :
These be my priests, the seasning of the earth,
VVhich wil not leſſe their Savrinesse, I trowe.

Not one of these (for twentie hundredth groats)
VVil teach the text that byddes him take a wife,
And yet be combred with a concubine.

805

815

820

825

830

Not one of these wil reade the holy write
 Which doth forbid all greedy vsurie,
 And yet receiue a shilling for a pounde.

835

Not one of these wil preach of patience,
 And yet be found as angry as a waspe.

Not one of these can be content to sit
 In Tauerne, Innes, or Alehouses all day,
 But spends his time deuoutly at his booke.

840

Not one of these will rayle at rulers wrongs,
 And yet be blotted with extortiōn.

Not one of these will paint out worldly pride,
 And he himselfe as gallaunt as he dare.

845

Not one of these rebuketh auarice,
 And yet procureth proude pluralities

Not one of these reproueth vanitie
 Whiles he him-selfe, (with hauke vpon his fist,
 And houndes at heele,) doth quite forget his text.

850

Not one of these corrects contentions
 For trifling things · and yet will sue for tythes.

Not one of these (not one of these, my Lord)
 Wil be ashame to do euen as he teacheth.

855

My priests haue learnt to pray vnto the Lord,
 And yet they trust not in their lyplabour.

My priests can fast and vse al abstinenſe
 From vice and sinne, and yet refuse no meats.

My priests can giue in charitable wise,
 And loue also to do good almes-dedes,
 Although they trust not in their owne deserts

860

My priestes can place all penaunce in the hart,
VVithout regard of outward ceremonies

My priests can keepe their temples vndefyled, 865
And yet defie all Superstition.

Lo now, my Lorde, what thinke you by my priests ?
Although they were the last that shewed themselues,
I saide at first their office was to pray,
And since the time is such euen now a dayes 870
As hath great nede of prayers truely prayde,
Come forth my priests, and I wl bydde your beades
I wl presume, (although I be no priest)
To bidde you pray as Paule and Peter prayde

The poete's Beades.

Then pray, my priests, yea, pray to god himselfe, 875
That he vouchsafe, (euen for his Christes sake)
To gue his word free passage here on earth,
And that his church (which now is Militant)
May soone be sene triumphant ouer all,
And that he deigne to ende this wicked world, 880
VVhich walloweth stil in Sinks of filthy sinne.

. . . *For Princes*

Eke pray, my priests, for Princes and for Kings,
Emperours, Monarks, Duks, and all estates,
VVhich sway the sworde of royal gouernment,
(Of whom our Queene which liues without compare 885
Must be the chiefe, in bydding of my beades,
Else I deserue to lese both beades and bones)
That God gie light vnto their noble mindes,
To maintaine truth, and therwith stil to wey
That here they reigne not onely for themselues, 890

And that they be but slaues to common welth,
Since al their toyles and al their broken sleeps
Shal scant suffize to hold it stl vpright

For the Cominaltie.

Now these be past, (my priests) yet shal you pray 1010
For common people, eche in his degree,
That God vouchsafe to graunt them al his grace.
Where should I now beginne to bidde my beades ?
Or who shal first be put in common place ?
My wittes be wearie, and my eyes are dymme, 1015
I cannot see who best deserues the roome.
Stand forth, good *Peerce*, thou plowman by thy name,
Yet so the Sayler saith I do him wrong :
That one contends, his paines are without peare ,
That other saith, that none be like to his ; 1020
In dede they labour both exceedingly.
But since I see no shipman that can hue
Without the plough, and yet I many see
(Which hue by lande) that neuer sawe the seas .
Therefore I say, stand forth *Peerce* plowman first, 1025
Thou winst the roome, by verie worthinesse.

The plowman.

Behold him (priests) & though he stink of sweat,
Disdaine him not for shal I tel you what ?
Such clime to heauen before the shauen crownes.
But how ? forsooth, wrt true humlytie. 1030
Not that they hoord their grain when it is cheape,
Not that they kill the calfe to haue the milke,
Nor that they set debate betwene their lords
By earing vp the balks that part their bounds
Nor. for because they can both crowche & creep 1035

(The gulefulst men, that euer God yet made)
 VVhen as they meane most mischiefe and deceite ,
 Nor that they can crie out on landelordes lowde,
 And say they racke their rents an ace to high,
 VVhen they themselues do sel their landlords lambe 1040
 For greater price then ewe was wont be worth.
 I see you, *Peerce*, my glasse was lately scowrde.
 But for they feed with frutes of their gret paines
 Both King and Knight, and priests in cloyster pent
 Therefore I say, that sooner some of them 1045
 Shall scale the walles which leade vs vp to heauen,
 Than cornfed beasts whose bellie is their God,
 Although they preach of more perfection
 And yet (my priests) pray you to God for *Peerce*,
 As *Peerce* can pinch it out for him and you 1050
 And if you haue a *Paternoster* spare,
 Then shal you pray for Saylers (God them send
 More mind of him when as they come to lande,
 For towarde shipwracke many men can pray)
 That they once learne to speake without a lye, 1055
 And meane good faith without blaspheming othes .
 That they forget to steale from euery fraight,
 And for to forge false cockets, free to passe ·
 That mauners make them glie their betters place,
 And vse good words, though deeds be nothing gay 1060
 But here, me thinks, my priests begin to frownie,
 And say, that thus they shal be ouerchargde,
 To pray for al which seme to do amisse ·
 And one I heare more saucie than the rest,
 VVhich asketh me, ‘ when shal our prayers end ? ’ 1065
 I tel thee (priest) when shoomakers make shoes
 That are wel sowed, with neuer a stitch amisse,
 And vse no crafte in vttring of the same :

VVhen Taylours steale no stiffe from gentlemen,
 VVhen Tanners are with Corriers wel agreeede,
 And both so dresse their hydes, that we go dry :
 when Cutlers leauue to sel olde rustie blades,
 And hide no crackes with soder nor deceit
 when tinkers make no more holes than they founde,
 when thatchers thinke their wages worth their worke, 1075
 when colliers put no dust into their sacks,
 when maltemen make vs drinke no firmentie,
 when Dawie Diker diggs and dallies not,
 when smithes shoo horses as they would be shod,
 when millers toll not with a golden thumbe, 1080
 when bakers make not barme beare price of wheat,
 when brewers put no bagage in their beere,
 when butchers blowe not ouer al their fleshe,
 when horsecorsers beguile no friends with Iades,
 when weauers weight is found in huswifes web : 1085
 (But why dwel I so long among these lowts ?)
 VVhen mercers make more bones to swere and lye,
 VVhen vintners mix no water with their wine,
 VVhen printers passe none errors in their bookees,
 VVhen hatters vse to bye none olde cast robes, 1090
 VVhen goldsmithes get no gains by sodred crownes,
 When vpholsters sel fethers without dust,
 When pewterers infect no Tin with leade,
 When drapers draw no gaines by giuing day,
 When perchmentiers put in no ferret-Silke, 1095
 When Surgeons heale al wounds without delay,
 (Tush, these are toys, but yet my glas sheweth al :)—
 When purveyours prouide not for themselues,
 VVhen Takers take no brybes, nor vse no brags,
 When customers conceale no covine vsde, 1100
 VVhen Sea[r]chers see al corners in a shippe,

(And spie no pens by any sight they see),
 VVhen shrues do serue al processe as they ought,
 VVhen baylifes strain none other thing but strays,
 VVhen auditours their counters cannot change,
 VVhen proude surveyours take no parting pens,
 VVhen Siluer sticks not on the Tellers fingers,
 And when receiuers pay as they receive,
 When al these folke haue quite forgotten fraude —

1105

(Againe, my priests, a litle, by your leauie)—
 VVhen Sicophants can finde no place in courte,
 But are espied for *Echoes*, as they are ·
 When roysters ruffle not aboue their rule,
 Nor colour crafte by swearing precious coles
 When Fencers fees are like to apes rewards,
 A peece of breade, and therwithal a bobbe :
 VVhen *Lays* hues not like a ladies pearre,
 Nor vseth art in dying of hr heare ·
 When al these things are ordred as they ought,
 And see themselves within my glasse of steele,
 Euen then (my priests) may you make holyday,
 And pray no more but ordinarie prayers.

1115

And yet therin, I pray you (my good priests)
 Pray stil for me, and for my Glasse of steele,
 That it (nor I) do any minde offend,
 Bycause we shew all colours in their kinde.
 And pray for me, that (since my hap is such
 To see men so) I may perceiue myselfe.
 O worthy words, to ende my worthlesse verse,
 Pray for me, Priests, I pray you, pray for me

1125

1130

EPILOGVS.

Alas (my lord) my hast was al to hote,
 I shut my glasse before you gasde your fill,

Y 2

And, at a glimse, my seely selfe haue spied
 A stranger trowpe than any yet were sene :
 Beholde (my lorde) what monsters muster here, 1135
 With Angels face, and harmefull helish harts,
 With smyling lookes, and depe deceitful thoughts,
 With tender skinnes, and stony cruel mindes,
 With stealing steppes, yet forward feete to fraude.
 Behold, behold, they neuer stande content, 1140
 With God, with kunde, with any helpe of Arte,
 But curle their locks with bodkins & with braids,
 But dye their heare with sundry subtil sleights,
 But paint and slicke til fayrest face be foule,
 But bumbast, bolster, frisle, and perfume : 1145
 They marre with muske the balme which nature made,
 And dig for death in delicatest dishes.
 The yonger sorte come pyping on apace,
 In whistles made of fine enticing wood,
 Til they haue caught the birds for whom they birded. 1150
 The elder sorte go stately stalking on,
 And on their backs they beare both land and fee,
 Castles and Towres, revenewes and receipts,
 Lordships and manours, fines, yea, fermes and al.
 What should these be ? (speake you, my louely lord) 1155
 They be not men . for why ? they haue no beards
 They be no boyes, which weare such side long gowns.
 They be no Gods, for al their gallant glosse
 They be no duuels, (I trow) which seme so saintish
 What be they ? women ? masking in mens weedes ? 1160
 With dutchkin dublets, and with Ierkins iaggde ?
 With Spanish spangs, and ruffes fet out of France,
 With high-copt hattes, and fethers flaunt-a-flaunt ?
 They be so sure, euen *VVo* to *Men* in dede.
 Nay then (my lorde) let shut the glasse apace, 1165

High time it were for my pore Muse to winke,
Since al the hands, al paper, pen, and inke,
Which euer yet this wretched world possest,
Cannot describe this Sex in colours dewe !
No, no (my Lorde) we gased haue inough,
(And I too much, God pardon me therfore)
Better loke of, than loke an ace to farre
And better mumme, than meddle ouermuch
But if my Glasse do like my louely lorde,
VVe wil espie, some sunny Sommers day,
To loke againe, and see some semely sights
Meane while, my Muse right humbly doth besech,
That my good lorde accept this ventrous verſe,
Vntil my braines may better stiffe deuise.

1170

1175

FINIS.

Iam Marti, quam Mercurio.

XXVII.

JOHN LYLY

A.D 1579

JOHN LYLY, a native of the Weald of Kent, was born probably in 1553, and died in 1606. He studied at Magdalen College, Oxford, where he took his degree of B.A in 1573. His nine plays, published between 1584 and 1601, are named ‘Alexander and Campaspe,’ ‘Sappho and Phao,’ ‘Endimion,’ ‘Galathea,’ ‘Midas,’ ‘Mother Bombie,’ ‘The Woman in the Moon,’ ‘The Maid’s Metamorphosis,’ and ‘Love’s Metamorphosis.’ But he is best remembered by his two works named respectively ‘Euphues the Anatomy of Wit,’ first printed in the spring of 1579, and ‘Euphues and his England’ 1580. He seems also to have been the author of the anonymous tract called ‘Pap with a Hatchet,’ written during the ‘Martin Mar-prelate’ controversy. The works of Lyly gave rise to the name of ‘Euphuism,’ a term applied to a then fashionable pedantic style, and over-strained method of expression, of which many examples are to be found in ‘Euphues.’ On this account, Lyly’s works have been frequently decried and ridiculed, but it deserves to be remarked that he sometimes exhibits strong common sense; and Charles Kingsley, in his ‘Westward Ho,’ is right in calling Euphues, ‘in spite of occasional tediousness and pedantry, as brave, righteous, and pious a book as man need look into.’ I believe it will be difficult for any one to read the following extract without feeling the better for it; which is

my reason for quoting it. It is taken from that part of the first volume which is entitled 'Euphues and his Ephœbus,' and contains some excellent advice given by Euphues to young men. Both volumes of 'Euphues' were reprinted by Mr. Arber in 1868.

[*From 'Euphues and his Ephœbus'*]

'WISE Parents ought to take good heede, especially at this time, that they frame their sonnes to modestie, either by threats or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue ben ouercome with wildnesse, or the happinesse of them, that haue conteneid themselues within the bandes of reason: these two are as it wer the ensignes of vertue, the hope of honour, the feare of punishment. But chiefly parents must cause their youths to abandon the societie of those which are noted of euill lving and lewde behaviour, which *Pythagoras* seemed somewhat obscurely to note in these his sayings:—

First, that one should abstain from the tast of those things that haue blacke tayles That is, we must not vse the company of those whose corrupt manners doe as it were make their lyfe blacke Not to goe aboue the ballaunce; that is, to reuerence Iustice, neither for feare or flatterie to leane vnto any one partially. Not to lye in idlenesse; that is, that sloth shoulde be abhorred. That we should not shake euery man by the hand: That is, we should not contract friendshippe with all Not to weare a straight ring that is, that we shoulde leade our lyfe, so as wee neede not to fetter it with chaynes Not to bring fire to a slaughter. that is, we must not prouoke any that is furious with words Not to eate our heartes: that is, that wee shoulde not vexe

our-selves with thoughts, consume our bodies with sighes, with sobs, or with care to pine our carcasses To absteine from beanies, that is, not to meddle in cruile affaires or businesse of the common weale, for in the old times the election 30 of Magistrates was made by the pullyng of beanies... Not to retire when we are come to the ende of our race: that is, when we are at the poynt of death we should not be oppressed with grieve, but willingly yeeld to Nature.

But I will retourne to my former precepts: that is, that 35 young men shoulde be kept from the company of those that are wicked, especially from the sight of *the flatterer*. For I say now as I haue often times before sayde, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the father and all honest 40 friendes.

When the Father exhorteth the sonne to sobrietie, the flatterer proucketh him to Wine. when the Father warneth¹ them to continencie, the flatterer allureth them to lust. when the Father admonisheth them to thrifte, the flatterer haleth 45 them to prodigalytie when the Father incourageth them to labour, the flatterer layeth a cushion vnder his elbowe, to sleepe, bidding him² to eate, drinke, and to be merry, so that the lyfe of man is soone gone, and but as a short shad-dowe, and seeing that we haue but a while to lyue, who 50 woulde lyue lyke a seruant? They saye that now their fathers be olde, and doate through age like *Saturnus*

Heeroff it commeth that young men, giuing not only attentive eare but ready coyne to flatterers, fall into such misfortune heeroff it proceedeth that they... mary before 55 they be wise, and dye before they thriue. These be the beastes which lue by the trenchers of young Gentlemen,

¹ Ed. 1579 'weaneth', ed 1581 'warneth.'

² Ed 1579 'them', ed 1581 'him.'

and consume the treasures of their reuenewes ; these be they that sooth young youths in al their sayings, that vphold them in al their doings, with a yea, or a nay ; these be they that are at euery becke, at euery nod, freemen by fortune, 60
slaues by free will

Wherfore if ther be any Father¹ that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a sweete smel, but a deuouring minde yet would I not haue parents altogether precise, or 65 too seuere in correction, but lette them with mildenesse for-gue light offences, and remember that they themselues haue ben young : as *the* Phisition, by minglyng bitter poysons with sweete lyquor, bringeth health to the body, so the father with sharpe rebukes, sesoned with louing lookes, causeth a 70 redresse and amendement in his childe. But if the Father bee throughly angry vpon good occasion, let him not continue his rage, for I had rather he should be soone angry then hard to be pleased ; for when the sonne shall percerue that the Father hath conceued rather a hate then a heat 75 agaynst him, hee becommeth desperate, neither regarding his fathers ire, neither his owne duetie.

Some lyght faults lette them dissemble as though they knew them not, and seeing them, let them not seeme to see them, and hearing them, lette them not seeme to heare. 80 We can easely forget *the* offences of our friendes, be they neuer so great, and shall wee not forgiue the escapes of our children, be they neuer so small ? Wee beare oftentimes with our seruaunts, and shal we not sometimes with our sonnes : the fairest Lennet is ruled as well with the wande 85 as with the spurre, the wildest child is as soone corrected with a word as with a weapon. If thy sonne be so stub-

¹ Original ‘Fathers.’

burne obstinately to rebel against thee, or so wilful to perseuer in his wickednesse, *that* neither for feare of punishment,
90 neither for hope of reward, he is any way to be reclaymed, then seeke out some mariage fit for his degree, which is the surest bond of youth, and the strongest chayne to fetter affections *that* can be found. Yet let his wife be such a one as is neither much more noble in birth or far more richer in
95 goods, but according to the wise saying choose one euery way, as neere as may be, equal in both. for they that do desire great dowryes do rather mary themselues to the wealth then to their wife. But to returne to the matter, it is most requisite that fathers, both by their discretee counsayle, and
100 also their honest conuersation, be an example of imitation to their children, *that* they seing in their parents, as it were in a glasse, the perfection of manners, they may be encouraged by their vpright liung to practise the like pietie For if a father rebuke his child of swearing, and he himselfe
105 a blasphemor, doth he not see that in detecting his sons vice, hee also noteth his owne? If the father counsaile the sonne to refrayne wine as most vnwholsome, and drinke himselfe immoderately, doth hee not as well reprove his owne folly, as rebuke his sonnes? Age alway ought to
110 be a myrrour for youth, for where olde age is impudent, there certeinly youth must needes be shamelesse; where the aged haue no respect of their honorable and gray haire, there the young gallants haue little regard of their honest behauour: and in one worde to conclude al, wher age is
115 past grantity, ther youth is past grace. The sum of al wher-with I would haue my *Ephebus* endued, and how I would haue him instructed, shal briefly appeare in this following First, that he be of honest parents, nursed of his mother, brought vp in such a place as is incorrupt, both for the ayre
120 and manners, with such a person as is vndefiled, of great

zeale, of profound knowledge, of absolute perfection, that be instructed in Philosophy, whereby he may atteine learning, and haue in al sciences a smacke, whereby he may readily dispute of any thing. That his body be kept in his pure strength by honest exercise, his wit and memory by diligent ¹²⁵ study.

.
 There is nothing more swifter then time, nothing more sweeter. wee haue not, as *Seneca* saith, little time to lue, but we leese muche ; neither haue we a short life by Nature, but we make it shorter by naughtynesse ; our life is long ¹³⁰ if we know how to vse it. Follow *Appelles*, that cunning and wise Painter, which would lette no day passe ouer his head without a lyne, without some labour It was pretely sayde of *Hesiodas*, lette vs endeaour by reason to excell beastes, seeinge beasts by nature excell men ; although, ¹³⁵ strick[t]ely taken, it be not so, (for that man is endewed with a soule), yet taken touching their perfection of sences in their kind, it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ante for labour, excell man ? Doth not the Eagle see clearer, the Vulter smel better, the Mowle ¹⁴⁰ heare lyghtlyer ? Let vs therefore endeaour to excell in vertue, seeing in qualities of *the* body we are inferiour to beastes. And heere I am most earnestly to exhort you to modesty in your behauour, to duetye to your elders, to dyligence in your studyes. I was of late in *Italy*, where mine ¹⁴⁵ eares gloed, and my heart was galled to heare the abuses that reygne in *Athens* I cannot tell whether those things sprang by the lewde and lying lippes of the ignoraunt, which are alwayes enimyes to learning, or by the reports of such as saw them and sorrowed at them. It was openly reported ¹⁵⁰ of an olde man in *Naples*, that there was more lightnesse in *Athens* then ~~in~~ all *Italy* ; more wanton youths of schollers,

then in all *Europe* besids, more Papists, more *Atheists*, more
sects, more schi[s]mes, then in all the Monarchès in the
155 world; which thinges although I thincke they be not true,
yet can I not but lament that they shoulde be deemed to be
true, and I feare me they be not altogether false; ther can
no great smoke arise, but there must be some fire, no great
reporte without great suspition. Frame therefore your lyues
160 to such integraties, your studyes to atteininge of such perfec-
tion, that neither the might of the stronge, neyther the mal-
lyce of the weake, neither the swifte reportes of the ignoraunt
be able to spotte you wyth dishonestie, or note you of vn-
godlynesse. The greatest harme that you can doe vnto the
165 enuious, is to doo well; the greatest corasue that you can
gve vnto the ignoraunte, is to prosper in knowledge; the
greatest conforte that you can bestowe on your parents, is to
lyue well and learne well; the greatest commoditie that you
can yeelede vnto your Countrey, is with wisedome to bestowe
170 that talent, that by grace was giuen you.

And here I cannot choose but gve you that counsel that
an olde man in *Naples* gaue mee most wisely, although I
had then neither grace to followe it, neyther will to give
eare to it, desiring you not to reiect it because I did once
175 despise it. It was this, as I can remember, word for word.

“ Descende into your owne consciences, consider with
your-selues the great difference between staring and starke-
blynde, witte and wisedome, loue and lust: Be merry, but
with modestie be sober, but not too sullen: be valiaunt, but
180 not too venterous: let your attire be comely, but not too
costly: your dyet wholesome, but not excessiue: vse pastime
as the word importeth, to passe *the* time in honest recrea-
tion: mistrust no man without cause, neither be ye credulous
without prooфе: be not lyght to follow euery mans opinion,
185 neither obstinate to stande in your owne conceipts: serue

God, feare God, loue God, and God will blesse you, as either your hearts can wish, or your friends desire”

This was his graue and godly aduise, whose counsel I would haue you all to follow; frequent lectures, vse disputacions openly, neglect not your priuate studies, let not degrees 190 be giuen for loue but for learning, not for mony, but for knowledge, and bicause you shall bee the better encouraged to follow my counsell, I wil be as it were an example myselfe, desiring you al to imitate me.’

Euphues hauing ended his discourse, and finished those 195 precepts which he thought necessary for the instruction of youth, gaue his minde to the continual studie of Philosophie, insomuch as he became publique Reader in the Vniuersitie, with such commendation as neuer any before him, in the which he continued for the space of tenne yeares, only 200 searching out the secrets of Nature and the hidden misteries of philosophy; and hauing collected into three volumes his lectures, thought for the profite of young schollers to sette them foorth in print, which if he had done, I would also in this his *Anatomie* haue inserted, but he, altering his determi- 205 nation, fell into this discourse with himselfe.

‘Why *Euphues*, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in heauen? shal thy wit be rather employed to the atteining of humaine wis-
domē then diuine knowledge? Is *Aristotle* more deare to 210 thee with his bookeſ, then Christ with his bloud? What comfort canſt thou finde in Philosophy for thy guiltie con-
science? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thyſelfe that thou art a gentleman, yea, and 215 a Gentile; and if thou neglect thy calling, thou art worse then a *Iewe*. Most miserable is the estate of those Gentle-
men, which thinke it a blemiſh to their auncesfours and a

blot to their owne gentrie, to read or practize Diuinitie.
 220 They thinke it now sufficient for their felicitie to ryde well
 vpon a great horse, to hawke, to hunt, to haue a smacke in
 Philosophie, neither thinking of the beginning of wisedome,
 neither the ende, which is Christ · onely they accompt diuin-
 itie most contemptible, which is and ought to be most
 225 notable. Without this there is no Lawyer, be he neuer so
 eloquent, no Phisition, be he neuer so excellent, no Philoso-
 pher, bee hee neuer so learned, no King, no Keysar, be he
 neuer so royall in birth, so polytique in peace, so expert in
 warre, so valyaunt in prowesse, but he is to be detested and
 230 abhorred. Farewell therefore the fine and filed phrases of
Cicero, the pleasaunt *Elegies* of *Ouid*, the depth and pro-
found knowledge of *Aristotle*. Farewell Rhethoricke, fare-
well Philosophie, farewell all learning which is not sprong
from the bowells of the holy Bible.

235 In this learning shal we finde milke for the weake and
marrow for the strong, in this shall we see how the ignoraunt
may be instructed, the obstinate confuted, the penitent com-
forted, the wicked punished, the godly preserued Oh ! I
would Gentlemen would some times sequester themselues
240 from their owne delights, and employ their wits in searching
these heauenly and diuine misteries. It is common, yea,
and lamentable to see, that if a young youth haue the giftes
of Nature, as a sharpe wit, or of Fortune, as sufficient wealth
to mainteine him¹, he employeth the one in the vayne inuen-
245 tions of loue, the other in the vile brauerie of pride : the one
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XXVIII.

EDMUND SPENSER.

A.D. 1579

OF Edmund Spenser, one of the greatest names in English poetry, little need be said here; I refer the reader to the Globe edition of his works, edited by Dr. Morris, with a Memoir by Mr. Hales. He was born in London in 1552, educated at Pembroke Hall, Cambridge, and went to Ireland in 1580 as private Secretary to the Lord Lieutenant, Lord Grey of Wilton, residing part of the time at Kilcolman Castle, in the county of Cork, and occasionally visited England. In October, 1598, Kilcolman Castle was burnt during Tyrone's rebellion, and the poet and his family barely escaped. He never recovered this sad blow, but died shortly afterwards, in a tavern in King-street, Westminster, Jan. 16, 1599. His first important work was the 'Shephearde's Calender,' published in the winter of 1579-80, which I quote from here, because it fairly marks an era in English poetry. It was soon perceived that a new and true poet had arisen. The poem consists of twelve eclogues, one for each month in the year. The eleventh, that for November, is an elegy upon 'the death of some mardin of great blood, whom he calleth Dido.' The twelfth, for December, is one of the three in which he treats of his own disappointment in love. The poems were accompanied by some copious 'Glosses' or explanations, written by E. K., who was doubtless Edward Kirke, the poet's college friend. The text is that of the *first* edition, 'imprinted at London by Hugh Singleton, dwelling in Creede lane, at the signe of the gylden Tunn neere vnto Ludgate' The punctuation has been slightly modified.

(A) *Nouember. Aegloga undecima.*

Argument.—In this xi. Aeglogue he bewayleth the death of some mayden of greate bloud, whom he calleth Dido. The personage is secrete, and to me altogether vnknowne, albe of him-selfe I often required the same. This Aeglogue is made in imitation of Marot his song, which he made vpon the death of Loys the frenche Queene; But farre passing his reache, and in myne opinion all other the Eglogues of this booke.

Thenot. Colin

[*The.*] *Colin*, my deare, when shall it please thee sing,
As thou were wont, songs of some iousaunce?
Thy Muse to long slombreth in sorrowing,
Lulled a-sleepe through loues misgouernaunce;
Now somewhat sing, whose endles souenaunce
Emong the shepheards swaines may aye remaine,
Whether thee list thy lotied lasse aduaunce,
Or honor *Pan* with hymnes of higher vaine

5

Colin.

Thenot, now nis the time of merimake,
Nor *Pan* to herye, nor with loue to playe.
Sike myrth in May is meetest for to make,
Or summer shade vnder the cocked haye
But nowe sadde Winter welked hath the day,
And *Phabus*, weary of his yerely taske,
Ystabled hath his steedes in lowlye laye,
And taken vp his ynne in *Fishes* haske.
Thilke sollein season sadder plight doth aske,
And loatheth sike delights, as thou doest prayse

10

15

The mornefull Muse in myrth now list ne maske,
 As shee was wont in youngth and sommer dayes.
 But if thou algate lust light virelayes
 And looser songs of loue to vnderfong,
 Who but thy-selfe deserues sike Poetes prayse?
 Relieue thy Oaten pypes, that sleepen long.

20

Thenot.

The Nightingale is souereigne of song,
 Before him sits the Titmose silent bee :
 And I, vnfitte to thrust in skilfull thronge,
 Should *Colin* make iudge of my fooleree ?
 Nay, better learne of hem, that learned bee,
 And han be watered at the Muses well .
 The kindye dewe drops from the higher tree,
 And wets the little plants that lowly dwell.
 But if sadde winters wrathe, and season chill,
 Accorde not with thy Muses meriment,
 To sadder times thou mayst attune thy quill,
 And sing of sorrowe and deathes dreeriment.
 For deade is Dido, dead, alas, and drent,
 Dido, the greate shephearde his daughter sheene
 The fayrest May she was that euer went,
 Her like shee has not left behunde, I weene.
 And if thou wilt bewayle my wofull tene,
 I shall thee giue yond Cosset for thy payne :
 And if thy rymes as rownd and rufull bene,
 As those that did thy *Rosalind* complayne,
 Much greater gyfts for guerdon thou shalt gayne
 Then Kidde or Cosset, which I thee bynempt :
 Then vp, I say, thou iolly shephearde swayne,
 Let not my small demaund be so contempt.

25

30

35

40

45

Colin.

Thenot, to that I choose, thou doest me tempt,
 But ah, to well I wote my humble vaine, 50
 And howe my rymes bene rugged and vnkempt
 Yet, as I conne, my conning I will strayne

Vp then, *Melpomene*, thou mournefulst Muse of nyne,
 Such cause of mourning neuer hadst afore 55
 Vp, grieslie ghostes, and vp, my ruffull ryme,
 Matter of myrth now shalt thou haue no more
 For dead shee is, that myrth thee made of yore

Dido, my deare, alas ! is dead,
 Dead, and lyeth wrapt in lead : 60
 O heauie herse ;
 Let streaming teares be poured out in store :
 O carefull verse.

Shepheards, that by your flocks on Kentish downes abyde,
 Waile ye this wofull waste of Natures warke :
 Waile we the wight, whose presence was our pryde : 65
 Waile we the wight, whose absence is our carke
 The sonne of all the world is dimme and darke .
 The earth now lacks her wonted light,
 And all we dwell in deadly night,
 O heauie herse. 70

Breake we our pypes, that shrild as lowde as Larke,
 O carefull verse.

Why doe we longer liue, (ah why liue we so long),
 Whose better dayes death hath shut vp in woe ?
 The fayrest floure our gyrlond all emong 75

Is faded quite, and into dust ygoe.
Sing now, ye shepheards daughters, sing no moe
 The songs that *Colin* made you¹ in her prayse,
 But into weeping turne your wanton layes,
 O heauie herse.

Now is time to dye · Nay, time was long ygoe,
O carefull verse.

Whence is it, that the floret of the field doth fade,
And lyeth buryed long in Winters bale :
Yet, soone as spring his mantle hath displayd²,
It floureth fresh, as it should neuer fayle ?
But thing on earth that is of most availe,
As vertues braunch and beauties budde,
Rehuen not for any good.

O heauie herse. 90
The braunch once dead, the budde eke needes must quaile,
O carefull verse.

She, while she was, (that was, a woful word to sayne),
For beauties prayse and plesaunce had no pere :
So well she couth the shepherds entertayne 95
With cakes and cracknells and such country chere.
Ne would she scorne the simple shepheards swaine,
 For she would cal hem often he[a]me,
 And glue hem curds and clouted Creame.

O heauie herse.
Als *Cohn cloute* she would not once disdayne.
O carefull verse.

But nowe sike happy cheere is turnd to heauie chaunce,
Such pleasaunce now displast by dolors dint.

¹ First ed. omits 'you.'

² Printed 'doth displaye' in first edition

All Musick sleepes, where death doth leade the daunce, 105
 And shepherds wonted solace is extinct.
 The blew in black, the greene in gray is tinct,
 . The gaudie girlonds deck her graue,
 The faded flowres her corse embraue.

O heauie herse.

110

Morne nowe, my Muse, now morne with teares besprint.
 O carefull verse.

O thou greate shepheard *Lobbin*, how great is thy griefe !
 Where bene the nosegayes that she dight for thee :
 The colour[e]d chaplets wrought with a chife, 115
 The knotted rushrings, and glte Rosemeree ?
 For shee deemed nothing too deere for thee.

Ah, they bene all yclad in clay,
 One bitter blast blewe all away.

O heauie herse.

120

Thereof nought remaynes but the memoree.
 O carefull verse.

Ay me, that dreerie death should strike so mortall stroke,
 That can vndoe Dame natures kindly course :
 The faded lockes fall from the loftie oke, 125
 The flouds do gaspe, for dried is theyr sourse,
 And flouds of teares flowe in theyr stead perforse.

. The mantled medowes mourne¹,
 Theyr sondry colours tourne¹,
 O heauie herse.

130

The heauenens doe melt in teares without remorse.
 O carefull verse.

¹ Printed ‘morune,’ ‘torune.’

The feeble flocks in field refuse their former foode,
 And hang theyr heads, as they would learne to weepe .
 The beastes in forest wayle as they were woode,
 Except the Wolves, that chase the wandring sheepe,
 Now she is gon that safely did hem keepe. 135

The Turtle on the bared braunch
 Laments the wound that death did launch.
 O heauie herse.

And *Philomele* her song with teares doth steepe. 140
 O carefull verse

The water-Nymphs, that wont with her to sing and daunce,
 And for her girlond Oliue-braunches beaie,
 Nowe balefull boughes of Cypres doen aduaunce : 145
 The Muses, that were wont greene bayes to weare,
 Now bringen bitter Eldre-braunches seare ;

The fatall sisters eke repent,
 Her vitall threde so soone was spent.
 O heauie herse

Morne now, my Muse, now morne with heauie cheare. 150
 O carefull verse.

O trustlesse state of earthly things, and slipper hope
 Of mortal men, that swincke and sweate for nought,
 And shooting wide, doe misse the marked scope . 155
 Now haue I learntd (a lesson derely bought)
 That nys on earth assuraunce to be sought:

For what might be in earthlie mould,
 That did her buried body hould.
 O heauie herse.

Yet saw I on the beare when it was brought : 160
 O carefull verse.

But maugre death, and dreaded sisters deadly spight,
 And gates of hel, and fyrie furies forse,
 She hath the bonds broke of eternall night, 165
 Her soule vnbodied of the burdenous corpse
 Why then weepes Lobbin so without remorse ?

O Lobb, thy losse no longer lament,
 Dido nis dead, but into heauen hent.

O happye herse. 170
 Cease now, my Muse, now cease thy sorrowes sourse,
 O ioyfull verse.

Why wayle we then ? why weary we the Gods with playnts,
 As if some euill were to her betight ?
 She raignes a goddesse now emong the saintes, 175
 That whilome was the saynt of shepheards light .
 And is enstalled nowe in heauens hight

I see thee, blessed soule, I see,
 Walke in *Elysian* fieldes so free.

O happy herse. 180
 Might I once come to thee (O that I might !)
 O ioyfull verse.

Vnwise and wretched men, to weete whats good or ill,
 We deeme of Death as doome of ill desert .
 But knewe we, fooles, what it vs bringes vntil, 185
 Dye would we dayly, once it to expert.
 No daunger there the shepheard can astert:

Fayre fieldes and pleasaunt layes there bene,
 The fieldes ay fresh, the grasse ay greene :

O happy herse. 190
 Make hast, ye shepheards, thether to reuert,
 O ioyfull verse.

Dido is gone afore (whose turne shall be the next?)
 There liues shee with the blessed Gods in blisse,
 There drincks she¹ *Nectar* with *Ambrosia* mixt,
 And ioyes enjoyes, that mortall men doe misse.
 The honor now of highest gods she is,
 That whilome was poore shepheards prude,
 While here on earth she did abyde.
 O happy herse.
 Ceasse now, my song, my woe now wasted is.
 O ioyfull verse.

195

200

Thenot.

Ay, francke shepheard, how bene thy verses meint
 With dooful pleasaunce, so as I ne wotte
 Whether reioyce or weepe for great constrainte!
 Thyne be the cossette, well hast thow it gotte.
 Vp, *Colin*, vp, ynough thou morned hast,
 Now gynnes to mizzle, hye we homeward fast.

205

COLINS EMBLEME.

La mort ny mord.

GLOSSSE. ·

[NB *The explanations marked with an asterisk are not quite correct
See the Notes*]

- 2. *Iousaunce*) myrrh.
- 5. *Souenaunce*) remembraunce.
- 10. *Herse*) honour. [Rather, praise.]
- 13. **Welked*) shortned or empayred. As the Moone, being in the waine, is sayde of *Lidgeate to welk*.
- 15. *In lowly lay*) according to the season of the moneth Nouember, when the sonne draweth low in the South toward his Tropick or returne.
- 16. **In fishes baske*) the sonne reigneth, that is, in the signe

¹ First edition 'the.'

Pisces all Nouember: *a baske* is a wicker pad, wherein they vse to cary fish.

21. *Virelales*) a light kind of song

30. *Bee swated*) For it is a saying of Poetes, that they haue dronk of the Muses well Cast[a]lias, whereof was before suffiently sayd.

36. *Drerriment*) dreery and heauy cheere.

38. *The great shepheard*, is some man of high degree, and not, as some vainely suppose, God Pan. The person both of the shephearde and of Dido is vnknownen and closely buried in the Authors conceit. But out of doubt I am, that it is not Rosalind, as some imagin. for he speaketh¹ soone after of her also.

38. *Shene*) fayre and shining.

39. *May*) for mayde.

41. *Tene*) sorrow.

45. *Guerdon*) reward.

46. *Bynempt*) bequethed.

46. *Cosset*) a lambe brought vp without the dam.

51. *Vnkempt*) *Incompti*. Not comed, that is, rude & vnhan-some.

53. *Melpomene*) The sadde and waylefull Muse, vsed of Poets in honor of Tragedies: as saith Virgile—Melpomene Tragico proclamat maesta boatu.

55. *Vp grusly gosts*) The maner of Tragical Poetes, to call for helpe of Furies, and damned ghostes: so is Hecuba of Euripides, and Tantalus brought in of Seneca And the rest of the rest.

60. **Herse*) is the solemne obsequie in funeralles.

64. *Wast of*) decay of so beautifull a peece.

66. *Carke*) care.

73. *Ab aby*) an elegant Epanorthosis: as also soone after, ‘nay time was long ago’ (l. 81).

83. *Flouret*, a diminutive² for a little floure. This is a notable and sententious comparison, *A minore ad matris*.

89. *Retuen not*) liue not againe s[cilicet,] not in theyr earthly bodies: for in heauen they enjoy their due reward.

91. *The braunch*) He meaneth Dido, who being, as it were, the mayne braunch now withered, the buddes, that is, beautie (as he sayd afore) can no more flourish.

96. *With cakes*) fit for shepheards bankets.

98. *Heame*) for home, after the northerne pronouncing.

107. *Tinct*) dyed or stayned.

108: *The gaudie*) the meaning is, that the things, which were the ornaments of her lyfe, are made the honor of her funerall, as is vsed in burials.

¹ Printed ‘speakerh.’

² Printed ‘dimuntine.’

113. *Lobbin*) the name of a shepherd, which seemeth to haue bene the louer & deere frende of Dido.

116. *Rusbrings*) agreeable for such base gyftes.

125 *Faded lockes*) dried leaues. As if Nature her-selfe bewayled the death of the Mayde.

126 *Source*) spring.

128. *Mantled medowes*) for the sondry flowres are like a Mantle or couerlet wrought with many colours.

141. *Pbilomele*) the Nightingale whome the Poetes faine once to haue bene a Ladie of great beauty, till being rausished by hir sisters husbande, she desired to be turned into a byrd of her name whose complaintes be very well set forth of Ma George Gaskin, a wittie gentleman, and the very chefe of our late rymers, who, and if some partes of learning wanted not (albee it is well knownen he altogther wanted not learning) no doubt would haue attayned to the excellencye of those famous Poets. For gifts of wit and naturall promptnesse appeare in hym abundantly.

145. *Cypresse*) vsed of the old Paynims in the furnishing of their funerall Pompe, and properly the [signe] of all sorow and heauinesse.

148. *The fatall sisters*) Clotho, Lachesis, and Atropos, daughters¹ of Herebus and the Nighe, whom the Poetes fayne to spinne the life of man, as it were a long threde, which they drawe out in length, till his fatal howre & timely death be come; but if by other casaultie his dayes be abridged, then one of them, that is, Atropos, is sayde to haue cut the threde in twain. Hereof commeth a common verse,

Clotho colum barulat, lachesis trahit, Atropos occat.

153. *O trustesse*) a gallant exclamation moralized with great wisedom and passionate wyth great affection

161. *Beare*) a frame, wheron they vse to lay the dead corse.

164. *Furies*) of Poetes be feyned to be three, Persephone Alecto and Megera, which are sayd to be the Authours of all euill and mischiefe.

165. *Eternall night²*) Is death, or darknesse of hell.

174. *Betight*) happened.

178. *I see*) A luely Icon, or representation, as if he saw her in heauen present.

179. *Elysian fieldes*) be deuised of Poetes to be a place of pleasure like Paradise, where the happye soules doe rest in peace and eternal happynesse.

186. *Dye would*) the very e[x]presse saying of Plato in Phædone.

¹ Printed 'Atropodas, ughters.'

² Printed 'micht.'

187. *Asterti) befall vnwares.

195 *Nectar and Ambrosia*) be feigned to be the drink and foode of the gods. Ambrosia they likken to Manna in scripture, and Nectar to be white like Creme, whereof is a proper tale of Hebe, that spilt a cup of it, and stayned the heauens, as yet appeareth. But I haue already discoursed that at large in my Commentarye vpon the dreames of the same Authour.

203. *Meynt*) Mingled.

Embleme. Which is as much to say, as *death byteth not*. For although by course of nature we be borne to dye, and being ripened with age, as with a timely haruest, we must be gathered in time, or els of our-selues we fall like rotted ripe fruite fro the tree: yet death is not to be counted for eul, nor (as the Poete sayd a little before) as doome of ill desert. For though the trespassse of the first man brought death into the world, as the guerdon of sinne, yet being ouercome by the death of one, that dyed for al, it is now made (as Chaucer sayth) the grene path-way to lyfe. So that it agreeth well with that was sayd, that Death byteth not (that is) hurteth not at all.

(B) December *Aegloga Duodecima.*

Argument This Aeglogue (euen as the first beganne) is ended with a complaynte of Colin to God Pan wherein, as weary of his former wayes, he proportioneth his life to the foure seasons of the yeare, comparing hys youthe to the spring time, when he was fresh and free from loues follye His manhoode to the sommer, which, he sayth, was consumed with greate heate and excessiue drouth caused throughe a Comet or a blasinge starre, by which hee meaneth loue, which passion is comenly compared to such flames and immoderate heate. His riper yeares hee resemblith to an vnseasonable harueste wherein the fruites fall ere they be ripe. His latter age to winters chyll & frostie season, now drawing neare to his last ende.

The gentle shepheard satte beside a springe,
All in the shadowe of a bushye brere,
That *Colin* hight, which wel could pype and singe,
For he of *Tityrus* his songs did lere.

There as he satte in secrete shade alone,
Thus gan he make of loue his piteous mone. 5

O soueraigne *Pan*, thou God of shepheards all,
Which of our tender Lambkins takest keepe :
And when our flocks into mischaunce mought fall,
Doest sauе from mischiefe the vnware sheepe : 10
Als of their maisters hast no lesse regarde
Then of the flocks, which thou doest watch and ward :

I thee beseche (so be thou deigne to heare
Rude ditties tund to shepheards Oaten reede,
Or if I euer sonet song so ¹ cleare
As it with pleasaunce mought thy fancy feede) 15
Hearken awhile, from thy greene cabinet,
The rurall song of carefull Colinet.

Whilome in youth, when flowrd my ioyfull spring,
Like Swallow swift I wandred here and there :
For heate of heedlesse lust me so did sting,
That I of doubted daunger had no feare. 20

I went the wastefull woodes and forest wyde,
Withouten dreade of Wolues to bene espyed.

I wont to raunge amydde the mazie thickette,
And gather nuttes to make me Christmas game :
And ioyed oft to chace the trembling Pricket,
Or hunt the hartlesse hare, til shee were tame. 25

What wreaked I of wintrye ages waste ?
Tho deemed I, my spring would euer laste. 30

¹ First edition 'to.'

How often haue I scaled the craggie Oke,
 All to dislodge the Rauen of her neste
 Howe haue I wearied with many a stroke
 The stately Walnut tree, the while the rest
 Vnder the tree fell all for nuts at strife : 35
 For ylike to me was libertee and lyfe.

And for I was in thilke same looser yeares,
 (Whether the Muse so wrought me from my birth,
 Or I to much beleeued my shepherd peres),
 Somedele ybent to song and musicks mirth. 40

A good olde shephearde, *Wrenock* was his name,
 Made me by arte more cunning in the same.

Fro thence I durst in derring-doe¹ compare
 With shepheards swayne, what-euer fedde in field .
 And if that *Hobbinol* right iudgement bare, 45
 To *Pan* his owne selfe pype I neede not yield
 For if the flocking Nymphes did folow *Pan*,
 The wiser Muses after *Colin* ranne.

But ah, such pryd at length was ill repayde,
 The shepheards God (perdie, God was he none) 50
 My hurtlesse pleaunce did me ill vpbraide,
 My freedome lorne, my life he lefte to mone.

Loue they him called, that gaue me checkmate,
 But better mought they haue behote him Hate

Tho gan my louely Spring bid me farewell, 55
 And Sommer-season sped him to display
 (For loue then in the Lyons house did dwell)
 The raging fyre, that kindled at his ray.

A comett stird vp that vnkindly heate,
 That reigned (as men sayd) in *Venus* seate 60

¹ Printed 'derring to'; but see the 'Glosse'

Forth was I ledde, not as I wont afore,
 When choise I had to choose my wandring waye :
 But whether luck and loues vnbridled lore
 Would leade me forth on Fancies bitte to playe.

The bush my bedde, the bramble was my bowre, 65
 The Woodes can witnesse many a wofull stowre

Where I was wont to seeke the honey-Bee,
 Working her formall rowmes in Wexen frame .
 The grieslie Todestoole growne there mought I se,
 And loathed Paddocks lording on the same. 70

And where the chaunting birds luld me a sleepe,
 The ghastlie Owle her grieuous ynne doth keepe

Then as the springe giues place to elder time,
 And bringeth forth the fruite of sommers prydē
 Also my age, now passed youngthly pryme, 75
 To thinges of ryper reason selfe applyed.

And learnd of lighter timber cotes to frame,
 Such as might sauе my sheepe and me fro shame

To make fine cages for the Nightingale,
 And Baskets of bulrushes, was my wont : 80
 Who to entrappe the fish in winding sale
 Was better seene, or hurtful beastes to hont ?
 I learned als the signes of heauen to ken,
 How *Phæbe* fayles, where *Venus* sittes, and when.

And tryed time yet taught me greater thinges , 85
 The sodain rysing of the raging seas .
 The soothe of byrds by beating of their wings,
 The power of herbs, both which can hurt and ease :
 And which be wont tenrage the restlesse sheepe,
 And which be wont to worke eternall sleepe. 90

But ah, vnwise and wtlesse *Colin cloute*,
 That kydst the hidden kinds of many a wede
 Yet kydst not ene to cure thy sore hart-roote,
 Whose ranckling wound as yet does rifelye bleede.

Why luest thou stil, and yet hast thy deathes wound?
 Why dyest thou stil, and yet alue art founde? 96

Thus is my sommer worne away and wasted,
 Thus is my haruest hastened all to rathe.
 The eare that budded faire, is burnt & blasted,
 And all my hoped gaine is turnd to scathe 100
 Of all the seede, that in my youth was sowne,
 Was nought but brakes and brambles to be mowne.

My boughes with bloosmes that crowned were at firste,
 And promised of timely fruite such store,
 Are left both bare and barrein now at erst 105
 The flattring frute is fallen to ground before,
 And rotted, ere they were halfe mellow-ripe.
 My haruest wast, my hope away dyd wipe

The fragrant flowres, that in my garden grewe,
 Bene withered, as they had bene gathered long; 110
 Theyr rootes bene dried vp for lacke of dewe,
 Yet dewed with teares they han be euer among.

Ah, who has wrought my *Rosalind* this spight
 To spil the flowres, that should her girlond dight?

And I, that whilome wont to frame my pype 115
 Vnto the shifting of the shepheards foote,
 Sike follies nowe haue gathered as too ripe,
 And cast hem out, as rotten and vnsoote.

The loser Lasse I cast to please no more,
 One if I please, enough is me therefore. 120

And thus of all my haruest-hope I haue
 Nought reaped but a weedye crop of care :
 Which, when I thought haue thresht in swelling sheau,
 Cockel for corne, and chaffe for barley, bare.
 Soone as the chaffe should in the fan be fynd, 125
 All was blowne away of the wauering wynd.

So now my yeare drawes to his latter terme,
 My spring is spent, my sommer burnt vp quite :
 My harueste hastes to stirre vp winter sterne,
 And bids him clayme with rigorous rage hys right 130
 So nowe he stormes with many a sturdy stoure,
 So now his blustering blast eche coste doth scoure.

The carefull cold hath nypt my rugged rynde,
 And in my face deepe furrowes eld hath pight :
 My head besprent with hoary frost I fynd, 135
 And by myne eie the Crow his clawe dooth wright.
 Delight is layd abedde, and pleasure past,
 No sonne now shines, cloudes han all ouercast.

Now leaue, ye shepheards boyes, your merry glee,
 My Muse is hoarse and weary of thys stounde : 140
 Here will I hang my pype vpon this tree,
 Was never pype of reede did better sounde.
 Winter is come, that blowes the bitter blaste,
 And after Winter drearie death does hast.

Gather together, ye ¹ my little flocke, 145
 My little flock, that was to me so lief :
 Let me, ah, lette me in your folds ye lock,

¹ Printed 'ye together' in first edition, but 'together ye' in 1597.

Ere the breme Winter breedē you greater grieve
 Winter is come, that blowes the balefull breath,
 And after Winter commeth timely death 150

Adieu delightes, that lulled me asleepe,
 Adieu my deare, whose loue I bought so deare :
 Adieu my little Lambes and loued sheepe,
 Adieu ye Woodes that oft my witnesse were
 Adieu good *Hobbinol*, that was so true, 155
 Tell *Rosalind*, her *Colin* bids her adieu.

COLINS EMBLEME.

[*Vivitur ingenio · cætera mortis erunt*]¹.

GLOSSÉ.

4. *Tigrus*) Chaucer, as hath bene oft sayd.
 8. *Lambkins*) young lambes
 11. *Als of ther*) Semeth to expresse Virgils verse—
 Pan curat oues ouiumque magistros.
 13. *Deigne*) voutchsafe.
 17. *Caornet*) *Colnet*) diminutives.
 25. *Mazze*) for they be like to a maze whence it is hard to get
 out agayne.
 39. *Peres*) felowes and companions.
 40. *Musick*) that is Poetry, as Terence sayth—*Qui artem tractant musicam*—speking of Poetes
 43. *Derring doe*) aforesayd².
 57. *Lions house*) He imagineth simply that Cupid, which is loue,
 had his abode in the whote signe Leo, which is in the middest of
 somer, a pretie allegory, whereof the meaning is, that loue in
 him wrought an extraordinarie heate of lust.
 58. *His ray*) which is Cupides beame or flames of Loue.
 59. *A Comete*) a blasing starre, meant of beautie, which was
 the cause of his whote loue.

¹ Not in first edition

² 'Manhoode and chevalrie', Glosse to *October*

60 *Venus*) the goddesse of beauty or pleasure. Also a signe in heauen, as it is here taken. So he meaneth that beautie, which hath alwayes aspect to Venus, was the cause of all his vnquietnes in loue.

67. *Where I was*) a fine discription of the chaunge of hys lyfe and liking; for all things nowe seemed to hym to haue altered their kindly course.

70 *Lording*) Spoken after the manner of Paddocks and Frogges sitting, which is indeed Lordly, not remouing nor looking once a-side, vnlesse they be sturred.

73 *Then as*) The second part. That is, his manhood¹.

77 *Cotes*) sheepecotes. for such be the exercises of shepheards.

81 *Sale*) or Salow, a kinde of woodde like Wyllow, fit to wreath and bynde in leapes to catch fish withall.

84 *Phœbe fayles*) The Eclipse of the Moone, which is always in Cauda, or Capite Draconis, signes in heauen.

Venus) s[culcet,] Venus starre, otherwise called Hesperus and Vesper and Lucifer, both because he seemeth to be one of the brightest starres, and also first ryseth and setteth last All which skill in starres being conuenient for shephearde to knowe, as Theocritus and the rest vse.

86. *Raging seas*) The cause of the swelling and ebbing of the sea commeth of the course of the Moone, sometime encreasing, sometime wayning and decreasing.

87. *Sooth of byrdes*) A kind of sooth-saying vsed in elder tymes, which they gathered by the flying of byrds; First (as is sayd) inuented by the Thuscane, and from them deriu'd to the Romanes, who (as is sayd in L'uiue) were so superstitiously rooted in the same, that they agreed that euery Noble man should put his sonne to the Thuscane, by them to be brought vp in that knowledge.

88. *Of herbes*) That wonderous thinges be wrought by herbes, as well appeareth by the common working of them in our bodies, as also by the wonderful enchauntments and sorceries that haue bene wrought by them; insomuch that it is sayde that Circe, a famous sorceresse, turned men into sondry kinds of beastes & Monsters, and onely by herbes: as the Poete sayth—Dea sœua potentibus herbis, &c.

92. *Kidst*) knewest.

99. *Eare*) of corne.

100. *Scatbe*) losse, hinderaunce.

109. *The flagraunt flowres*) sundry studies and laudable partes of learning, wherein our Poete is seene, be they witnesse which are priue to this study.

¹ The second part really begins at 1 55

112 *Euer among*) Euer and anone.

97. *This is my¹*) The thyrde parte, wherein is set forth his ripe yeres as an vntimely haruest, that bringeth little frute.

127. *So now my yeere*) The last part, wherein is described his age, by comparison of wyntre stormes.

133 *Carefull cold*) for care is sayd to coole the blood

139. *Glee*) mirth.

135. *Hoary frost*) A metaphore of hoary heares scattered lyke to a gray frost.

148 **Breeme*) sharpe and bitter

151. *Adnew delights*) is a conclusion of all; where in sixe verses he comprehendeth briefly all that was touched in this booke. In the first verse, his delights of youth generally. In the second, the loue of Rosalind. In the thyrd, the keeping of sheepe, which is the argument of all [the] Eglogues. In the fourth, his complaints. And in the last two, his professed frendship and good will to his good friend Hobbinoll.

Embleme —The meaning whereof is, that all thinges perish and come to theyr last end, but workes of learned wits and monumets of Poetry abide for euer. And therefore Horace of his Odes, a work though ful indeed of great wit & learning, yet of no so great weight and importaunce, boldly sayth—

Exegi monumentum ære perennius,

Quod nec imber [edax] nec aquilo vorax, &c

Therefore let not be enued, that this Poete in his Epilogue sayth he hath made a Calendar, that shall endure as long as time, &c folowing the ensample of Horace and Ouid in the like

Grande opus exegi, quod² nec Iouis ira nec ignis,
Nec fer[r]um poterit nec edax abolere vetustas, &c

[Epilogue.]

Loe, I haue made a Calender for euery yeare,
That steele in strength, and time in durance shall outweare.
And if I marked well the starres reuolution,
It shall continewe till the worlds dissolution.
To teach the ruder shepheard how to feede his sheepe, 5
And from the falsers fraud his folded flocke to keepe

¹ Wrongly cited. He means 'Thus is my,' &c

² Printed 'quæ'

Goe, lyttle Calender, thou hast a free passeporete,
Goe but a lowly gate emongste the meaner sorte.
Dare not to match thy pype with Tityrus his style,
Nor with the Pilgrim that the Ploughman playde awhyle 10
But followe them farre off, and their high steppes adore
The better please, the worse despise, I aske no more.

Merce non mercede.

NOTES.

I PERES THE PLOWMANS CREDE

The reader should bear in mind that the poem called 'The Complaint of the Ploughman,' or the 'Plowmans Tale,' printed in early editions of Chaucer and in Mr Wright's edition of Political Poems, is by the author of the 'Crede,' and is therefore frequently quoted here in illustration of it.

Line 153 *Foure orders* See Massingberd, Hist. of Reformation, chap vii., on 'The Mendicant Orders, their Rise and History.' A few of the most useful facts about the four orders of friars are here collected for convenience. They were,

(1) The Minorites, Franciscans, or *Gray Friars*, called in France *Cordeliers*. Called Franciscans from their founder, St. Francis of Assisi, Minorites (in Italian *Fratri Minori*, in French *Frères Mineurs*), as being, as he said, the humblest of the religious foundations, Gray Friars, from the colour of their habit, and *Cordeliers*, from the hempen cord with which they were girded. For further details, see *Monumenta Franciscana* (ed. J S Brewer), which tells us that they were fond of physical studies, made much use of Aristotle, preached pithy sermons, exalted the Virgin, encouraged marriages, and were the most popular of the orders, but at last degenerated into a compound of the pedlar or huckster with the mountebank or quack doctor. See Mrs Jameson's *Legends of the Monastic Orders*, and the Life of St Francis in Sir J Stephen's Ecclesiastical Biography. They arrived in England in A.D. 1224. Friar Bacon was a Franciscan.

(2) The Dominicans, Black Friars, Friars Preachers, or Jacobins. Founded by St Dominic, of Castile, order confirmed by Pope Honorius in A.D. 1216, arrived in England about 1221. Habit, a white woollen gown, with white girdle, over this, a white scapular, over these, a *black* cloak with a hood, whence their name. They were noted for their fondness for preaching, their great knowledge of scholastic theology, their excessive pride, and the splendour of their buildings. The Black Monks were the Benedictines.

(3) The Augustine or Austin Friars, so named from St Augustine of Hippo They clothed in black, with a leathern girdle They were first congregated *into one body* by Pope Alexander IV, under one Lanfranc, in 1256. They are distinct from the Augustine *Canons*

(4) The Carmelites, or *White Friars*, whose dress was white, over a dark-brown tunic They pretended that their order was of the highest antiquity and derived from Helias, i.e. the prophet Elijah, that a succession of anchorites had lived in Mount Carmel from his time till the thirteenth century, and that the Virgin was the special protectress of their order Hence they were sometimes called ‘Maries men,’ as at l. 48, with which of l. 384

As the *priority* of the foundation of the orders is discussed in the poem, I add that the dates of their *first* institution are, Augustines, 1150, Carmelites, 1160, Dominicans, 1206, Franciscans, 1209

153 *The first*, i.e. the Dominicans, as being the wealthiest, proudest, and most learned In the next line they are called the *Preachers*

157. ‘It was a singular change when the friars began to dwell in palaces and stately houses . Richard Leatherhead, a grey friar from London, having been made bishop of Ossory, in A.D. 1318, pulled down three churches to get materials for his palace But the conventional buildings, especially of the Black Friars, are described by the author of *Pierce Plowman’s Creed*, a poet of Wycliffe’s time, as rivalling the old monasteries in magnificence’—Massingberd, *Hist. Eng. Reform* p 119 The following remark on this subject is striking ‘Swilk maner of men biggung (*building*) thus biggungs semen to turn bred into stones, that is to sey, the bred of the pore, that is, almis beggid, into hepis of stonis, that is, into stonen howsis costly and superfewly, and therfor they semen werrar (*worse*) than the fend, that askid stonis into bred’—*Apology* attributed to Wyclif, p 49 (Camden Soc.) Compare also,

‘Hi domos confinunt miræ largitatis,
Politis lapidibus, quibusdam quadratis;
Totum tectum tegitur lignis levigatis;
Sed transgressum regulæ probant ista satis.

With an ‘O and an I, facta vestra tabent,
Christus cum sic dixerat, “foveas vulpes habent”’

Political Poems (ed T. Wright), vol 1 p 255; Peacock, bishop of Chichester, in his *Repressor* (ed Babington, p 543), complains that the Wycliftes blamed the friars for having ‘grete, large, wijde, hige, and stateli mansions for lordis and ladies theryn to reste, abide, and dwelle’

158 *Say I, saw I* We generally find *se3, sei3* See ll. 208, 421.

159. *Y zemedē, I gazed with attention, 3erne, eagerly, earnestly.*

161 *Knottes*, see Glossary

165 *Posternes in pruyte* ‘These private posterns are frequently alluded to in the reports of the Commissioners for the Dissolution of the Monasteries in the Reign of Henry VIII. One of them, speaking of the abbey of Langden, says, ‘Wheras, immediately descending from my horse, I sent Bartlett, your servant, with all my servantes to circumcept the abbay and surely to kepe *all bake-dorres and startyng-boilles*, and I myself went alone to the abbotten leyng joyning upon the feldes and wode, *evyn lyke a cony-clapper full of startyng-boilles*’—(MS Cotton Cleop E iv fol 127) Another commissioner (MS Cotton Cleop E iv fol 35), in a letter concerning the monks of the Charter-house in London, says, ‘These charter-howsse monkes wolde be called solytary, but to the cloyster-dore ther be above xxiiij. keys in the handes of xxiiij persons, and hit is lyke my letters, unprofytale tayles and tydinges and sumtyme perverse concell commythe and goythe by reason therof. Also to the buttrey-dore ther be xiij. sundrye keyes in xiij [mens] hands, wherein symythe to be small husbandrye’ Quoted from Mr Wright’s notes to the ‘Crede’

166 *Euesed*, bordered This verb is formed from the A S *efese*, the modern English *eaves*, which (it ought to be remembered) is, strictly, a noun in the singular number

167 *Entayled*, carved, cut This word occurs in Spenser, Faerie Queene, Bk. ii c 3, st. 27, and c 6, st 29

168 *Toten*, to spy, a *tote-byll* is a hill to spy from, now shortened to Tothill

169 ‘The price of a carucate of land would not raise such another building’ Warton’s note, in History of English Poetry, vol. ii p 97, ed 1840.

172. *Awaytede a woon*, beheld a dwelling, *ybuild*, built.

174 *Crochets*, crockets (see Glossary) They were so named from their resembling bunches or locks of hair, and we find the word used in the latter sense in the Complaint of the Ploughman,

‘They kembe her *crokettes* with christall’

Political Poems, vol. i. p 312.

175 *Ywritten full thicke*, inscribed with many texts or names

176. *Schapen scheldes*, ‘coats of arms of benefactors painted in the glass’ Warton’s note, which see, for examples of them

177 *Merkes of marchauntes*, ‘their symbols, cyphers, or badges, drawn or painted in the windows. Mixed with the arms of their founders and benefactors stand also the marks of tradesmen and merchants, who had no arms, but used their marks in a shield like Arms Instances of this sort are very common.’—Warton’s note, where he also says they

were still found, in his day, in Great St. Mary's, Cambridge, in Bristol cathedral, and in churches at Lynn

130 *Rageman* Alluding to the Ragman Rolls, originally 'a collection of those deeds by which the nobility and gentry of Scotland were tyrannically constrained to subscribe allegiance to Edward I of England in 1296, and which were more particularly recorded in four large rolls of parchment, consisting of thirty-five pieces, bound together, and kept in the tower of London'—Jameson's Scottish Dictionary See also Halliwell's Dictionary, where it is explained that several kinds of written rolls, especially those to which many seals were attached, were known by the name of *Ragman* or *Ragman-roll* In the Prologue to Piers the Plowman (l. 75) the name is given to a papal bull The modern *rigmarole* is a curious corruption of this term

181 *Tyld upon lofte*, set up on high It means that the tombs were raised some three or four feet above the ground

182 *Housed in burnes*, enclosed in corners or niches

183 In the church of the Grey Friars, near Newgate, were buried, in all, 663 persons of quality Stowe says 'there were nine tombs of alabaster and marble, environed with strikes of iron, in the choir' See preface to the Chronicle of the Grey Friars of London; (Camden Soc., 1852), p. xxi

184, 185 The Trinity MS omits these lines, obviously owing to the repetition of *clad for the nones*. They are found in MS Reg. 18 B xvii in the British Museum

185 'In their *cognisances* or surcoats of arms'—Warton

188. *Gold-beter*, adorned with beaten gold.

194. *Peynt til*, painted tiles

'And yit, God wot, unnethe the foundement

Performed is, ne of oure *pavement*

Is nougat a *tyle* yit withinne our wones'

Chaucer, Somponoures Tale, l. 403

197 I trow the produce of the land in a great shire would not furnish that place (hardly) one bit towards the other end, a stronger phrase than 'from one end to the other,' as Warton explains it 'Oo properly =one '

199 *Chapitre-bous*. 'The chapter-house was magnificently constructed in the style of church-architecture, finely vaulted, and richly carved'—Warton

201. With 'a seemly ceiling, or roof, very lofty'—Warton

202. *Y-peyned*, painted. Before tapestry became fashionable, the walls of rooms were painted For proofs, see Warton's long note

203 *Fraytour*, refectory

209 *Cbymneyes*, fireplaces Langlande complains bitterly that the rich often despise dining in the hall, and eat by themselves 'in a privy parlour, or in a chamber with a chimney' *Piers Plowman*, B-text, Pass. x 98, ed Skeat (Early English Text Society), or ed Wright, p 179

211 *Dortour*, dormitory

212 *Fermery*, infirmary, *felle mo*, many more Chaucer uses *fermerere* for the person who had charge of the infirmary, *Sompnoures Tale*, l 151, *dortour* occurs in the same passage, just four lines above

216 Compare

'Yif us a bussel whet, or malt, or reye,
A Goddes kichil, or a triپ of chese,
Or elles what yow list, we may not chese,' &c

Sompnoures Tale, l 38

217 *Onethe*, with difficulty

219 *Ptoted*, investigated, espied, see note to l 168

220. Friars are also accused of fatness in the following —

'I have lyued now fourty ȝers,
And fatter men about the neres
ȝit sawe I neuer then are these frers

In contreys ther thair rayke.

Meteles, so *megre* are thair made, and penaunce so *puttes bam down*,
That ichone is an *bors-lade*, whan he shal trusse of toun!'¹

Political Poems, i 264

222 'With a face as fat as a full bladder that is blown quite full of breath, and it hung like a bag on both his cheeks, and his chin lolled (or flapped) about with a jowl (or double-chin) that was as great as a goose's egg, grown all of fat, so that all his flesh wagged about like a quick mire (quagmire)'

228 The line, 'with double worsted well ydight,' occurs also in the Complaint of the Ploughman; Political Poems, i 334

229 The *kirtle* was the under-garment, which was worn *wbite* by the Black Friars The outer *black* garment is here called the *cope*, and was made, very comfortably, of double worsted, reaching down to his heels The *kirtle* was of clean white, cleanly sewed, and was good enough in its *ground* or texture to admit of its being dyed *in gran*, i.e. of a *fast* colour See Smith's Student's Manual of the English Language, p 55, and cf Collier's Eccl. Hist i 612 The *kirtle* 'appears to have been a kind of tunic or surcoat, and to have resembled the hauberk or coat of mail, it seems, in some instances, to have been worn next the shirt, if

¹ *Neres*, kidneys, cf. German *Niere*. *Rayke*, wander about, cf l 72 of the 'Crede' *Hors-lade*, a horse-load. *Trusse of toun*, pack off out of the town.

not to serve the purpose of it, and was also used as an exterior garment by pages when they waited on the nobility'—Strutt, Dress and Habits, 349. When Jane Shoe did penance, she was 'out of all array save her *kirtle* only.'—Holmshed, p 1135, ed 1577. But the word *kirtle* seems to have been really used in two distinct senses, sometimes for the jacket, and sometimes for the tunic or upper petticoat attached to it. See Gifford's note to Ben Jonson's Cynthia's Revels (Jonson's Works, ii 260), and Dyce's note in Skelton's Works, ii 149.

242 *Euelles*, evil-less, but there seems little force in this epithet, and I feel sure the reading is corrupt. The other readings are no better.

247 'It is merely a pardoner's trick, test and try it'

252 An allusion to the reputation of the Dominicans for scholastic learning

256 'Three popes, John XXI, Innocent V, and Benedict XI, were all taken from the order of Black Friars, between AD 1276-1303'—Massingberd, Eng Ref p 117.

263. *In lyknes*, by way of parable.

342. *On lewest*, believest in

345. *Halt*, holdeth, so we find *rit* for rideth, *fynt* for findeth, &c

347 *Letten but wercken*, prevent him from working

350 *For thei ben*, whether they be, *on to trosten*, to trust in

531 'I would requite thee with thy reward, according to my power'

355. 'They are as disdainful as Lucifer, that (for his pride) falls from heaven.' Perhaps we should read *droppede*

356 'With their hearts (full) of haughtiness, (see) how they hallow chuches, and deal in divinity as dogs treat bones'

358 'He had i-made many a fair *mariage*'—Chaucer, Prol 1 212.

360 In the Complaint of the Ploughman, it is said of the Pope that

'He maketh bishops for *earthly banke*,

And no thing at all for Christ[e]s sake'

Political Poems, vol i p 315

The context shews that *earthly banke* means a *bribe*

361 'They wish for honours:—only look at their deeds (and you'll see proofs of it).'

362. I have no doubt, from the context, that these goings-on of the friars at Hertford mean that they cajoled Richard II and his relatives into granting them money. There was no house of the Black Friars at Hertford itself (there was one of Black Monks), but the allusion is doubtless to their famous convent at King's Langley, in Hertfordshire, the richest (says Dugdale) in all England. Richard II made no less than three grants to it, and it received large sums from Edmund de Langley (who was born in that town), and from Edmund's first wife. 'And 'tis

said that this great Lady, having been somewhat wanton in her younger years, became an *hearty Penitent*, and departed this life *anno 1394, 17 R II*, and was *buried in this church* (the church of the Black Friars' convent) — Chauncy's Hertfordsh, p 545 Edmund de Langley was also buried here, and so was the king himself The custom was, to bequeath one's body to a convent for burial, and to bequeath a large sum of money to it at the same time, see ll 408-417 It should be noted, too, that Richard often held a royal Christmas at Langley, he did so certainly in 1392, and again in 1394, see Stow's and Capgrave's Chronicles This, doubtless, gave the Friars excellent opportunities

365. See Glossary, s v *Claweb*

366 'God grant they lead them well, in heavenly living, and cajole them not for their own advantage, to the peril of their (the kings') souls.'

374 *Lefte*, remained

375 *Digne*, disdainful, hence, repulsive, but there is not often much logical sequence or connection in proverbs of this sort Yet that this is the right explanation is evident from Chaucer, see the Glossary

378 *Als as*, all so as, i.e just as if

379 *Leesinges lyetb*, lie their lies

383. See note to l 153 The friar in the Sompnoures Tale seems to have been a Carmelite, see Somp Tale, l 416

387 *By lybbetb*, live by

388. 'We know of no subtlety, Christ knows the truth'

393 *And*, if

401 *To wynnen wutbe my fode*, to earn my food with

402 *Lerne*, teach; common in provincial English.

405 'Catus amat pisces, sed non vult tingere plantam,' see Macbeth, act 1 sc. 7, l. 45.

406 *So—parted*, are not given away in that manner

409 Carefully compare the death-bed scene described fully in Massingberd's Eng Ref pp 165-168, and see also Chaucer's Sompnoures Tale

'Si dives in patria quisquis infirmetur,

Illuc fratei properans et currens monetur;

Et statim cum venerit infirmo loquetur,

Ut cadaver mortuum fratribus donetur.'

Political Poems, vol 1 p 257

415 'It is God's forbidding but that she die while she is in a mind to share her wealth among us, God let her live no longer, for our letters (of confraternity) are so numerous.' Rich people could buy letters or charters of fraternization, see Massingberd, Eng Ref p 118 It was of course inconvenient that those who had obtained these letters should live long afterwards.

421 'I saw a simple man hang upon (bend over) his plough'

I here venture to quote the *whole* of the *Prologue* to the Ploughman's Tale, from an early undated edition. It is much to the point, and was certainly written by the author of the 'Crede,' though inserted in early editions of Chaucer.

'Here endeth the Manciple's Tale, and here beginneth the Plowmannes Prologue'

The Plowman plucked vp his plowe
 Whan Midsomer Moone was comen in,
 And sareid his bestes shuld eate mowе,
 And lige in the Grasse vp to the chin
 Thei been feble bothe Oxe and Cowe,
 Of hem nis left but bone and skinne,
 He shoke of her shere and coulter ofdrowe,
 And honged his harnis on a pinne
 He toke his tabarde and his staffe eke,
 And on his hedde he set his hat,
 And sareid he wold saint Thomas seke,
 On pilgremage he goth forth plat
 In scrippе he bare bothe bread and lekes,
 He was forswonke and all forswat,
 Men myt haue sen through both his chekes,
 And euyer wang-toth and where it sat.
 Our hoste behelde well all about,
 And sawe this men was Sunne ibrent,
 He knewe well by his senged snout,
 And by his clothes that were to-rent,
 He was a man wont to walke about,
 He nas not alwaie in cloister ipent,
 He could not religiouseliche lout,
 And therefore was he fully shent
 Our hoste him axed, "what man art thou?"
 "Sir" (quod he) "I am an hame,
 For I am wont to go to the plow,
 And earne my meate er¹ that I dine ;
 To swette and swimke I make auowe,
 My wife and chilidren therewith to finde ;
 And serue God and I wist how,
 But we leude men been full blinde.

¹ Old copy 'yer'

For clerkes saies we shullen be fain
 For her huelod sweete and swinke,
 And ther right nought vs gne again,
 Neither to eate ne yet to drinke
 Ther mowe by lawe, as ther sam,
 Vs curse and dampne to hell[e] brinke ,
 Thus ther putten vs to pain
 With candles quent and belles clinke
 Ther make vs thralles at her lust,
 And sain we mowe not els be sauued ,
 Ther haue the corne and we the dust,
 Who speaketh there-again, ther saie he raued "

[*Four lines lost.*]

"What? man," (*quod* our hoste) "canst thou preache ?
 Come nere and tel vs some holy thing "
 "Sir," *quod* he, "I heard ones teache
 A priest in pulpit a good preaching."
 "Sae one," *quod* our hoste, "I thee beseche."
 "Sir, I am redy at your bidding,
 I praye you that no man me reproche,
 While that I am my tale telling "

Thus endeth the Prologue, and here foloweth the first parte of the tale'

425 It means that his shoes were so worn and tight that his toes peeped out as he walked along, whilst his hose, being ungartered, hung down round and over the tops of his gaiters, and so became bedaubed with mud Gaiters made of old stockings with the feet cut off are called *boesbins* in Ayrshire See *Hoeshins*, *Husbions*, and *Hoggers*, in Jamieson's Scottish Dictionary

428 As *mete*, as tight, scanty, close-fitting as the shoes were It is the A S *mete*, moderate, small. The true sense is given by the inelegant but expressive term 'skinny,' i.e. insufficient. Mr. Wedgwood sent me a quotation from an old ballad—

'There's no room at my side, Margaret,
 My coffin's made so *meet*'

The word also occurs in Bishop Percy's Folio MS. (ed. Hales and Furnivall, vol. iii. p. 225)

431 *Worthen*, become. In Layamon's Brut, the past participle of the verb *worthen*, to become, takes the forms *wwurðen*, *wwurden*, *iworðen*, *iworþe*, and is sometimes used in the exact sense here required, as in

'for alle ure heðene-scipe hæne is iwr̄ðen'—'for all our heathendom is become base'—Layamon, vol ii p 279

432 *Renfull*, sorry-looking, a great improvement on the old reading *renifull*

436 Compare, 'As two of them [Minorites] were going into a neighbouring wood, picking their way along the rugged path over the frozen mud and rigid snow, whilst the blood lay in the track of their naked feet without their perceiving it,' &c—Monumenta Franciscana, p 632

443 'At heighe pryme peres lete þe plowe stonde'—Piers Plowman (ed Skeat), B vi ix⁴

445 'If livelihood (i.e. means of living) fail thee, I will lend thee such wealth as God hath sent, come, dear brother' *Go we* (=come along) was a common exclamation, cf 'gowe dyne, gowe,' Piers Pl B prol 226

452 'For there I expected to have known (it)'

456 'Attendite a falsis prophetis, qui veniunt ad vos *in vestimentis ovium*, intrinsecus autem sunt lupi rapaces'—Matt vii 15 (Vulgate)

459 *Werwolves*, lit man-wolves, Fr *loupgarous*, from the Teutonic *wer*, a man, which was modified into *gar* in Norman-French. For a full discussion of the etymology, see Glossary to Sir F. Madden's edition of 'William and the Werwulf,' reprinted in 'William of Palerne,' ed. Skeat, p xxv. For a full discussion of the very prevalent mediæval superstition, that men could be turned into peculiarly ferocious wolves, see 'A Book on Werwolves,' by S Baring Gould, and Thorpe's Northern Mythology

462 *Curates*, parish-priests with a cure of souls. The friars were continually interfering with and opposing them

‘unneth me prestes seculers
Gete any service, for thes frers,’ &c

Political Poems, i 267

468 *Confessions*, i.e. the right of hearing confessions, and being paid for so doing

469 *Sepultures*, burials. They used to get people to order in their wills that they should be buried in a convent-church, and then they would be paid for the singing of masses for them

471. *He lokeib*, they look for, look out for

478 'I trow that some wicked wight wrought these orders through the subtlety of the tale called Golias, or else it was Satan,' &c. A satire on the monkish orders, called 'Apocalypsis Goliae,' may be found among the poems by Walter Mapes, &c, edited by Mr Wright for the Camden Society. The idea expressed in 1 479 is this—perhaps, after all, that satire of Golias was written as an artful contrivance for bringing

about the disrepute of the monks, and the rise of the mendicant orders It is certain that the friars succeeded at first because the monks had become so dissolute, but it is not likely that this particular poem had much to do with it *Gleym* = bird-lime, and hence subtlety, craft, guile It is a strong metaphor, but explained by our author's own words in l 564, 'I liken it to a limed twig, to draw men to hell'

486 Cain's name was generally spelt *Caim* or *Caym* in Early English whence Wyclif declared that the letters C, A, I, M meant the Carmelites, Augustines, Jacobins, and Minorites, and he delighted in calling the convents 'Cain's castles,' an idea which appears below, at l 559 It was common to call wicked people Cain's children or Judas's children, see Piers Pl A prol 35, and x 149.

'Nou se the sothe whedre it be swa,
That frere Carmes came of a K,
The frer Austynes come of A,
Frer Jacobynes of I,
Of M comen the frer Menours,
Thus grounded *Caym* thes four ordours
That fillen the world ful of errours,
And of ypcosity'—Political Poems, i 266.

487 The Wyclifites were never tired of comparing the friars to *Pbairisees*, ll 487-502 and 546-584 are entirely devoted to this comparison, which, as well as that in 457, may be found in the Apology attributed to Wyclif *feyned for gode*, feigned to be good men

489 *Kynde ypcrites*, natural hypocrites, hypocrites by nature

492 *Wo woribe you, wo happen to you, woribe* is the imperative of *woriben*, to become, to happen, see the next line

498. 'Now maister (quod this lord) I yow biseke—
No maister, sir (quod he) but servitour,
Though I have had in scole such honour.
God likith not that *Raby* men us calle
Neyther in market, neyther in your large halle'
Somponoures Tale, i 484

So too in the Comp of the Ploughman, Pohtical Poems, i 337.

499. Compare

'Priestes should for no catell plede,
But chasten hem in charite,
Ne to no battaile should men lede,
For inhaunsing of her own degree,
Nat wilne sittings in high see,
Ne soueraignty in house ne hall;

All wordly worship defie and flee,
For who wiltheighnes, foule shal fall'

Ploughman's Complaint, Political Poems, i 306

550 *Chapolories*, scapulars The writer cleverly substitutes the *scapulars* of the friars for the *phylacteries* of the Pharisees. The scapular (Fr *scapulaire*, Ital. *scapulare*) was so called because thrown over the *shoulders*. Compare the words of Jack Upland, 'What betokeneth your great hood, your *scaplerie*, your knotted girdle, and your wide cope?'—Political Poems, ii 19. The word has been oddly misunderstood, Richardson thought it meant a *chapelry*, and inserted this line in his dictionary under 'Chapel'. But the spellings *scaplory* and *scapelary* are both given in the Promptorium Parvulorum, and the alteration into *chapolory* is less remarkable than the spelling of *chaff* in l 663, viz *scbaf*.

559 See note to l 486

562 'In the bodili chuches ben had and vsid signes of greet curiosite, preciosite, and cost, and in greet multitude and dyuersite, as bellis, baners, and such otheres.'—Pecock's Repressor, ed Babington, ii 562.

564 So in Piers Plowman, 'For leccherye in likyng is lyme-yerde of helle,' ed. Skeat, B ix 179, or ed. Wright, p 170

744. 'Now must each cobbler set his son to school'

748. *Bychop*, bishop The alliteration requires this word, but the old printed text has *abbot*. Such an alteration must have been made by the printer of *set purpose*. Compare

'For to lords they woll be liche,
An harlots sonne not worth an hawe!'

Ploughman's Complaint, Political Poems, i 312

750 Compare

'Lords also mote to them louete,' &c

Ploughman's Complaint, Political Poems, i 308

758 *Faytoures*, deceivers Mr Wright's edition has *forytoures*, which is a misprint

761. 'No one could sit down to meat, high or low, but he must ask a friar or two, who when they came would play the host to themselves, and carry away bread and meat besides'—Quoted in Massingberd, Eng Ref p. 110.

763. *Randes*, strips, slices The old text has *bandes*. This improves the alliteration, but it does not appear that there is any such word. See the Glossary

764. Compare

'With chaunge of many manner meates,

'With song and solas sitting long,' &c

Ploughman's Complaint, Political Poems, i 307.

785 Compare

' Had they been out of religion,
 They must have hanged at the plowe,
 Threshing and diking fro toune to toune
 With sorrie meat, and not halfe ynowe '

Ploughman's Complaint, Political Poems, 1 335

808 When Christ descended into hell, he fetched out Adam and the patriarchs, and led them with him to heaven. This was called the Harrowing of Hell. The story is given in the apocryphal gospel of Nicodemus, and is repeated at great length in Piers Plowman, B xviii

810 *Steiz*, ascended.

816 *Generall*, i.e. Catholic, universal. So in p 1 of the Apology attributed to Wyclif, we find the '*general feith*,' meaning the Catholic faith

817-821 Here occur five *spurious* lines, only found in the early printed edition, and not in the MSS

822 'And I believe in the sacrament too, that the very God is in, both flesh and blood fully, who suffered death for us'

On—upon, in, A S *on*. Cf the phrases *leuest on*, believest in, 1 342, *leue on*, believe in, 1 795. The word *in* in 1. 815 is exactly equivalent to the word *on* in 1 799

As we know the author of the Crede to have written the Complaint of the Ploughman, we find his views concerning the Eucharist expressed thus.—

' On our Lords body I doe not lie,
 I say sooth through true rede,
 His flesh and blood through his misterie
 Is there, in the forme of brede .

How is it there it needeth not strive,
 Whethei it be subget or accident,
 But as Christ was when he was on-live,
 So is he there verament'—Political Poems, 1. 341 ,

Such was the position of the Wyclifites. They denied the *extreme* form of the doctrine as declared by the friars, maintaining that whilst Christ was *bodily* present, the bread *never ceased to remain bread*, how this could be was a thing, they said, not to be explained. See Wyclif's 'Wicket' •

II THOMAS OCCLEVE, or HOCCLEVE

The first extract is quoted by Warton, Hist Eng Poetry, II 262, ed 1840, III 46, ed 1871

Stanza 281 Fructuous entendement, fruitful understanding

Science This may seem to have some reference to Chaucer's treatise on the Astrolabe. But *science* was formerly a general term, as *knowledge* is still, cf. Gray's Elegy, st. 20.

Bequethe This is a clear instance of the pronunciation of a final *e*, since the word rhymes to *sle the*, yet the MS omits it

282 *Harme singuler*, individual harm *Herteib*, encourages

293 *Hir* Here and afterwards Occlve makes death feminine (as in French), although in st 281 it is masculine (as in Anglo-Saxon). But perhaps we ought in the former instance to read *why wold she sle the*. The Royal MS omits *the* before *swetnesse*, but it occurs in MS Arundel 38

Tullius, 1 e Marcus Tullius Cicero

Amonges, so in Arundel MS, the Royal MS has *amonge*

299 *Combreworld* This refers to death. It seems to mean that death is an encumbrance or trouble to the world. The word is copied from Chaucer, Troilus and Cresende, Bk iv st 36—

'I combre-world, that may of nothing serve'

But Chaucer does not use it in quite the same sense, since he here makes Troilus describe himself as an encumbrance of the world, in the sense that he wishes to leave it. The sentence appears to mean, 'That cumber-world, death, who slew thee, my master (would I were slain!), was too hasty, to run on thee and bereave thee of thy life as she did.' The word *bee* is omitted in the Royal MS, but retained in the Arundel MS. Cf. the phrase 'Why cumbereth it the ground?' Luke xii 7

301. The Arundel MS has *forib bryngē*, in the Royal MS it is *bryng oribe*. The word *as*, after *truste*, is also from the Arundel MS., the other MS omits it

598 Mr Wright says that the story here related is a common one, in different forms, in the Middle Ages. He observes that it resembles in some respects the well-known story of King Lear and his three daughters

Note, know not

Canace Occlve says that he does not know in what country this place is. Neither do I, unless it be *Canosa* in the south-east of Italy.

600 *Haunted in partie*, used in part

601 *Outrage*, extravagance, cf. *outrageous* in st 600

602 *Cheuyce of*, provide with.

- 605 *Not but*, only, *nobbut* is still common in the North Several passages in our older authors shew that the partitions between bed-chambers were often of very slight make Thus in the romance of Sir Tristram we read,

‘A borde he tok oway
Of her bour’—p 114.

On which Sir W Scott remarks, ‘The bed-chamber of the queen was constructed of wooden boards, or shingles, of which one could easily be removed’ See also Havelok, ed Skeat, I 2076.

608. *Dresse hem upward*, lit make themselves ready (or direct themselves) upwards, i e rise from their beds

611 *Also*, as Etymology tells us that *as* is simply a contraction of *also*

612 *Me dresse*, turn, or direct myself, return

615 *In-fere*, together

Assoile, resolve, answer.

616 *Tolde*, counted

618. *Precbours*, the Preachers or Dominican Friars

Freres grey, the Franciscan Friars

Karmes, the Carmelites or White Friars See note to Sect I. p 357

619 *Of hem*, from them, the friars

Taketh, take ye

620 *Her berdes shaued be both smothe and clene*, shaved their beards neatly and cleanly To shave or make the beard was a proverbial expression, signifying to cheat Compare

‘Yet can a miller make a clerkes berd’

Chaucer, Reeves Tale, 176

Tyrwhitt says, ‘*Faire la barbe*, Fr, is to shave, or trim the beard, but Chaucer translates the phrase literally Boccace has the same metaphor, Decam viii 10 Speaking of some exorbitant cheats, he says, that they applied themselves “*non a radere ma a scorticare buomini*,” and a little lower, “*si a soavemente la barbiera saputo menare il rasoio*”’

621 *Do*, done

Dressen hem, direct themselves, i e go

Where as, where that

Or, ere

Pekked moode, pecked mud, or, as we should now say, ate dirt

623 Here, having ended his story, Ocleve proceeds to apply the moral to his own case Having spent all his money, ~~and~~ unable to appear rich like John of Canace, he finds no man to care for him, all he can do is to appeal to King Henry V for payment of the annuity promised him.

623 *Sette*, miswritten for *set*, the contracted form of *setteth*, 3rd pers

sing indicative It means that the (formerly) indigent man, who has partaken of the lavish man's bounty, shews no gratitude

So seith, so says Poverty, who justifies himself in the case of every man who is foolishly extravagant

Here *foole-large* is a coined compound word, like *foole-largely* above *Large* in Old English commonly means 'profuse,' 'lavish'

625 *Gane*, yawn, cf *gone* in Gower, l 238, in Morris's Specimens
His small stufte, its small contents

My lord, i e Henry V, to whom the poem is addressed In like manner, Chaucer addressed his 'Compleynt to his Purse' to Richard II, praying him to 'have mind upon his supplication.'

III JOHN LYDGATE

(A) *London Lyckpeny.*

This piece has been several times printed, see Strutt's Manners and Customs of the People of England, vol iii p 59, A Chronicle of London (printed in London, 1827), p 265, and vol ii of the Percy Society's publications, p 103 The two MSS. of it are the Harleian MSS 367 and 542 in the British Museum, both of them are printed in 'A Chronicle of London,' which was edited by Sir H Nicolas

Mention is made of the Court of King's Bench, the Court of Common Pleas, and the Rolls Court 'The three courts of the King's Bench, the Common Pleas, and the Exchequer, had each of them a perfectly distinct and separate existence The Court of King's Bench had the control of all the inferior tribunals and the cognizance of all trespasses against the king's peace, the Court of Exchequer had cognizance of all cases relating to the revenue, and the Court of Common Pleas was the only tribunal for causes of a purely civil nature between private persons The Courts of King's Bench and Exchequer still retain each of them its peculiar jurisdiction; and the Common Pleas is still the only court in Westminster in which a real action can be tried, but the great mass of causes between party and party may now be brought indiscriminately in any of the three courts'—English Cyclopædia, s v Courts, m 301 It must be remarked, however, that the Courts of King's Bench and Exchequer often contrived to secure business which properly belonged to the Court of Common Pleas, and hence Lydgate represents himself as carrying his complaint from one court to another

The word *Lyckpeny* has been explained as being an epithet of London London is said to be a *lickpenny* in the sense that it licks up the pence

that come near it I believe this explanation to be the true one Mr Halliwell suggests ‘lackpenny,’ with reference to the situation in which the poet found himself, but this would require an article before it, as—*The London Lackpenny* Moreover, Mr Halliwell has entirely overlooked the fact that this expression would signify—a *Londoner without pence*, whereas the poet describes himself as a *countryman*, a man of Kent, who had come to London *for the day*, with the hope of succeeding in some litigation, hence he begins by saying,

‘To London once my steppes I bent’

We must therefore conclude that the poet did not intend to describe the experiences of a country lack-penny, but his adventures whilst wandering through London the lick-penny In confirmation of this, Mr G Ellis quotes from Howell's *Londinopolis*, p. 406, the following—‘Some call London a *lick-penny* (as Paris is called, by some, a *pick-purse*) because of feastings, with other occasions of expense and allurements, which cause so many unthrifts among country gentlemen, and others, who flock into her in such excessive multitudes’ Besides all which, Lydgate *had a penny*, see st. 14.

The poet describes his peregrinations, from his description he seems to have crossed the Thames and landed at Westminster, where he first went to the Court of King's Bench, then to the Court of Common Pleas, then to the Court of Chancery, Westminster Hall, and Westminster Gate He next bent his steps towards London, passing up Cheapside, out of which he turned aside to Cannon Street and East Cheap, and then retraced his steps towards Cornhill, where he spent his penny on a pint of wine Being by this time tired of London he made the best of his way to Billingsgate, and so at last returned to Kent

Stanza 1 *Faynt*, weak, nearly extinct He expected to find truth flourishing in London, but was certainly disappointed

Spede, thrive, succeed.

3 *Rycard, &c* Mr Todd, in his Illustrations of Gower and Chaucer, p. 249, quotes from a commentary on Fortescue by Waterhous, explaining the condition of the Franklins in olden time, in the course of which he says—‘Of this race of men, who were and are but plain *Good Man*, and *John*, and *Thomas*, many in *Kent* and *Middlesex* especially, besides *sparsim* in every severall County, have been men of Knights' estate, who could dispense many hundreds a year, and yet put up to raise daughters' portions,’ &c A good deal of their money was, doubtless, often spent in going to law

4 *Common place*, Common Pleas I find the same spelling used in Stow's Survey of London

4. *Sylken boode* The law-sergeants used to wear hoods of white silk
See note to Piers the Plowman (Clar Piess Series), Prol 210.

5. *Mum*, i.e. the least possible sound made with closed lips. The whole of this stanza appears to be copied from Piers the Plowman, Prol. 210-215

'3it houed þere an hondreth in houues of selke,
Seriauntz it semed þat serueden atte barre,
Plededen for penyes and poundes þe lawe,
And nouȝt for loue of owe rorde vñlese here lippes onis.
þow mystest better mete þe myste on maluerne hulles,
þan gete a momme of here mouthe but money were shewed.'

5. *Rolles*, the Court of Chancery.

6. *Raye*, striped cloth. *Ray* means properly a *ray*, *streak*, *stripe*, but was commonly used in the above sense See note to Piers the Plowman, v. 211

3. *Of help*, for help, the usual phrase Cf Shakespeare, Othello, iii 3 212.

7. *Flemynghes* The Flemish tradesmen in London were noted for their weaving, dyeing, wool-combing, hat manufacture, and the like

Copen This is simply the old Flemish word for 'to buy', the modern Dutch word is *kopen*

8. *Hygbe pryme* I believe this to mean the end of the first quarter of the artificial day, or day according to the sun. This would be about 9 a.m. at the equinoxes See note to Piers the Plowman, vi 114. It must be remembered that our ancestors were early risers

Cokes This is again copied from Piers the Plowman, prol. 225

'Cokes and here knaues crieden, "Hote pies, hote!"

Gode gris [pigs] and gees, gowe dyne, gowe!"

Tauerners vntil hem tolde þe same,

"White wyn of Oseye and red wyn of Gascoigne,

Of þe Ryne and of þe Rochel þe roste to defye"

It was the practice for tradesmen thus to tout for custom, standing outside their shop-doors. See Chambers' Book of Days, i 349

9. *In the ryse*, on the bough So in Chaucer, Miller's Tale, 138:

'As whyt as is the blosme upon the rys'

Bede, offer

10. *Chepe*, West Cheap or Cheapside Mr Riley remarks that a great portion of the northern side, as far as Guildhall, was formerly open ground

11. *London stone* A fragment of London stone is still preserved in Cannon Street, formerly Canwick or Candlewick Street It is built into the street wall of the Church of St Swithin In Riley's Liber Albus,

Canewykestre is mentioned at p. 478, and John de Londoneston occurs as a proper name at p. 91. Cf. Shakespeare, 2 Hen. VI iv. 6.

Met I Altered to *comes me* in the MS., though perhaps with little reason

Rysbes, rushes, misprinted *ryster* by Halliwell *Greete*, cry aloud

12 *By cock*, a vulgar corruption, answering to the old French *parde*, i.e. *par dieu*.

Jenken and Julian, evidently the subjects of street-ballads. Possibly *Julian* is the St Julian whose life is narrated in Caxton's Golden Legende, and in an old MS metrical Lives of the Saints. Chaucer compares his Franklin to St Julian, and Sir John Mandeville identifies the saint with Simon the leper. See Warton, Hist Eng Poetry, i. cxlviii. (ed. 1840); 1. 247 (ed. 1871).

There mede, their reward They sang to get pence

14 *Taverner*, see note to st. 8.

Yede, went In st. 13 we have *yode*, cf. A S *ēdē*

15 *I lyst not*, the true reading is probably *me lyst not*, it does not please me. *Lyst* in Old English is commonly an impersonal verb. The boatman tells him that it is not yet his pleasure to bestow an alms

16 *Convayd me*, conveyed myself, made my way. Lydgate does not tell us *how* he got across the Thames. Probably he went over London Bridge; if so, there could have been, in his day, no toll to be paid by foot passengers

Of the law, with the law.

Dyght me, prepared myself, resolved, he resolved to do as he had ever done, i.e. to put up with grievances, and get on as well as he could. We may compare Lydgate's experience with a piece which Warton quotes as a specimen of Sir Thomas More's juvenile poetry —

' A man of lawe that never sawe
 The wayes to bye and sell,
 Wenyng to ryse by marchaundye,
 I praye God sped hym well!
 A marchaunt eke, that wyll goo seke
 By all the meanes he may,
 To fall in sute tyll he dispute
 His money cleane away,
 Pleyng the lawe for every strawe,
 Shall prove a thrifte man
 With bate and strife, but, by my life,
 I cannot tell you whan ! '

(B) *From the Storie of Thebes*

Besides the Arundel and Trinity MSS., there are several others, of which the best seem to be MS. Addit. 18632 and the Royal MS. 18 D. ii both in the British Museum. Warton gives a long account of this poem. He says ‘Our author’s originals are Guido Colonna, Statius, and Seneca the tragedian. Lydgate, in this poem, often refers to *myne auctor*, who, I suppose, is either Statius or Colonna. He sometimes cites Boccaccio’s Latin tracts, particularly the *Genealogia Deorum*, a work which at the restoration of learning greatly contributed to familiarise the classical stories, *De Casibus Virorum Illustrum*, the groundwork of the Fall of Princes, and *De Claris Mulieribus*, in which Pope Joan is one of the heroines. He also characterises Boccaccio for a talent, by which he is not now so generally known, for his poetry, and styles him, “among poetes in Itaile stalled.” But Boccaccio’s *Theseid* was yet in vogue.’ With respect to the execution of the poem, he says ‘This poem is the *Thebaid* of a troubadour. The old classical tale of Thebes is here clothed with feudal manners, enlarged with new fictions of the Gothic species, and furnished with the descriptions, circumstances, and machineries, appropriated to a romance of chivalry.’ He also thus refers to the story of Tydeus ‘Tydeus having a message to deliver to Eteocles, king of Thebes, enters the hall of the royal palace, completely armed and on horseback, in the midst of a magnificent festival. This palace, like a Norman fortress, or feudal castle, is guarded with barbicans, portcullises, chains, and fosses.’ And again ‘Tydeus, being wounded, sees a castle on a rock, whose high towers and crested pinnacles of polished stone glitter by the light of the moon; he gains admittance, is laid in a sumptuous bed of cloth of gold, and healed of his wound by a king’s daughter.’ The latter passage will be found in the extract, lines 1217-1379.

Line 1065 *His massage*, his message. The argument of the preceding part of the story is as follows: Eteocles and Polynices, having dethroned their father Oedipus, king of Thebes, agree to reign alternately, each for a year. Eteocles is chosen to reign the first year, at the expiration of which he refuses to resign. Polynices therefore goes to Adrastus, king of Argos, to solicit aid against his brother. He there chances to meet Tydeus, and, to quote Warton, ‘Tydeus and Polymite [Polynices] tilt at midnight for a lodging, before the gate of the palace of King Adrastus, who is awakened with the din of the strokes of their weapons, which shake all the palace, and descends into the court with a long train by torch-light. He orders the two combatants to be disarmed, and clothed in rich mantles.

studded with pearls, and they are conducted to repose by many a stair to a stately tower, after being served with a refraction of hypocras from golden goblets The next day they are both espoused to the king's two daughters, and entertained with tournaments, feasting, revels, and masques' A triple alliance being thus formed between Adrastus, Polynices, and Tydeus, the last-mentioned undertakes to deliver a message to Eteocles, claiming the crown of Thebes for Polynices The message being met by a refusal, Tydeus denounces war, and makes the best of his way out of Thebes At this point our extract commences See Statius, Thebaidos lib ii 467 A translation of Statius into English verse, by T[homas] S[tephens], was printed in 1648, a translation by Lewis will be found in vol xiv of Anderson's British Poets

1067 *As be that list*, like one who chose. *Lust* is properly an impersonal verb, but in the fifteenth century it began to be used personally
See l 1130

1076 *Arge*, Argos, then governed by King Adrastus

1079 *Kyng*, i e Eteocles, king of Thebes

1081 *Euel apayd*, ill pleased The first foot in the line consists of the single word *In*.

1085 *See*, seat, throne

1089 The word *The* seems required at the beginning of the line, by the sense even more than by the metre It is not unusual to find lines in which the first foot consists of but one syllable, as in l 1081 above Most of Lydgate's lines scan much better than they appear to do at first sight, if they be read *out loud*, with a slow and measured pronunciation, sounding all the lighter syllables fully, and with an even intonation Much of the difference between his metre and our modern verses is due to the change of pronunciation and intonation, for these have altered, in many words, more than the spelling has done

1090 *Fast* requires a final *e*, being an *adverb*, both here and in l 1074 In both places, read *faste*

1091 *Chooce*, chosen men, of Gk ἀκλογή

1095 *Vp peyn*, upon pain, so in Chaucer, Cant. Tales, l 7853. *Up* is used in Old English where a penalty is implied; see Matzner, Eng Gram ii. 1 320

Her bede, their heads

1098 *Myn autour*, probably Statius, for although Statius does not here mention the number, he does so in other passages, Thebaidos, lib. iii 76, 363

Vnwarly, unawares

Tencombe, to encumber, overwhelm by numbers.

1102 *Geyn*, convenient, short

1104 Only of, purely out of treason, &c So in l 1106, of *cruel malys*.
 1107. *Thorgh a forest*, &c Cf Statius, Theb ii 496

'Fert uia per dumos propior, qua calle latenti
 Praecelerant, densaeque legunt compendia silvae
 Lecta dolis sedes gemini procul urbe malignis
 Faucibus urgentur colles, quos umbra superni
 Montis, et incuruis claudunt iuga frondea silvis
 Insidias natura loco, caecamque latendi
 Struxit opem medias arcte secat aspera rupes
 Semita, quam subter campi, deuexaque latus
 Arua iacent spatis'

There is a very similar description in Virgil, *Aen* xi 522

'Est curuo anfractu uallis, accommoda fraudi
 Armorumque dolis, quam densis frondibus atrum
 Urget utrinque latus, tenuis quo semita ducit,
 Angustaeque ferunt fauces, aditusque maligni'

1112 *Sphynx*, the Sphynx When Oedipus solved her riddle, the Sphynx threw herself from a cliff of the mountain and perished

1113 *Nothing war*, in no degree aware in his thoughts.

1118. *Wisse*, teach him, viz to teach him the way

1137 *Be compas envyroun*, by a compass around, i.e on all sides at once

1143 *In every half*, on every side

1145 *Founde*, with a final e, because it is plural.

1146. *Was mad*, was made to alight on foot, to dismount So *grounded*, in the next line, means brought upon the ground, thrown down.

1153 *Took*, i.e entered

Of ful bigh prudence, because of his great prudence.

1164 *With water turned down*, detached by (the effect of) water

1165 This hurling of a stone by a warrior is described by Homer, Il v 302, &c, and by Virgil, *Aen* xi 896

1167 *For the nonys*, for the occasion This is the exact meaning of the expression, which is here used quite correctly

1174 *Left*, remained. So also in Sect II. st 607

1182 *Sawe oon*, save one His name, according to Statius, was Maeon, the son of Haemon

1186. *For a wedde*, for a pledge *Wedde* is the dative case, and therefore requires -de at the end; it then rimes with *spedde*

1200 *Spede*, succeed

1201 *Tendure*, to endure, cf *tenforme*, l 1207.

1202 *Record I take*, I take as an example or proof (of this) There is a passage in Barbour's account of Bruce, in which he describes the

Scottish king as fighting single-handed against no less than *two hundred* enemies in a narrow pass Barbour compares this exploit with that of Tydeus, in the course of which comparison he gives a full account of the latter, telling the story better than Lydgate does, see Barbour's Bruce, ed Skeat (Early English Text Society) bk vi 179-284

1213 *Worbed vp*, got up, literally *became* up; it is the past tense of the verb *worben* (Germ *werden*), to become.

1215 'And verily, in his imagination, he was still all the while afraid of (further) treason'

1219 *Lygurgus*, Lycurgus In Status, there is not a word about this part of the story, he makes Tydeus return to Argos immediately after the combat

1226 *Be nyght*, by night, shone against the moon, i.e. by reflecting the light thrown on it by the moon.

1244 *Grene* requires a final *e*, but in *white* and *rede* the final *e* is omitted, because *elided*, since they occur before vowels See *grene* and *rede* in l 1260

1245 *Beste* and *reste* require each a final *e*, but I leave them out, because they are left out in the MS, and some writers object to the doctrine of the final *e*, though it admits of very satisfactory proof. The final *e*, in a plural adjective, is seen in *newe*, l 1251.

1250 *To*, unto, till, i.e. till daybreak. Lydgate probably remembered Chaucer's lines in the Knights Tale, l 633:

'The busy larke, messenger of daye,
Salueth in hure song the morwe graye,
And fyry Phebus ryseth vp so brighte
That al the orient laugheith of the lighte,
And with his stremes dryeth in the greues
The siluer droppes, honging on the leues'

From this passage Lydgate borrows the word *stremes* for sunbeams (l 1254), and the expression *syluer dewe*

1259 *That*, &c, that painted the soil, by means of the green being mingled with the red

1262. The description of Lycurgus' daughter is clearly influenced by Lydgate's reminiscences of Chaucer's Emelye, in the Knights Tale, who was 'fresscher than the May with *floures newe*', and of whom Chaucer says that

'in the gardyn at the sonne vpriste

Sche walketh vp and down wher as hire liste'

1267. *Allures* Warton says (Hist Eng Poetry, ii 300) that Lydgate, in his description (in his Troyboke) of the city of Troy, relates how 'the sides of every street were covered with fresh *allures* of marble, or

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cloisters, crowned with rich and lofty pinnacles, and fronted with tabernacular or open work, vaulted like the dormitory of a monastery, and called *deambulatories*, for the accommodation of travellers in all weathers' In a footnote we find it explained by ' allies [alleys] or covert-ways, Lat *Alura*, as in "Alura quae ducit a coquina conventus usque ad cameiam prioris," Hearne's Otterb Praef Append p cxi Hearne derives it from *Ala*, a wing or side Rather from [French] *Aller*, whence *Allée*, alley Robert of Gloucester mentions the ladies standing "upe [upon] the *alurs* of the castle" to see a tournament' In the last instance, the expression no doubt means that the ladies stood upon the leads with which the covered ways were protected, hence we find Lord Surrey speaking of the ladies *upon the leads* See Sect XIX (F), 16, p 219
1268 *Goo*, gone, cf *ago* So also we find *do* for *done*, Sect II st 621
1276. *Aboute* certainly has a final *e*, fully pronounced, this *e* is a remnant of the *an* in the Saxon form *abutan*

1293 'And have pity on him, by reason of her womanhood' In 1296, *of* means *by*, in 1302 it means *upon*

1336 *Her thoghte*, it seemed to her.

1349 *Leches*, physicians

1352 *Taswage*, to assuage

Tapse, to appease

1359. *Taken kep*, take care, watch

1360 *Anygbes*, on nights, every night So also *aday*, daily

Slep, slept The A. S pt t is *w sleep*

1367 *Bywelde hym, &c*, exercise his limbs in any way he liked

1377 'While he lives, in anything she might command him to do'

1378 *Arge*, Argos The return of Tydeus to Argos is told in Statius, Theb. iii 314 —

'Iamque remensus iter fesso Danaeia Tydeus

Arua gradu, uridisque legit deuexa Prosymnae'

1381 *Repear*, repairing homewards, return.

1390. *Polymytes*, Polynices

1392 *Vnsounded*, unhealed Our extract goes as far as l 406, lib in of Statius

IV. JAMES I (OF SCOTLAND)

James I was murdered on the 20th of February, 1437, in the forty-fourth year of his age, and the thirteenth of his actual reign For an account of his life and poetry see particularly Irving's Lives of the Scottish Poets, i 287-335 In the appendix to the first volume of Pinkerton's History of Scotland

will be found 'A full lamentable Cronycle of the Dethe and false Murdure of James Steward, last Kynge of Scottys' This account differs in many particulars from that given by Bower and other Scottish historians In an edition of the Mirrour for Magistrates, printed in 1563, there is a legend written by Baldwyn, and entitled 'How Kyng James the First, for breaking his othes and bondes, was by God's suffraunce miserably murdered of his owne Subiectes,' but this was omitted in later editions

There are other editions of the Kingis Quhair, beside those by Tytler and Chalmers, as e g one printed at Perth in 1786 Warton has a note upon the poem in his Hist of Eng Poetry, sect xxv, note the first, vol ii p 328, ed 1840, vol ii p 121, ed 1871.

The word *quair*, our modern *quire*, was originally applied to any small book Thus Lydgate begins the last stanza of his Chorle and Bud with the line—

'Goo, litell *quayer*, and recomande me,' &c

Roxburghe Club edition, 1818

Again, in the colophon to the Paternoster, Ave, and Credo, printed by Wynkyn de Worde in 1509, we are told that Thomas Betson 'drewe and made the contentes of this litell *quayer* and exhortation' See also Skelton's Works, ed Dyce, i 422

The extract here given may be compared with the edition of the Kingis Quhair, in 'The Poetic Remains of some of the Scottish Kings,' by G Chalmers, 1824, p 84 The text given by Chalmers is modernized throughout, except in the case of such words as he prints in italics It is consequently not very correct, neither are the notes quite to be depended upon I quote a few of them, which I mark with the letter C

Stanza 152 *Endlang*, along; Germ *entlang*

Maner soun, kind of sound

153 *Sorne*, the final *e* is sounded, being preserved from elision by caesura Chalmers prints *sun*, to the injury of the metre

154. 'I found a way which seemed to be a highway' The final *e* in *bye* should, perhaps, be sounded, but an extra word seems to be required It must be carefully borne in mind that this poem is by no means written in pure Lowland-Scotch, the influence of Chaucer was then so supreme that his Scottish imitators frequently copied, not only his words, but his dialect and mode of pronunciation

155 *Fere*, companion, mate.

Smaragdyne, emerald or green-coloured stone Mr Chalmers is puzzled to know how a panther can be like an emerald, but we must

remember that the poet of course follows the usual descriptions given in the old so-called 'Bestiaries,' or descriptions of beasts. These contain some of the wildest notions, quite at variance with all facts. An old English Bestiary is printed in Wright and Halliwell's *Reliquæ Antiquæ*, vol. i p. 208, and is reprinted in Matzner's *Altenglische Sprachproben*. The Bestiary of Philip de Thaun, in old Norman-French, is printed in Mr. Wright's Popular Treatises on Science. Again, there is a description of the panther in the *Codex Exoniensis*, or collection of Anglo-Saxon poetry from a MS. at Exeter, edited by Mr. Thorpe, 1842. The latter describes the panther as of various colours, *like Joseph's coat*. All the descriptions agree in assigning to the panther a deliciously sweet odour, see note to Sect. XXVII. 64.

Slawe ass, slow ass, the drudging beast of pain, i.e. of painful toil
'Werely or warlike porcupine, armed with quills'—C

Lufar unicorn *Lufar*, i.e. lover. Why the unicorn is called a *lover* is sufficiently clear from the description in Philippe de Thaun. When a hunter wishes to catch a unicorn, he instructs a young girl to entice it, the unicorn goes to sleep on the girl's lap, and then the hunter has him fast. His 'ivory horn' was supposed to be poisonous.

156. *Fery*, active

Standar oliphant, elephant that always stands. The elephant was said to have only one joint in his legs, and so could not lie down. He used to lean against a tree to go to sleep. See Philippe de Thaun, p. 101.

The wedowis Inemye, the widow's enemy, because he steals her chickens. An evident allusion to Chaucer's Nonne Prestes Tale, which see.

Clymbarc gayte, goat that climbs

Alblastrye, warlike weapon for shooting. An *arblast* or *alblast* (Lat. *arcubalista*) is any kind of catapult or crossbow. Mr. Chalmers suggests that the sinews of the elk may have been used for bowstrings.

Herknere bore, listening boar, boar with keen hearing

Holsum grey for bortus, badger, wholesome for hurts or wounds. Similar ideas are not uncommon. Mr. Chalmers is hopelessly wrong here, and frequently elsewhere. He supposes it to mean a greyhound, wholesome for the gardens, *why* it is so, he leaves to the reader's ingenuity.

157. *Bugill*, *drawar*, ox, who draws

Martrik, marten. *Foyner*, probably the beech-marten.

Tippit as the Iete, tipped like jet, i.e. on its tail.

Nocbt say bo, never says *stop!* The word *bo* is an interjection, meaning 'stop!' 'cease!' See Chaucer.

157 *Lesty*, lusty; i.e. pretty, as usual
Ravin, ravenous.

158 *To purpose*, to my purpose, to my story
Furth, forth, along, the Scottish *r* makes this word almost dis-syllabic—*fur-r-th*.

In bye, in haste; a mere expletive. Used by Barbour some hundred times

159 *Spude* is evidently a mistake of the scribe for *aspide*, the usual Old English form. See Chaucer

Cleuering, clinging, holding on as a cat holds on by its *claws*, which are called in Old English *clivers*

160 *Glews*; a word is here omitted I believe *glews* to be not inappropriate. The old Eng *glew*, modern *glee*, meant a game or sport, but was used with particular reference to the tricks of fortune, so that *glews* answers in sense to our modern *freaks*. See *Glew* in Jamieson's Dict. Instead of *&*, the usual abbreviation for *and*, Mr. Chalmers prints an italic *Q* upside down, and supposes it to mean *askew*!

Anewis, probably *rings*, from Lat. *annulus*, O Fr. *anel*, also spelt *anau*, *aignau*, &c. See Roquefort

161. *Degoutut*, spotted.

Self, same, alluding to the black tails with which white ermine is ornamented

Chiere, cheer, demeanour

Alyte, put for *a lyte*, a little

Slake, i.e. slacken or leave off frowning, and so begin to smile

For must be inserted

At ane contenance, in one aspect

162. We must either read *pitte*, or insert *as*

163 *Weltering*, rolling, turning. Fortune's wheel is represented as turning on a horizontal axis, whilst numbers of men cling on to it As some suddenly clutch at it, or fall off into the pit beneath, it as suddenly turns round

164. 'And, on the wheel (viz near the highest point), there was a small vacant space, nearly stretched across (like an arch) from the lower to the higher part of it; and they must be clever who long sat in their place there, so unsteadily, at times, she caused it to go on one side. There was nothing but climbing up and immediately hurrying down, and there were some too who had fallen so sorely, that their courage for climbing up again was gone.'

Fallyng is for *fallen*, the past participle This singular spelling occurs several times in the Scottish MS. of Lancelot of the Laik, ed. Skeat.

164 *So* must be supplied before *sore*, it was omitted owing to the repetition of the letters *s, o*

165 We must supply *thame*

Yibrungin, thrust We must supply *thought*, i e hoped, tried, 16

167 *Lys the on bert*, lies upon thy heart

Stant, stands, is

For lufe, for love, viz love of Lady Jane Beaufort

Endlang and overtwert, along and across (clearly copied from Chaucer, Knights Tale, 1133), ‘through my whole frame’—C

168 *Bring* should probably be *bringe*, the Chaucerian form, *bring*, being the Scottish infinitive, would naturally be used by a northern scribe, who could not see the use of the ending *-e*, which James probably used owing to his habit of affecting Angloisms In the word *slokun* in this stanza, the ending *-in* is no sign of a mood, but an integral part of the verb itself, from the Icelandic *slokna*, old English *sloknyne*

In poynt to mate, on the point of being defeated, apparently with allusion to chess See *Mate* in Nares

169 *Clymben* See note on the last stanza, and cf st 164

170 *Ycallit* Here again, James probably used the non-Scottish form, as he uses *yibrungin* in st 165 The scribe would naturally set it right, as he supposed. *Hert* becomes dissyllabic by rolling the letter *r*, just as *farls* is so in Burn’s Holy Fair So also *turne* at the end of the stanza

Stallit, placed, kept within thine own heart ‘Kept in your own mind, without the comfort of communication with your friends’—C

Be froward opposyt, by means of the perverse men opposite you. This seems to refer to the idea of the wheel, the king is prevented from climbing up by enemies, but as for these enemies, fortune prophesies that ‘now shall they turn, and look upon the durt’ But this does not explain the hopelessly difficult phrase, *quhare till aspert*, the explanation of which is unknown Jameson says *aspert* means *barsb*, from the French *aspre* This is not etymologically satisfactory, nor does it explain the line.

171. *Prime*. ‘In ancient times, the hours, according to the times of devotion, were divided into two parts From six in the morning till nine, was called the *spatum orationum primarum*, or the hour of prime. Thus Milton.’

“praise him in thy sphere,
While day arises, that sweet hour of *prime*.”

Par Lost v 170.—C.

But the fact is, that *prime* is used in more senses than one in Early English, and it is doubtful whether Chalmers’ quotation from Milton is to the point. The context shews that *prime* has *bere* the meaning of the

first quarter of the day, which is from 6 a.m. to 9 a.m. at the equinoxes
An hour or more over prime causes half of the day to be *near away*.

172 If *be* is here equivalent to *may be*, the sense is ‘Take warning of this before that thou be rolled from my wheel like a ball’ *Be* is generally the subjunctive mood, and pronouns such as *thou* are sometimes omitted

Vale, sink This dream of the king’s may be compared to the dream of King Arthur, described in Malory’s *Morte Darthur* (see p. 77, l. 20), and in the alliterative *Morte Arthure*, ed. Perry, ll. 3251–3393

173 *Goste, spirit Artow drest, art thou treated*

Walking, waking It may be remarked that this stanza is evidently imitated from Chaucer. Compare

‘O wery ghost, that errest to and fio,
Why milt thou fien out of the wofullest
Body, that ever might on grounde go?
O soule, lurking in this wofull neste,
Fly forthout mine herte, and let it breste’

Troilus and Creseide (ed. Tyrwhitt), bk. iv l. 302.

V REGINALD PECOCK

(A) *Many things are allowable that are not prescribed in Scripture.*

This first extract will be found at p. 117 of Mr Babington’s first volume. It has been carefully collated with the MS. itself, but I have not deemed it necessary to denote by italics the letters signified by marks of abbreviation. These marks are throughout simple, and not to be mistaken, but, as almost every *n* is denoted by a stroke over the preceding vowel, the pages would have been inconveniently crowded with italic *n*’s.

The language of the ‘Repressor’ is so clear as to require but little explanation. The spelling is especially worth notice, as the reader who will observe it attentively may perhaps be led to think it quite as good, in many cases, as the spelling in present use, when allowance has been made for the changes in the language.

Some remarks upon Pecock will be found in Milman’s *Annals of St. Paul’s*, pp. 92–97, and in Massingberd’s *Hist. of the Reformation*, p. 213.

i þat þou This is addressed to a Wyclifite. The Wyclifites or Lollards adopted the opinion that no ordinance is to be esteemed a law of God, which is not grounded in Scripture, from which they proceeded to argue against the use of images, going on pilgrimages, and the like. Pecock, on the other hand, maintains that many excellent practices,

which may be considered to be the ‘law of God’ in that they are truly lawful, are not so much as named in Scripture at all

6 *Lay man, not preest* Pecock was doubtless thinking of Exod xxviii 42, where garments are ordained for the sons of Aaron, but nothing is said about the laity

7 *Cloke* But *cloaks* are certainly mentioned in Scripture, especially in Matt v 40, ‘let him have thy cloak also,’ and in 2 Tim iv 13, where St. Paul speaks of leaving his *cloak* at Troas. Pecock generally quotes from the Wyclifite later version. For ‘cloak’ in Matt v 40 Wyclif has ‘ouer-clooth’

8 *Die wollen cloob* But ‘dyed garments’ are mentioned in Isaiah lxiii 1, and ‘dyed attire’ in Ezekiel xxiii 15, not to mention the ‘rams’ skins dyed red,’ used for the tabernacle, Exod xxxv 5

10 *Onyn* The mention of an *oven* in Scripture generally refers to the baking of *bread*, but Pecock has surely forgotten the mention of ‘a meat-offering baken in the oven,’ Lev ii 4

13 *Orologis* From Fr. *orloges* Pecock here refers to the ‘dial of Ahaz,’ Isaiah xxxviii 8

22 *Poul* ‘See 1 Cor xi 3–10. It need hardly be added that Pecock has committed an error in this sentence, the *έγραισια* of ver 10 being certainly a *veil*. Veils are also several times mentioned in the Old Testament. See Kitto, Cycl. Bibl. Lit. s v *Veil*’—Babington

28 *Schulde not growe.* On the other hand, we may recall the story of Samson

29 *As wyls*, i.e. as wise as thou (a Bible-man) considerest thyself to be in the Bible. Alluding to the name of Bible-man, frequently given to Lollards

33 *It may be founde*; i.e. still, it *may* be found, and can so be proved that thou shalt not be able to deny it

43 *The book of worschiping* This work by Pecock, to which he also gives the name of *The Book of signis in the chirche*, is believed to be no longer extant

54 *Opere place* ‘Probably we should read *placis*’—Babington. He frequently handles the same subject in other parts of the ‘Repressor’

56 *Berdis*, beards The shaving of the beard is, however, expressly mentioned in Scripture. It was a sign of mourning, as in the case of ‘four-score men, having their *beards shaven*, and their clothes rent,’ Jer xli 5

63 *Lauȝwe*, laugh This is expressly recognised in Scripture in the text, ‘a time to weep, and a time to *laugh*,’ Eccl iii 4. So in Luke vi 21, ‘Blessed are ye that weep now, for ye shall *laugh*.’ Compare Gen xxxi 6, ‘And Sarah said, God hath made me to *laugh*, so that all that

heai will *laugh* with me ;' also Ps xxxvii 13, 'The Lord shall *laugh* at him,' and the like Pecock is not happy in his instances

69 *Plete in word bi bouting*, play verbally in jesting, i.e. jest amongst themselves But certainly some case might be made out in favour of jesting, running, &c from Scripture Elijah's reproof of the prophets of Baal (1 Kings xviii 27) partakes much of the nature of jesting, the sun is spoken of as rejoicing 'as a strong man to *run a race*', Ps xix 5, whilst, as to *shooting*, there is the well-known story of David and Jonathan (1 Sam xx 35-40), which Pecock seems to have forgotten See the English editor's preface to 'The Biglow Papers', Trübner, 1861

76 *Eusement*, i.e. pleasure But of Eccles ii 8, where Solomon says I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces, I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts This is clearly an allusion to other than *sacred* singing, Solomon intended it for his own *eusement*

84 *Ale or beer* *Strong drink* is frequently mentioned in the Bible as distinct from wine, but the use of it is condemned In Solomon's Song viii 2, we read, 'I would cause thee to drink of spiced wine of the juice of my pomegranate,' which alludes to some drink not made from grapes But the chief point of interest is Pecock's use of the word *beer*, as it is a very uncommon word in early English, whilst *ale* is very common Four examples of the former word *ale* given in Stratmann's Early English Dictionary, two of them being *beore* in Layamon, 1 13542, and *ber* in King Horn, ed. Lumby, 1 1112 Pecock also mentions *cider* and *mead*

93 *And ȝit you wolte seie* Here Pecock draws inferences which his opponents would hardly have admitted

104 *Englysch tungē or langage* 'After this follows [in the MS] neither latyn tungē or langage, but a later (?) hand has drawn a pen through it, rightly See Luke xxiii 38 But very possibly Pecock wrote it, since he was capable of making such a blunder as to say that a cloak is not mentioned in Scripture'—Babungton

(B) *A defence of images and pictures.* *

See Babington's edition, vol 1 p 212 The Wyclifites attacked pictures and images in churches, and the practice of going upon pilgrimage Pecock defends images on the score of the ease with which they recall the stories of the saints represented

10 *Purtenancis*, i.e. the special emblems by which various saints are known St Catherine has her *wheel*, St Barbara her *tower*, St Margaret her *dragon*, St Sebastian his *arrow*, St Lawrence his *gridiron*, and so on See Mrs Jameson's excellent and most interesting book on

Sacred and Legendary Art As to those mentioned by Pecock, St Peter has his *keys*, St Paul commonly a *sword*, whilst St Nicholas is often found in company with three very young boys standing in a tub, in allusion to the story of his bringing to life three children who had been slain, cut up, and placed in a pickle-tub

54 *Dressid and lad*, directed and led, or guided

78 *Day of saint Kateryn*, November 25 But just below, he says that the pilgrimage to St Catharine's College took place on the *vigil*, i.e. on the evening of Nov 24 St Catharine's College was more commonly known as St Catharine's Hospital, and was close to the Tower of London It was founded by Matilda, wife of King Stephen See Stow's Survey of London, ed Strype, bk 1 p 204 It is now, as I am informed, in Regent's Park

94 *Gravysende* 'Stephen Gravesend was bishop of London from AD 1319-1338'—Babington See Milman's Annals of St Paul's, p 70

97 *Chaunceler* The Chancellor in olden times was commonly an archbishop or bishop A list of chancellors is given in Haydn's Book of Dates, but it only goes back to the year 1487

103 *De Profundis*, i.e. Ps cxxx, called Ps cxxix in the Vulgate In the Officium Mortuorum in the Sarum Missal occurs the rubric 'In anniversariis et trigesimis et in omnibus aliis missis pro defunctis dicitur sequens tractus *De Profundis* a toto choro alternatum,' &c

113 *Cheyned*, chained, alluding to the practice of fastening books by an iron chain to the reading-desk, that they might not be stolen

VI HENRY THE MINSTREL

Line 18: *Will3bam Wallace, or, &c*, William Wallace, ere he was a man capable of bearing arms The following apt remarks occur in the English Cyclopaedia 'The life and exploits of this most popular national hero of the Scots have been principally preserved in a legendary form by poetry and tradition, and are only to a very small extent matter of contemporary record or illustrated by authentic documents .

'The history of Wallace down to the year 1297 is entirely legendary, and only to be found in the rhymes of Henry the Minstrel, though many of the facts which Harry relates also still live as popular traditions in the localities where the scenes of them are laid, whether handed down in that way from the time when they happened, or only derived from his poem, which long continued to be the chief literary favourite of the Scottish peasantry Harry, who, it may be observed, professes to translate from a Latm account written by Wallace's intimate friend and chaplain, John

Blair, makes him to have been carefully educated by his uncle, a wealthy churchman, who resided at Dunipace, in Stirlingshire¹, and to have been afterwards sent to the grammar-school of Dundee. Here his first memorable act is said to have been performed, his slaughter of the son of Selby, the English governor of the castle of Dundee, in chastisement of an insult offered him by the unwary young man. Wallace struck him dead with his dagger on the spot [as told in our extract]. This must have happened, if at all, in the year 1291, after Edward I had obtained possession of all the places of strength throughout Scotland on his recognition as Lord Paramount by the various competitors for the crown, which had become vacant by the death of the infant Margaret, the Maiden of Norway, in September, 1290. This bold deed committed by Wallace, who in making his escape is asserted to have laid several of young Selby's attendants as low as their master, was immediately followed by his outlawry.

Wallace was born probably about 1270. His two chief battles against the English were the battle of Stirling Bridge, Sept. 11, 1297, which for a time freed Scotland, and the battle of Falkirk, July 22, 1298, where the Scots were completely routed. Wallace was hung in Smithfield, August 23, 1305.

The account of Wallace given by Mr Clifford, in his book entitled 'The Greatest of the Plantagenets,' differs widely from that given by Henry the Minstrel, and should be consulted.

184 *Wyss*. In the MS we frequently find a character like the German *sz*, which generally signifies *ss*, but sometimes is an abbreviation for *ss* in such words as *bousis, plessis* (pleases).

185 *Gowry, Gowrie*. The district called the Carse of Gowrie extends along the north bank of the Firth of Tay, between Perth and Dundee.

Worthy man, viz the uncle who lived at Gowrie, as appears from the context, bl. 1 152, cf 1 269.

187 *In-hill, in, within*. Both *intill* and *into* are freely used in Lowland Scotch where we should use *in*.

189 *Mayne, moap*. Observe how the Scottish long *a* corresponds to our long *o* or *oa*.

194 *Tbaum, them, i e the English*, see 1 190.

195 *Ane*, one Englishman alone, without the presence of others. This *ane* is the antecedent to *his* and *him* in 1 197.

¹ This is a slight error. Harry makes Wallace to have been educated by an uncle who lived at Gowrie. Besides him, Harry mentions *three* more of Wallace's uncles, viz a 'wealthy churchman' or parson named Wallace who lived at Dunipace (l 300), Sir Raynald Crawfurd, who lived at Crosby (l 316), and Sir Richard Wallace of Riccartoun (l 355).

207 *Hecht*, hight, was named

Oufrage is here an adjective, *outrageous*

• 209 *Vsy'*, used (to go)

216 'Who the devil clothes thee in so gay a garb? It should be thy nature to wear an Eise mantle, to bear a Scotch whittle under thy belt, and have rough shoes (of undressed hide) on thy scoundrel feet Give me thy knife, what means thy gear so fine?'

233 *Eyme*, uncle, viz the one at Gowrie The reader must observe the foot-note on p 389, or he will get much confused about Wallace's uncles

234 *Wyn*, get, i e go

236 *For him*, for the sake of Him who died on the tree

240 *At*, that Observe this word, which is a clear mark of a northern dialect It is the Swedish *att*, Danish *at*

The layff, the rest

241 'A soiled kerchief (she) let fall over his head and neck, and fastened on him withal a woven white hat (oī cap)'

244 *Rok*, a distaff, Germ *Rocken*

249 *Nocht leryt lang*, had not long learnt, a jesting expression

267 'Unsufferable are those people of England'

282-284 This passage is so punctuated in Jamieson's edition as to be unintelligible It means 'Whoever asked her, she said that they were going to St Margaret (i e to St Margaret's shrine at Dunfermline, in Fifeshire), for, whoever served *her*, such people always found great friendship with Southern people; since she (St Margaret) was of England' The allusion is to St Margaret of Scotland, the wife of Malcolm Canmore, who died Nov. 16, 1093, aged 47, and was buried at Dunfermline She was canonized by Pope Innocent IV in 1251 She was 'of England,' as being the granddaughter of Edmund Ironside, and niece of Edward the Confessor. See a sketch of her life in Chambers' Book of Days, vol ii p 584

285, 286 By 'Landors' is meant Lindores, near Newburg, on the south bank of the Tay The travellers crossed the Tay, and travelled southwards, crossing the Ochill Hills, to Dunfermline

290 *Lithqubow*, Linlithgow, between Edinburgh and Falkirk

291 *Pilgramage*, pilgrimage, viz to St Margaret's shrine

296 *Qubill south our forth*, till, southwards, over the Forth

298 Dunipace, in Stirlingshne, not far from Falkirk.

300 *Persone*, parson, called Wallace by name

• 303 'Caused him to know the land was all a-stir'

307. *Westermar*, more to the westward we will go

310 *Will god*, if God wills that I may live

313. 'Why should I speak in vain, as regards the present time?'

315 *Elsisle* Wallace's father was Sir Malcolm Wallace of Ellerslie or Elderslie, in the neighbourhood of Paisley

317. Understand the word *who*, who dwelt in Corsby, i.e. Closby, between Largs and Ardrossan.

318 *Hyr fadyr* Wallace's mother was Margaret, daughter of Sir Raynald (some say Sir Hugh) Crawford, who was sheriff of Ayr, as his son was after him. Her name, *Margaret*, no doubt enabled her to make the better pretence of going to St Maigaret's shrine

319 *Hyr busband*, viz Sir Malcolm Wallace, killed at Lowdoun-hill, near Galston, not far from Kilmarnock, Ayrshire, so says our poet

320 *Hyr eldest son* She had two sons, Malcolm and William Malcolm, says the poet, was wounded in the sinews of the hock, but fought on his knees, till fighters, more than enough, assailed him

328 *Schr Ranald*, i.e. Sir Raynald Crawford, son of the Sir Raynald mentioned in note to l. 318

331 *Yrk of wer*, tired of war, harassed by the state of warfare

342 'For he knew great peril was appearing there, for they (the English) had all the strongholds of Scotland'

348, 349 'He that offered him any scorn got a blow for it, whether he were *laid* or lord'

355 'Riccartoun is evidently a corruption of Richardtoun. It is generally supposed to have been so called from a Sir Richard Wallace, who lived in the vicinity of the village, and who is said to have been uncle to the celebrated patriot Sir William Wallace. Of his house no vestige now remains, the place, however, where it stood, is well known. The village of Riccartoun is within one English mile of the market-place of Kilmarnock.' Quoted by Jamieson, who adds, 'v Ruccartoun, Stat Acc V. 117' It is now called Riccaiton

369 *Erewyn*, Irvine The river Irvine flows past Galston, Kilmarnock, and Irvine, into the Firth of Clyde

372 *Or noune'* ere noon Cf 1 377

383 *Martyns fysche*, fish to feast upon St Martin's day, Nov 11, was especially set apart as a festival on which all good things might be eaten. A cow or ox fattened up was often killed about this time and salted for consumption at Christmas, and such meat hence received the name of *mart* in Scotland and the north of England. St Martin's day itself was devoted to the consumption of fat geese and plenty of new wine. Fish might serve as an introduction to such a feast. See Chambers' Book of Days, ii. 567

386. *Wauth*, spoil, prey, things caught.

389. *Our small*, over small, too little.

393 *Serwis our Lady*, serves our Lady This seems to mean, eats fish to day, out of reverence to our Lady

399. ‘Whom dost thou?’ i.e to whom dost thou use the word *thou*? In addressing a superior, it was proper to say *ye*, *thou* savoured of familiarity or contempt The Englishman began it, see l 389 Before that, Wallace had ‘meekly’ said *ye*, see l 385 Many examples of the difference between *thou* and *ye* are given in William of Palerne, ed Skeat, p xli, and in Abbott’s Shakespearian Grammar, third ed p 153

Serwus, deservest The verb *serue* in Old English does duty both for *serve* and *deserve*

402 To *pout* is to *poke about* A *poutnet* is a round net fastened to two poles, by means of which the fishers poke the banks of rivers, and force the fish out of their holes A *poutstaff* is one of the poles thus used

404. ‘With such good will, that he shook (was thrown) off his feet’

407 *Awkwart*, athwart, crosswise, as in Bk ii l 109 —‘Ane othur *awkwart* a large straik tuk he thar,’ i.e he hit another crosswise a severe blow

Gawe, gave, sc a blow In Scottish we often find *w* for *v*, so in the next line *drawe* is for *drave*, and in l 369 we have *Erewyn* for *Irvine*.

409. *Be that*, by that, by that time

416. *Qubill*, till *Can ly*, did lie, lay.

418 *Was last*, who was last

430. *Foule mote ȝow fall*, may evil befall you!

433. *Bets*, shall be This northern form of the verb generally has a *future* sense, as in Anglo-Saxon

435. ‘He took their horses, and the gear that was left there, and gave over that craft, and went to fish no more’ *Hors* is the same both in the singular and plural in Old English, hence our phrase, *a troop of borse*, to match which, we further speak of *a company of foot*, though this may be short for *foot-soldiers*

437 *Dede* The MS has *dredē*, but the old editions have *deid* or *deed*. ‘This is more in character, than to suppose that Wallace, after so chivalrous an achievement, should run to his uncle and tell him in what terror he was for the vengeance of the English. The term here used, indeed, seems to reduplicate on the phrase which occurs in l 434, *this worib werk*’—Jamieson.

438 ‘And he, for woe, well near began to go mad’

446 *Gud*, good, i.e. money. *Cum*, come fetch enough from me, borrow what you like

The reader may find more specimens of the ‘Wallace’ in Warton’s History of English Poetry, vol ii pp 113-120, ed 1840, vol iii. p 256, ed 1871 Warton puts the poem a century too early, having been

misled by a statement by Dempster and others, who assigned to it the date 1361. I suspect that 3 is here a mere slip for 4, and I therefore adopt the date 1461 as probably the correct one. Most writers say, about 1460. Several passages from Henry the Minstrel are quoted in the notes to the poem of 'William Wallace' by Joanna Baillie.

VII CHEVY CHASE

The whole of the Ashmole MS 48, in which the oldest copy of 'Chevy Chase' occurs, was printed by Mr T Wright for the Roxburghe Club, with the title 'Songs and Ballads of the Reign of Philip and Mary'. Several of these have the name of Richard Sheale attached to them, shewing that he was the person from whose recitation most of them were written down. Some lines of his own composition are extant, of a lugubrious character and without merit, so that we are not surprised to find him complaining of the neglect which he suffered. The MS itself is a mere scribble, and the spelling very unsatisfactory, but I have thought it best to reproduce it, nevertheless, as exactly as possible, since it is the sole authority. It is very probable that the original ballad was a good deal better than appears from this copy. Many of the lines, as they here stand, will hardly scan, and are manifestly faulty, so that the true form of what must once have been a most spirited and well-written poem has wellnigh perished. The 'more modern' version is often smoother, but at the same time weaker, and is of small assistance in helping us to imagine what the original ballad was like.

Line 1. *An avowe, a vow*, see l. 129. In Old English the form *avow* is very common, as e.g. in Chaucer (*Knightes Tale*, 1379)—

'That make I myn *avow*, so ye me helpe'—

whereas the form *vow* does not occur. Richard Sheale, who had probably learnt the ballad by ear, very naturally turned *an avow* into *and a vow*, which is nonsense. It is very likely that the popularity of this ballad has induced many to believe that *and* could sometimes be thrown in as an expletive at the beginning of a sentence, but this is merely an impression, and not borne out by the usage of good writers. If any other instances occur, they are ignorant imitations. This remark does not apply to Byron's poem, beginning '*And thou art dead, as young and fair*'—which is a natural expression enough.

³ *In the magger*, a mistake for *in maugre*, more frequently *maugre* (without *in*), i.e. in spite of, Fr *mal gré* *Dogles*, Douglas.

4, 5 These lines are too long, and clearly corrupt The fourth line should almost certainly be

'The fattest hartes in all cheviat he said that he wold sle'

To restore this ballad to its true old form is hopeless, we must be thankful for what we have, and make the best of it

6 *Banborowe*, Bamborough, on the coast of Northumberland

Meany, company, suite

7 *XV C*, fifteen hundred

Sbyars wy, three shires This has been explained to mean three districts in Northumberland, called *shires*, all in the neighbourhood of Cheviot, viz *Islandsshire*, named from Holy Island, *Norhamshire*, named from Norham, and *Bamboroughshire*, from Bamborough

8 *He*, high

9 In Nos 70 and 74 of the Spectator, there is a curious critique by Addison upon the Ballad of Chevy Chase, which the reader should by all means consult A few of his most striking remarks I shall here quote for convenience, in their proper places It must be remembered, however, that they apply to the later form of the poem For instance, he remarks (Spect. No 74), 'What can be greater than either the thought or the expression in that stanza?'

"To drive the deer with hound and horn

Earl Piercy took his way,

The child may rue that is unborn

The hunting of that day!"

This way of considering the misfortunes which this battle would bring upon posterity, not only on those who were born immediately after the battle, and lost their fathers in it, but on those also who perished in future battles which took their rise from this quarrel of the two earls, is wonderfully beautiful, and conformable to the way of thinking among the ancient poets,

"Audiet pugnas uitio parentum

Rara iuventus"—Hor [Carm 1 2]

10-13 These four lines form a complete stanza, with the rimes *dear*, *cleare*, *sbear*, *dear* at the end, and the rimes *went*, *bent*, *went*, *glent* in the middle To this standard the whole poem may have been intended to conform, but the difficulty was too great, or our copy is sadly imperfect

11 *Byckarte*, bickered Falsely spelt, it should be *bukkered*, but I think it best to leave the utterly vicious spelling alone

13 *Greasbondes*, should be *greabondes*, i e grayhounds

Grevis, groves, so in Chaucer

14 *Tber*, probably an error for *tber*, they

14 *The byls abone*, above the hills, *abone* is the northern English form, to rhyme with *none*. It must not be printed *above*, cf 1 102

15 *Yerly*, early. This peculiarity of prefixing *y* pervades the whole poem. In some parts of the North an oak is called a *yaik*. Cf *yaale* for *ale*, in Tennyson's 'Northern Farmer.'

15 *Oware*, miswritten for *boure*, hour

16 *Blew a mort*, blew a blast to celebrate the death (*mort*) of the deer, the usual phrase. See The Winter's Tale, 1 2. 118

16 *The* is written for *thei*, they, here and throughout the poem Addison compares the preceding passage to Virgil—

‘Uocat ingenti clamore Cithaeron,
Taygetique canes, domitrixque Epidaurus equorum,
Et uox assensu nemorum ingeminata remugit.’

Georg lib m 43

17. *Quyrry*, miswritten for *quarry*, heap of dead game.

21 The word *atb* is a corruption of *of the*, see note to 1 51. But this would give *the* twice over, so that we must read *of*

22 The singular word *bryll* is clearly an error for *bylle*, i.e. bill. The insertion of *r* after *b* is due to confusion with *brande*

24 *Feale*, an error for *fayle*, fail

25 *The wear*, they were

Tib, contracted from *in the*

Trivdale, Teviotdale. Here the later version has

‘All men of pleasant Tivydale,

Fast by the ruer Tweeds’—

on which Addison remarks—‘The country of the Scotch warriors, described in these two last verses, has a fine romantic situation, and affords a couple of smooth words for verse. If the reader compares the foregoing six lines of the song with the following Latin verses, he will see how much they are written in the spirit of Virgil.

‘Aduersi campo apparent. hastasque reductis
Protendunt longè dextris, et spicula ubrant’ —

‘Quique altum Praeneste uiri, quinque arua Gabinae

Iunonis, gelidumque Auenem, et roscida riuis

Hernica saxa colunt, &c.’ Virg. AEn xi. 605, vii 682

26 *Boys*, miswritten for *bowys*, bows

Look, for *loke*, i.e. look

29 *Glede*, glowing coal. Compare (says Addison)

‘Turnus ut ante uolans tardum praecesserat agmen,’ &c.

Uidisti, quo Turnus equo, quibus ibat in armis

Aureus?’ [Aeneid ix. 47, 269.]

31 *Chyvat Chays*, hunting-ground upon the Cheviot hills, hence the name of the poem. *Chase* is thus shewn to be the *place* of hunting, not the *act*. See l. 34. *Chace* is common in local names.

36 *The ton*, that one, the one, one. Speaking of Douglas, Addison says—‘ His sentiments and actions are every way suitable to an hero. One of us two, says he, must die. I am an Earl as well as yourself, so that you can have no pretence for refusing the combat; however, says he, ‘tis pity, and indeed would be a sin, that so many innocent men should perish for our sakes, rather let you and I end our quarrel in single fight’.

39 *Yerle*, eail, cf note to l. 14

40 *Vppone a parti*, upon a side, aside. *Do*, let us do

41 *Cors*, curse. *Crowne*, head

44 *And*, if, if the good fortune may chance to me

On man for on, one man to one, man to man

46 *Sotbe*, south

Herry the iij, Harry the Fourth; began to reign 1399, died March, 1413.

Jamy (mentioned in l. 121) began to reign in 1406. This period (1406-13) being the assigned date of the event, we may be sure that the poem was composed some time later.

47 *Wat*, for *wot*, know.

Twaw, for *twa* or *tweye*, two

48 Addison says, ‘ We meet the same heroic sentiment in Virgil—

“ Non pudet, O Rutuli, cunctis pro talibus unam

Obiectare animam? numerone an uribus aequi

Non sumus?” *AEn* xii 229

49 We must insert *fayle*.

50 *Firstfit*, first portion or canto of the poem

51 *And*, if. *Here*, hear. *Athe*, for *of the*, twice.

52. *Ye-bent*, for *ybent*, i.e. bent

Yenoughbe, for *enough*, like *yerle* for *erle*, l. 39

55. *Hom*, for *bem*, them

Wouche, also spelt *wougb* and *wowe*, it is from the A S *wob*, error, wrong, and quite distinct from *woe*, A S *wá*

57 *Suar*, sure. *Tre*, wood

The cum In, they come in, invade, attack.

58 *Gave*, i.e. *they gave*

59 *Doughebe*, doughty man. *The garde*, they caused

60 *Let tbear boys be*, let their bows alone, abandoned them

62. *Myne-ye-ple*, evidently a corruption. It has always been explained by *many folds*, an explanation to which we may reasonably demur, on

the ground that *myne* does not mean *many*, and *ple* is not a *fold*. The context would lead us to suppose that it is some part of a man's body-armour, and we may reasonably guess it to be a corruption of *manoplie*, a French term for a large gauntlet protecting the hand and the whole fore-arm. Roquefort's *Glossaire* gives—‘*Manoples, Gantelets, armes préservatrices des mains et de l'avant-bias, de manus, manipulus*’

Many sterne, &c, many stern ones they struck down straight.

65 *Myllan*, Milan steel

66 *Worthe freckys*, for *worthi frekes*, worthy men

67 *Sprente*, spurted *Heal or ran*, hail or rain.

68 *I feit*, in faith

74. *Wane*, the Northern form of O Eng *wone*, a quantity, multitude, it means a single arrow out of a vast quantity ‘Æneas,’ says Addison, ‘was wounded after the same manner by an unknown hand in the midst of a parley—

“ Has inter uoces, media inter talia uerba,
Ecce uiro stridens alis allapsa sagitta est,
Incertum quā pulsa manu.”’ *AEn* xii 318.

78 ‘Merry men, in the language of those times, is no more than a cheerful word for companions and fellow-soldiers. A passage in the eleventh book of Virgil’s *Æneids* is very much to be admired, where Camilla, in her last agonies, instead of weeping over the wound she had received, as one might have expected from a warrior of her sex, considers only (like the hero of whom we are now speaking) how the battle should be continued after her death—

“ Tum sic expuans, &c” [*AEn* xi 820]’—Addison

80 ‘Earl Piercy’s lamentation over his enemy is generous, beautiful, and passionate; I must only caution the reader not to let the simplicity of the style, which one may well pardon in so old a poet, prejudice him against the greatness of the thought. That beautiful line, taking the dead man by the hand, will put the reader in mind of Æneas’s behaviour towards Lausus, whom he himself had slain as he came to the rescue of his aged father—

“ At uero ut uultum uidit morientis, et ora,
Ora modis Anchisiades pallentia muris
Ingemuit miserans grauiter, dextramque tetendit.”

[*AEn* x 821]’—Addison.

83 *Mongomberry*, in the later version, Mountgomerye

84 *A trusti tre*, of trusty wood. The second *a* in this line probably means *of*, cf note to 1 51, and see 1 92.

89 *Athe tober*, on the other, *a* is a short form both of *on* and *of*, thus *alive* is for *on lyue*, on or in life, whilst *adown* is for *of dune*, off a hill

91. *Say slean*, saw (how) slain
 93 *Stele*, steel head. *Halyde*, hauled, pulled
 94. *Sat*, an error for *set*, see l 87 So also, in l 95, *sete* should be *set*
 95 *Sad and sar*, heavy and sore, cf 'as sad As lump of lead,'
 Spenser, F Q 11 1. 45.
 96 This is even better than the more familiar line in the later version—
 'The grey goose winge that was there-on in his harts bloode
 was wett.'
 97 *Freake*, man *Wone*, for one *Stour*, combat
 98 *Wbylle, &c*, whilst they could hold out
 99 *An owar*, an hour, see l 15
 100 *Evensonge*, the English name for *vespers*
 101 *The tocke*, they took, after which some words are missing I add *the fight*, because *to take the fight* is an expression found in Old English, and suits the context
 105 *Hy*, miswritten for *be*, see l 8
 106 Repeated from l 9.
 107 *Agerstone* Sir W Scott supposes Agerstone or Haggeston to have been one of the Rutherfords, barons of Edgeiston [or Edgerstown, between Jedburgh and the Cheviot Hills], a warlike family long settled on the Scottish border, and retainers of the house of Douglas. This is, however, clearly wrong, for 'Agerstone' is called a companion of Lord Percy. There is a place called Haggerston, a little way inland, nearly opposite to Holy Island Two of the 'Akerstons' are mentioned in the Ballad of Bosworth Feilde, Percy Folio MS III 245
 108 *The bende*, put for *the bende*, i.e gentle, courteous Hartley is near the Northumbrian coast, just north of Tynemouth
Hearone, Heron. Sir W Scott, in Note L to Marmion, speaks of Sir William Heron, of Ford, and refers us to Sir Richard Heron's Genealogy of the Heron Family There is a place called Ford not far to the south-west of Haggerston
 109. *Loumle*, Lumley, always hitherto printed *loule* (and explained Lovel), though the MS cannot be so read, the word being written 'loul'. 'My Lord Lumley' is mentioned in the Ballad of Scottish Feilde, Percy Fol MS I 226, l 270, and again, in the Ballad of Bosworth Feilde, id III 245, l 250.
 110 *Rugbe*, the later version has *Sir Ralph Rebby*, whom Sir W Scott identifies with Ralph Neville, of Raby Castle, son of the first Earl of Westmoreland, and cousin-german to Hotspur
 111 *Weibarryngton*, later version, Witherington. There is a place called Widrington, in Northumberland, near the east coast, to the north of Morpeth

112 *Kny*, miswritten for *kne* The curious alteration in the later version is well known—

'For Witherington needs must I wayle as one in too full¹ dumpes,
For when his leggs were smitten of, he fought vpon his stumps'
On which Addison remarks—'In the catalogue of the English who fell, Witherington's behaviour is in the same manner particularised very artfully, as the reader is prepared for it by that account which is given of him in the beginning of the battle though I am satisfied your little buffoon readers, who have seen that passage ridiculed in Hudibras, will not be able to take the beauty of it for which reason I dare not so much as quote it'

114 *Lwdale* This seems to be the 'Sir David Lambwell' of the later version

115 *A murre*, of Murray, later version, Sir Charles Morrell

116 *Dey*, miswritten for *de*, die

117 *The mayde them byears*, they made for them biers or litters.

118 *Wedous*, widows

*

Fache ther makys, fetch their mates

120 *March parti*, part of the country called the Marches, the Borderland, see 122

121 *Jamy*, James I, born 1394, began to reign, 1406, died 1437
Eddenburrowe, Edinburgh

123 We should perhaps read *wringe and wayle*, cf Chaucer, Clerkes Tale, last line

124. *Yefeth*, for *y fauth*, in faith

129 *And I brook*, if I enjoy, if I have the use of

Quyte, quit, requited 'The poet has not only found out an hero in his own country, but raises the reputation of it by several beautiful incidents The English are the first who take the field, and the last who quit it The English bring only 1500 to the battle, and the Scotch 2000 The English kept the field with fifty-three, the Scotch retire with fifty-five all the rest on each side being slain in battle But the most remarkable circumstance of this kind, is the different manner in which the Scotch and English kings receive the news of this fight, and of the great men's deaths who command it'—Addison

131 *Hombyll-down*, Homildon or Humbleton, near Wooler, in Northumberland, where the Earl of Northumberland, his son Hotspur,

¹ Altered by Percy to *doleful*, which is probably right, for Butler has the expression—

'As Widdrington, in *doleful* dumpes,
Is said to fight upon his stumps' Hudibras, pt 1 c. 3

and the Scotch Earl of March, defeated about 10,000 Scots under the Earl Douglas, who was taken prisoner, A.D. 1402. By comparing the note to l. 46, we see that the three dates thus assigned are not reconcileable, for the battle of Homildon was fought before the first James began to reign, indeed, when he was but eight years old. Again, in 1. 136, we are told it was called the battle of Otterburn, but this is impossible, seeing that the battle of Otterburn, in which Hotspur was taken prisoner, and Earl Douglas slain, took place in 1387 or 1388, and is celebrated in a ballad quite distinct from the present one, added to which, Otterbourne is not over the border, being only half way between Newcastle and Teviotdale. Hence, it has been proposed to identify the battle in Chevy Chase with the conflict at Peppenden in 1436, between the Earl of Northumberland and Earl William Douglas, with a small army of about 4000 each. In any case, we may conclude that the ballad was written after all these events, and therefore later than 1436.

133 *Glendale*, Homildon is situated within the district called Glendale Ward. It is a village one mile to the north-west of Wooler. The spot where the battle was fought has ever since been called the *Red Riggs*.

134 *That tear, &c.* This is said to be a proverb, meaning 'that tear or pull brought about this kick.'

136 *Monnynday*, Monday

138. 'There was never a time, on the Border-land, since the Douglas and Percy thus met, but it is a marvel if the red blood ran not as rain does in the street'

140 *Bete our balsy*, make better or remedy our misfortunes. There is a common old English proverb, 'When bale is hext, then bote is next,' meaning 'When grief is highest (i.e. greatest), then the remedy is nearest.' It occurs among the Proverbs of Hendyng.

141 *Expliceth*, miswritten for *explicit*, here endeth; *quotb* signifies that Richard Sheale either dictated or wrote out this copy of the poem.

VIII. SIR THOMAS MALORY.

The twenty-first book of Malory's Romance begins with describing how, during King Arthur's absence abroad, his nephew Sir Modred attempted to make himself King of England, and to marry queen Guinevere, his uncle's wife. Guinevere shut herself up in the Tower of London, where Modred failed to gain entrance, but he succeeded in raising a large host to oppose Arthur's landing on his return. Arthur effected his landing

at Dover, but one of his best knights, Sir Gawain, was killed in the fray, and buried in a chapel in Dover castle Sir Mordred then withdrew with his host to Canterbury At this point our extract commences

Cap III 1 *Lete serche*, caused to be searched This use of *lethe* is very common in Malory It is still a common idiom in German

20 *Chaflet*, a small scaffold or platform In the old alliterative poem called the 'Morte Arthure,' edited by Mr Perry for the Early English Text Society in 1865, this dream of Arthur's is told in another place, and at great length, see ll 3228–3394 in that edition In that account also, the final battle is said to take place in Cornwall, whither Arthur had driven Mordred, after burying Gawain, not at Dover, but at Winchester

36 *Systers sone* Gawain was son of King Lot, who married a sister of Arthur's by the mother's side Lot's sons were Gawain, Agravayn, Gaheret, and Gaheris, see 'Merlin,' a Prose Romance, ed H B Wheatley, p 179 Gawain's courtesy was proverbial, and is alluded to in Chaucer's Squyeres Tale, l 87

46 *And ye fyghte*, if ye fight It is common to find *and* written instead of *an*, if, and conversely, the copulative *and* is often written *an*

53 *As to morne*, this curious idiom is still imitated in the colloquial phrase 'as it may be to-morrow'

66 *Charged theym*, 'charged them (to do so), if in any wise they might,' &c.

73 *By Artibures dayes*, 'whilst Arthur lived, and afterwards,' &c

Cap IIII 21 *Beamous*, an error for *beamus*, a west-country form of *beames* or *bemes*, the plural of *beme*, a trumpet, from the A.S. *béme* or *býme*, a trumpet

22 *Dressyd hem to-gyders*, arrayed themselves against each other

44 *Becomen*, gone to In Old English we find *to be becomen* where we now say *to be gone to*

59 *On lyue*, lit *in lyfe*, hence our modern *alive*

79 *Waykely*, weakly, with difficulty

83 *Do me to wyte*, cause me to know, bring me word

Cap V 1 *Werches*, aches, lit works

7 *The lyfte*, the effort of lifting him

The parte, a part

13 *For be wold*, 'for he, who had more need of help than I had, would fain have helped me'

21 *Excalibur* Cf 'Thou therefore take my brand *Excalibur*', and the whole of the rest of Tennyson's poem entitled 'Morte d'Arthur' The famous sword, also called Calburn, was drawn by Arthur out of a

stone in which it had been miraculously inserted, and from which no other man could draw it. This was the sign that he was the rightful king, and he was accordingly so proclaimed. The golden letters on the sword shone so brightly as to dazzle all his enemies. According to the English metrical romance of 'Merlin,' the inscription on it was

‘Ich am y-hote [*called*] Escalibore,
Unto a king a faire tresore.’

And it is added, in explanation—

‘On Inglis [*in English*] is this writing
“Kerue steel and yren and al thing.”’

See Wheeler's Noted Names of Fiction. But the English prose romance gives the inscription thus,—‘Who taketh this swerde out of this ston sholde be lynge by the eleccion of Ihesu criste,’ Merlin, ed. Wheatley, p. 98. It was also named *Brown Steel*, possibly from reading the name as *Staliburn*, for *c* is hardly distinguishable from *t* in old MSS. Roquefort gives the forms *Escalibor*, *Escalbourne*, and adds—‘Ce mot est tiré de l'Hébreu, et veut dire tranchefer.’ This reminds us of *Taillefer* (i.e. cut iron), the name of the Norman minstrel who is said to have struck the first blow at the Battle of Hastings. Other famous swords are likewise known by name, Charlemagne's was called *Joyeuse*, Roland's *Durindana*, Oliver's *Alta Clara*, and St George's *Ascalon*.

41. *Ejte*, again, a second time.

45. *Wappe*, beat, *wanne*, probably for *wane*, to ebb. It probably refers to the breaking of a wave followed by the usual reflux. Tennyson has—

‘I heard the ripple washing in the reeds,
And the wild water *lapping on the crag*.’

47. *Wente*, weened, believed, thought; from O E. *wenen*, to ween.

82. *Auylyon*, Avilon, Avalon, or Avelon. ‘This fair Avalon is the Isle of the Blessed of the Kelts. Tzetze and Procopius attempt to localize it, and suppose that the Land of Souls is Britain, but in this they are mistaken; as also are those who think to find Avalon at Glastonbury. Avalon is the Isle of Apples—a name reminding one of the Gardens of the Hesperides, in the far western seas, with its tree of golden apples in the midst,’ *The Fortunate Isles*, in Baring Gould's Curious Myths of the Middle Ages. In Welsh, *afal* is an *apple*, and *afallwyn* is an orchard. The name is spelt *Aualun* in Layamon, vol. II p. 144. Avalon is fully described, says Wheeler, in the old French romance of *Ogier le Danois*.

88. *Holtes bore*, hoary woods, gray groves.

Cap. VI 3. *Was newe grauen*, which was lately dug.

8. *But by demyng*, except by judging or guessing

~~8.~~ *Morgan le fay*, Morgaine la Fée, i.e. the fairy. Arthur's sister, wh

revealed to him the intrigues of Lancelot and Guinevere. She was married to Sir Uriens. *North galys* is North Wales.

33 *Nynyne*; called *Nimue* in lib iv cap 1, but the name is also written *Uyuyen* or *Vivien*, she is Tennyson's 'Vivien' in the 'Idylls of the King.'

Cap. VII 1. The notion that Arthur is not dead is thus alluded to in Heywood's Life of Merlin, p. 43 (quoted by Southey) — 'Where it is said that his [Arthur's] end shall be doubtful, he that shall make question of the truth of Merlin's prophecy in that point, let him to this day but travel into Armorica or little Britain, and in any of their cities proclaim in their streets that Arthur expired after the common and ordinary manner of men, most sure he shall be to have a bitter and railing language asperst upon him, if he escape a tempestuous shower of stones and brickbats.' A similar legend was current concerning Holger Danske, or Ogier le Danois, one of Charlemagne's twelve peers, as so well told by Hans Andersen in his Stories for Children. See also Rückert's ballad on 'Barbarossa,' Southey's poem of 'Roderick the Last of the Goths,' &c. Harold was by some believed to have long survived the battle of Hastings, and Richard II to have lived for many years in obscurity after his deposition.

7 *Hic iacet*. Compare the following account. 'A leaden cross, bearing the inscription, *Hic jacet sepultus inclitus rex Arturus in insula Avalonia*, was found under a stone [at Glastonbury] seven feet beneath the surface, and nine feet below this, an oaken coffin, inclosing dust and bones, was discovered. Of this discovery [or trick], which took place in the time of Henry II, and is recorded by Geraldus Cambrensis, who was an eye-witness, there can be no doubt, though the genuineness of the remains has been questioned.' — The Imperial Cyclopædia, British Empire; art. Glastonbury. Glastonbury is in Somersetshire, and is celebrated for its abbey, and the great antiquity of its ecclesiastical traditions. Amesbury is in Wiltshire, on the river Avon, and is the parish wherein Stonehenge is situated. Compare the concluding passage with Tennyson's 'Guinevere.'

IX WILLIAM CAXTON.

The date of Caxton's birth is generally given as 1412; for the correction of this date, and for an account of him and his books, see the exhaustive work by Mr. W. Blades. A good popular biography of him was published by Charles Knight, with the title 'The Old Printer.' A list of most of the books printed by him is given at p. 170 of that

volume Caxton's translation of Le Fevie's 'Recueil' was made at the command of Margaiet Plantagenet, who was married to the Duke of Burgundy at Bruges, July 3, 1468, shortly after Caxton commenced his task For some useful remarks on the Trojan romance of Colonna and others, see Knight's 'Old Printer,' pp 118, 119

Remarks on the verse *Troy Boke* by Lydgate, will be found in Warton, Hist Eng Poetry, II. 292, cf p 299 Raoul le Fevie, like Lydgate, chiefly follows Guido de Colonna, and Colonna founded his Trojan History upon the works of Dares Phrygius and Dictys Cretensis, rather than upon Homer, who was generally considered a prejudiced writer, as he too much favoured the Greeks The western nations prided themselves upon being descended from the Trojans, and thought it their duty to speak, as far as they could, in favour of Troy

Palladyum, the Palladium, a statue of the goddess Pallas or Minerva, which represented her as sitting with a spear in her right hand, and in her left a distaff and spindle On the preservation of this statue by the Trojans depended the safety of their city

Vlices, Ulysses *Pryant*, Priam

² *Athenor* is a misprint for *Anthenor*

⁶ *Marc* The English mark was 13s 4d *Poys*, weight

¹⁵ *And ther*, and where *There* often means *where* in Old English

⁶⁹ *A thousand knygtes armed* In order to enclose this number, the horse must indeed have been, as Virgil describes it, *instar montis*, as big as a mountain Gower also describes the horse as made of brass, Conf Amant. lib 1 Compare Chaucer's steed of brass, Squyeres Tale, 107

⁷¹ *Apus* this is another spelling of Appius. I know not to whom this refers, unless it be to the Censor Appius Claudius, who made the Appia Via, and founded Appu Forum

⁹⁰ *Panthasile*, Penthesilea, Queen of the Amazons, slain by Achilles

⁹⁹ *By that colour*, by that pretext The word *colour* is thus used in the Bible, Acts xxvi 30 Compare the similar use of the Lat *color*

¹¹⁷ *Accorded byt wyb euyll wyll*, gave his consent against his will *Euyll wyll* is here put for the French words *mal gré*

¹³⁸ *Thenadon*, the island of Tenedos, off the coast of Troas Caxton also prints it *ibenedon* See note to Sect XXII. 4506

¹⁵² *Were in a-wayte*, were in await, were watching

¹⁸⁴ *Ha A felon traytre*, ah! ah! felonious traitor! The interjection *ab*, when repeated in Old English, is occasionally written *ba A*, as here The form *A ba* occurs in a passage quoted in Dyce's edition of Skelton, II. 168 Cf Isaiah xliv 16

X THE NUT-BROWN MAID.

The last reprint of Arnold's Chronicle was edited, with an introduction, by F Douce. The editor compares the poem of the Nut-brown Maid with a Latin poem called 'Vulgaria Cantio,' translated by Bebelus, poet laureate to the Emperor Maximilian I, from a German ballad, and printed at Paris in 1516. He supposes that the English poem may also have been derived from the German. He also likens parts of it to some poems by Tibullus, referring us in particular to the fourth book, containing the ode *Ad amicam*. I must confess that I do not quite see why the poem may not have been, after all, purely English, and not under much obligation either to the German or the Latin.

In vol ii pp 334-337, of the Percy Folio MSS, edited by Hales and Furnivall, there is a piece called 'A Jigge,' which is clearly a poor imitation of 'The Nut-brown Maid.' The word *jigge* or *jig* meant originally not only a dance but a *ballad*. In Mr Hazlitt's Early Popular Poetry of England, vol ii p 271, our ballad is handled so as to have a religious sense, and bears the title, 'The New Nut-browne Mayd upon the Passion of Christ.' In Cotgrave's French Dictionary we find the word 'Brunette, a nut-browne girle,' to which he append the proverb, 'Fille blonde est de nature gaye et nette, A nut-browne girle is neat and blith by nature.'

Stanza i. The poem appears to have been written by a woman, hence the slightly sarcastic expression *these men*.

Among, i.e. at intervals, sometimes So in the old poem of The Owl and the Nightingale, l 6, we find 'sum wile softe, and lud *among*', i.e. sometimes soft, and sometimes loud again.

On women, we should now say, 'of women'

Neuer a dele, not a bit, in no degree

A newe, a new lover So Chaucer has *a fair* for a fair one, Prologue, l 165 *Than*, then

A bannished man, observe that this forms the refrain of every other stanza, alternating with the burden, *love but him alone*

² *I say not nay* must be connected with the words immediately following, thus it means, 'I admit that it is often affirmed that woman's faith is decayed.'

Sayde, this word, like *saythe* and *layde* below, and many others in this piece, is wrongly spelt, as it has no right to a final *e*.

Contynew, remain constant

Recorde, let (her) bear witness

3 *Too*, two.

In fere, in company, together, i.e. together with her lover ‘For we be fewe briddes her *in fere*’ Chaucer, Cuckow and Nightingale, 273

I am the knyght, here one of the two characters in the story is supposed suddenly to appear and declare himself

4 *And I*, this begins the author’s reply only; the maiden’s reply begins with 1 23

5. *Do*, done, cf note to Sect II st 621, p 371

The ton, the one, *the ton* and *the tother* are respectively corruptions of *that one* and *that other*, the word *that* being originally used as the neuter of the definite article

Rede I can, counsel I know, as in stanza 23

6 *Lusty*, pleasant

Depart, part, separate, divide The phrase ‘till death us *do part*,’ in the present Marriage Service was ‘till death us *depart*’ in the Sarum Manual and in the reformed Prayer Book, until the last review. The word *depart* occurs in this sense ‘as late as 1578 in the English version of the Bible, but it was no longer used in that sense at the Restoration, and it was altered in 1661, in consequence of an objection made to it by the dissenters at the Savoy Conference’—Humphrey on the Book of Common Prayer, p 261.

Wheder, whither, the Ball MS has *whether*

7 *Take thought*, be over-anxious, cf Matt vi 25

8 *Leue*, remain, cf note to Sect III. (B), 1 1174, p 378

Soo am I, i.e. I am ready myself.

Anoon, immediately, this instant, as in Shakespeare, 1 Henry IV, ii 4 *By and by* had formerly a similar sense, see *By and by* in the Glossary

9 *Of yonge*, i.e. by young, see stanza 10, 1 55

10 *Lawe*, here used for custom or rule

Dowte, fear *Tban*, then

Goo, gone; cf *do*, in stanza 5

12 *I thinke not nay*, I admit (it is as you say), cf note to stanza 2

13 *If I, &c*, if I were in danger, which God forbid.

14. *As I myght*, as well as I could.

15 *Roue*, roof, the Balliol MS has *roffe*

18 *In bele*, in good health *Endure*, remain

19 *As* is often used where we now generally say *as for instance*; hence *as cutte* is equivalent to ‘as, for instance, you must cut’

To wood-ward, toward the wood, the word *toward* is often thus separated. Cf ‘to us-ward,’ Eph. i 19.

Shortly, quickly, soon.

20 *As now*, immediately, at the present moment,

Instead of *other*, the Ball MS has *oder*, to rhyme with *moder*
Ensue, follow

All this make ye, you are the cause of all this She here addresses her lover The word *ye* is used instead of *thou*, both here, and in the next stanza See note to Sect. VI 1 399

The day cumeib fast upon, daylight is fast approaching, the knight had come to her by *night*, as we learn from stanza 3.

21 *Soon bot, soon cold* occurs in Heywood's Proverbs, &c., 1:62

22 *Bee me*, by me, i e with reference to me, this is certainly the right reading, and not to *me*, as in the Balliol MS '*By* occurs in 1 Cor iv 4, where the Greek shews that it must mean "against," "with reference to" "I know nothing by myself," i e "am not conscious of guilt in the things laid against me, yet am I not justified by that consciousness of rectitude, &c" —The Bible Word-Book, by J Eastwood and W. Aldis Wright, where other examples are given

To dey therfore anoon, though I were to die on that account immediately.

23 The rime shows that *felow* should be *felawe*, indeed, *felawe* is the older and more correct spelling See the Glossary

25 *It were myn ease*, i e I would rather live in peace, and so do not want a second love to quarrel with the first

26 *Your, yours* See the Glossary.

Our, hour, spelt 'owre' in the Balliol MS

To my power, as far as in me lies *

That one, one of them, one amongst them

27 *Proue, proof*. The lover is now satisfied, and begins to confess the true state of the case

28 *On the splene*, in the haste of the moment *Spleen*, in the sense of *extreme haste*, occurs twice in Shakespeare's King John, ii 1 448, and v 7 50. So in *a spleen*, in a moment, Mids Nights Dr 1, i 146

29 *God defend*, God forbid! *Ye* is the nominative, and *you* the accusative, according to correct usage

30 The last stanza contains the author's moral, and a very noble one it is, see the last line The expression *that we may* means 'that we men *may*', but it does not prove that the author was a man Other expressions render it probable that the author was a woman, and in this case she may have remembered to speak in a man's character. The word *which* means *who* (as in the Lord's Prayer), and refers to God in the preceding line Indeed the Balliol MS reads—'God sumtyme provith such as he lovith,' but this alteration is unnecessary

XI WILLIAM DUNBAR.

(A) *The Throssill and the Rous.*

Dunbar has been highly praised by Warton, Hist. Eng. Poetry, sect. xxx., G. Ellis, Specimens of English Poetry, 1 377, Pinkerton, Ancient Scottish Poetry, 1 pref p xciv, and others Dr Langhorne says of him—

‘In nervous strains Dunbar’s bold music flows,
And time yet spares *The Thistle and the Rose*’

The reader may consult with advantage an article on Dunbar’s writings in Mr. Wright’s Essays on the Middle Ages, vol. 11 p. 291.

The poems of Dunbar are chiefly contained in two MSS., of which one, called the Bannatyne MS., is described in ‘Memorials of George Bannatyne, 1546–1698,’ Edinburgh, 1829. This MS. was written out by Bannatyne in 1548. The second, or Maitland MS., is in the Pepysian Library at Cambridge, and is described by Pinkerton in his ‘Ancient Scottish Poems.’

Some account of the marriage of James IV is given in Leland’s Collectanea, vol. iii p. 265, ed. 1770, see also Irving’s Lives of Scottish Poets, 1 203.

Stanza 1. *Thair bouriſ*, their ouſons In the poem called The Court of Love, wrongly attributed to Chaucer, the different parts of a morning service are sung by various birds See Warton’s note

2 *Window* This reminds us of Milton’s L’Allegro, 1 46—
‘And at my window bid good morrow’

Awalk This form occurs in Lancelot of the Laik (ed. Skeat, Early Eng. Text Society), 1 1049—

‘Saying, “Awalk! it is no tyme to slep”’

3 *Weid, &c.*, ‘garment, painted with many diverse hues’

5 *Ring*, reign; i.e. the wind blows so strongly in the season of May

6 *Ross*, the Rose, i.e. Margaret Tudor, it is a very appropriate symbol, as it is the emblem both of England and of the houses of Lancaster and York. The second line of the stanza is copied from Chaucer’s Knightes Tale, 1 187, which see.

7 *Doing fleet* is the same as *fletand*, i.e. flowing, just as *doing chace* in the next stanza merely means *chasing*. Hence the phrase means flowing down, or dripping, with dew

9 ‘And, like the blissful sound of a hierarchy,’ cf Job xxxviii 7. The angels were divided into three *bierarchies*, each containing three *orders*.

14 *But feir*, without mate or peer.

Feild of gold. An allusion to the arms of Scotland, viz. a lion rampant, gules, in a field or, surrounded by a tressure, which is borne double, and ornamented flory and counterflory with fleurs-de-lis

16 *Bougle*, wild ox. See the Kingis Quhair, p 43 st 157

17 *Yre*, anger, but *vre*, custom, would perhaps make better sense

Parcere, evidently copied from Virgil, Aen vi 853—

‘*Parcere subiectis, et debellare superbos*’

18. *Als just, &c* , as just to culewes and owls as unto peacocks, parrots, or cranes

Fowll of ravyn, bird of prey Cf Chaucer, Assembly of Foules, l 323,

‘That is to say, the *foules of ravine*

Were highest set, and than the foules smale’

Do efferay, for *do effray*, i e cause terror

19. *Throssil*, Thistle, the Scottish emblem Burns says, in The Author's Earnest Cry and Prayer, &c —

‘Paint Scotland greetin owre her *throssle*’

Kepit wth, guarded by *Ho furth*, a misprint for *go furth* *Fend the laif*, defend the rest

20 *Hir fellow*, fellow herself, make herself fellow

22 *But ony, &c* , springing up without any spot or blemish Observe how Dame Nature is made to consider the Rose of England superior to the Lily of France

25 *Cullours twane*, i e Red and White Roses, the emblems of Lancaster and York

26 *Princes*, princess.

Paramour, object of chivalrous affection and devotion Observe the alliteration *Peax*, peace *The conserv*, keep thee

27 *Wth a braid*, in a moment, we sometimes find *at a braid* in the same sense, as in The Romaunt of the Rose, l 1336

Haif bard to-forrow, have heard previously, have heard already

Nynt morow, ninth day, the very date mentioned in Sect. XIII.

1 268

(B) *Dunbar desyred to be ane Frer.*

The second extract is entitled by Mr Laing ‘The Visitation of St Francis.’ The title ‘How Dunbar was desyred to be ane Frer,’ is found in the Bannatyne MS. There is an apparent contradiction in the idea of the poet’s being asked to become a Franciscan friar, when he states in st 7 that he had worn the habit already. This may be reconciled by supposing that he had never completed the year of his novitiate, and

that he was now called upon to do so A novice might leave the order at any time within the first year, but not afterwards.

Stanza 1. *Tbis bindir nyct*, this night past, answering to our modern phrase 'the other night' It is evident that the word *bindir* has been omitted by accident, as it is not the only poem by Dunbar which begins with this expression The habit of St Francis was gray, and the Franciscans were called Gray Friars. See p 357

2 *Skarrut*, felt scared

With him I skarrut, I shrank from him in terror, was frightened at him

3 *Hes long done teicbe*, hast long been engaged in teaching

Mon, must. *But dreid*, without fear

4 *Loving*, praise *The till*, to thee *Mot*, mayest

5. *Sic sevin*, probably a corrupt passage The word *sic* would be better omitted, then *be sevin* would mean *by seven*, i e by seven times Mr Wright quotes a paraphrase of this stanza in the Somnum of George Buchanan, which ends thus —

'Quod si tanta meae tangit te cura salutis,

Vis mihi, vis animae consulusse meae?

Quilibet hac aliis mendicet veste superbus,

At mihi da mitram purpureamque togam'

7 *Kalice*, Calais, which was *in England* in the sense that it belonged to the English

8. *Dernntoun*, possibly Durrington, near Greenlaw, in Berwickshire

9. *As wy that wes in weir*, like a man that was in distress.

XII STEPHEN HAWES.

I have corrected a few errors in Mr Wright's edition by Waley's edition of 1555, a copy of which is in the Bodleian Library at Oxford There are also two other copies in the same library, of the same date, with the imprint of R Tottell in the colophon There is no appreciable difference between Waley's and Tottell's editions of the above year One of the latter is in the Douce collection, and contains the following MS notes by Douce 'The *first* edition of this book was printed by W de Worde, 1517, 4to., the *second* by Wayland, 1554, 4to This is the *third* edition. . See some account of Hawes, the author, in Wood's *Athenæ Oxonienses*, i col. 5, and in Warton, *Hist Eng Poetry*, ii 219 See Bridges' *Censura Literaria*, iii. 225, and iv. 7. The first edition was sold at the Duke of Roxburgh's sale for £87'

For a notice of Stephen Hawes and his writings see Warton, *Hist.*

Eng Poetry, II 397 (sect xxviii), ed 1840. Warton gives an analysis of the Passetyme of Pleasure His analysis of the canto which I have selected is as follows.—‘He now continues his expedition, and near a fountain observes a shield and a horn hanging On the shield was a lion rampant of gold in a silver field, with an inscription, importing, that this was the way to La Bell Fucell’s habitation, and that whoever blows the horn will be assaulted by a most formidable giant He sounds the horn, when instantly the giant appeared, twelve feet high, armed in brass, with three heads, on each of which was a streamer, with the inscriptions, Falsehood, Imagination, Perjury, After an obstinate combat, he cuts off the giant’s three heads with his sword Claraprudence He next meets three fair ladies, Verity¹, Good Operation, Fidelity They conduct him to their castle with music, where being admitted by the portress Observance, he is healed of his wounds by them’

Stanza 1. *The Capricorne*, the sign of Capricorn On entering this sign, the sun passes through the southern or winter solstitial point, and begins to ascend northwards, on leaving the sign, it passes into *Aquarius*. The sun now enters Aquarius about the 19th of January, but, in the time of Hawes, it was about a week earlier

Janus Byfrons, the epithet *byfrons* (double-faced) as applied to Janus, occurs in Virgil’s *Aeneid* twice, in lib vi 180 and lib xii 198 It is explained in Ovid’s *Fasti*, lib i 133–144 He was the guardian deity of gates, and hence is commonly represented with two heads, because every door looks two ways He opened the year and the seasons, and hence the first month was named after him *Januarius* I do not quite see the force of *the crowne had worne*, unless it means had ruled or presided in his turn, during his month of January

Joynd with, was in conjunction with, i.e. the moon and Mercury were seen in conjunction

Assure, azure, assured is clearly a misprint

Depured, made pure or clear, without the encumberment of clouds

2 The rimes *rockes, flockes, toppes* are not very good ones, *rockes* is an old spelling of *rocks*, but *rockes* is here the better form

Corall, where coral grew in quite tall masses This seems to be said at random, without any knowledge of the real mode of growth of *coral*

Popyngayes, parrots Me before me

3 *Adowne*, off from, incorrectly used

Lyght, lighted Blasyng, blazoning or describing

As well as I mygnte, as well as I can This is not very well after all, for metal upon metal, or upon *argent*, is false heraldry

¹ Misprinted ‘Vanity’ in Warton

3. *Scrypture*, writing

5 *All feare to abjecte*, to cast away all fear

6 *Mede*, meed, reward *Varlet*, squire

7 *To fere*, (large enough) to frighten a great number of men

8 *Fane* pennon, a kind of flag The giant has three heads, representing Falsehood, Evil Imagination, and Perjury Spenser describes the giant Gerioneo, who had three bodies springing out of one waist, and six arms and legs, see Faerie Queene, v 10 8 He was destroyed by Prince Arthur But the passage in the Faerie Queene which most closely approaches Hawes's description is the description of the combat between Arthur and the giant Orgoglio, Bk 1 canto 8

9 *Let the cace*, prevent the chance of fulfilment

13 *For ever, &c* 'For Falsehood ever comes, with his own condition, to a lady, and says, to avoid an inconvenience (it is best) that ye should not have pity (on your lover), Imagination knows that your lover is of no value, I swear the same, and at once she believes (that all that we have said is the truth)' Here all three evils, Falsehood, Evil Imagination, and Perjury, conspire to destroy love

15 *Charged*, prepared for the charge, or, made ready for service

16 *Iclyped Clara prudence*, called Clara Prudentia, i e bright prudence, or, as Hawes explains it, 'fayre and sure' Oliver's sword was called Alta Clara, or tall and bright

Glave, sword, properly a Welsh sword

Of cutting, in the cutting part or blade

17 *Discharged*, discharged or dealt his blow without effect

Abye, buy it dearly, now corrupted into *abude*.

20 *Onvale*, unveil, become free from clouds.

And with, &c Compare Spenser—

'His sparkling blade about his head he blest,
And smote quite off his right leg by the knee,
That downe he tumbled, &c'—F Q 1 8 22

21 *Enforcing him*, forcing or exerting himself Compare Spenser—

'Through all three bodies he him strooke attonce,
That all the three attonce fell on the plaine'

F. Q v 11 14

22 *Demaunded*, required, asked, but it is probably an error for *de-meaned*, i e borne yourself

Brayde, either 'started off,' or 'neighed', probably the latter

23. The three ladies are Vertity, Good Operation, and Fidelity, these are intended to be the exact opposites of the three evil qualities already mentioned, viz Falsehood, Evil Imagination, and Perjury.

* *Her bert entere*, their whole hearts.

25. *First fane*, viz the streamer already mentioned in st 8 This was an ornament upon the helmet, so that Verity must have taken the head out of its helmet, and then placed it on the spike with the silken streamer.

Of Ymaginacion, i.e the head on which was the helmet, bearing the ornament inscribed 'Imagination' .

26 The three ladies have a faint resemblance to Spenser's Fidelia, Speranza, and Charissa (Faith, Hope, and Charity), in Bk 1 canto 10 Instead of a portress, 'fayre Observaunce,' Spenser has a porter named Humilta (Humility), a flancklin named Zele (Zeal), and a squire called Reverence However inferior Hawes is to Spenser, it is very likely that Spenser took a few hints from him, although the poet to whom the author of the Faerie Queene was really indebted to a far larger extent was Sackville See Extract XXIV

XIII GAWIN DOUGLAS.

For a sketch of the life of Gawin or Gavain Douglas, see Warton, Hist Eng Poetry, sect xxxi. and Irving's Lives of the Scottish Poets, vol ii

1 *Dyonea*, Dionæa, an epithet of Venus, from the name of her mother Dione As Venus is mentioned separately in l 4, Dione herself may here be intended Dione was a daughter of Oceanus and Tethys, or of Uranus and Ge, or of Aether and Ge The poet here assigns to her the epithet of *night-herd*, or guardian of the night, and represents her as chasing the stars from the sky

3. *Cynthia*, the Moon. In old times, the seven planets, supposed to revolve round the Earth, were the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn The poet mentions all of these, giving to Mercury the name of *Cyllenus*, and to the Sun that of *Phæbus*

5 *Cyllene* was the highest mountain in Peloponnesus, on the frontiers of Arcadia and Achaia, sacred to Mercury, who had a temple on the summit, and was hence called Cyllenus There is a passage much like this in Chaucer—

'Now fleeth Venus into *Cyclinus* toure...
Within the gate she fledde into a cave'

Complaynt of Mars and Venus, st xvii

Heire *Cyclinus* is an evident mistake for *Cyllenus*, as was pointed out by Mr. Brae, in Notes and Queries, in 1851, and *Cyllenus toure* means the

mansion or house of Mercury, which, according to the old astrology, is the sign Gemini. It is clear that Douglas has here imitated Chaucer.

7 Saturn was a *froward* or inauspicious planet in the old astrology. The words *from bys mortall speir* seem to indicate the reason of his being called *frawart*, viz. because he was supposed to portend death.

10 *Circulat wrold*, orbit. The orbit of Saturn was *behind*, i.e. *beyond* that of Jupiter.

11 *Nycthemyne*, Nyctimene, i.e. the owl. It refers to the owl seeking her daily hiding-place. *Nyctimene* was daughter of Epopeus, king of Lesbos, or, according to others, of Nycteus. Pursued by her amorous father, she concealed herself, and was changed by Athene into *an owl*.

13 A considerable portion of ll. 13-242 of this Prologue is written out by Warton into modern English prose, somewhat paraphrastically, and with a few omissions, nor is it free from mistakes. I therefore take the liberty to rewrite a part of it here, correcting Warton's mistakes by words in italics, and filling up the omissions between square brackets.

'Fresh Aurora, the wife of [mighty] Tithonus, issued from her saffron bed and ivory house. She was clothed in a robe of crimson and violet-colour [dyed in grain], the cape vermillion, and the boder purple. She opened the windows of her ample hall, overspread with roses, and filled with [royal] balm or nard. At the same time, (20) *she draws up* the crystal gates of heaven, to illumine the world. The glittering streamers of the orient diffused purple streaks mingled with gold and azure, [piercing the sable nocturnal rampart, and beat down the sky's cloudy mantle-wall.] *Eous the steed*, in red harness of rubies, of colour [like sorrel, and somewhat] brown as the berry, *lifts his head* above the sea, to [enlighten and] glad our hemisphere. The *flame bursting out* from *his nostrils*, (30) [so quickly Phaethon by means of his whip makes him whirl round, to roll his father Apollo's golden chariot, that shrouds all the heavens and the air.] *Till* shortly, apparell'd in his luminous [fresh] array, Phoebus, bearing the blazing torch of day, issued from his royal palace, with a golden crown, glorious visage, curled locks bright as the chrysolite or topaz, and with a radiance intolerable. The fiery sparks bursting from his eyes, (40) *to purge* the air, and gild the new verdure, [shedding down from his ethereal seat fortunately-influential aspects of the heavens; the misty vapour springing up, sweet as incense, before his kingly high magnificence, in smoky moisture of dank and humid dews, whilst moist wholesome mists conceal the hollow.] The golden vanes of his [sovereign] throne covered the ocean with a glittering glance, and the broad waters were all in a blaze, (50) at the first glimpse of his appearance. It was glorious to see the winds appeased, the sea becalmed,

the soft season, the serene firmament, the still [illumined] air, and the *pleasant frith*. The silver-scaled fishes, on the gravel, gliding hastily, as it were, from the heat or sun, through clear streams, with fins shining brown as cinnabar, and chisel-tails, darted here and there. The new lustre enlightening all the land, (60) *the beryl-like strands shone over against those gravelly-beds-of-streams, till the reflection of the beams [of day] filled the pleasant banks with variegated gleams*, and [sweet] Flora threw forth her blooms under the feet of the sun's brilliant *steed*. The bladed soil was embrodered with various hues. Both wood and forest were darkened with boughs, *whose pretty branches were depicted on the ground, the red rocks appeared distinct, with clearly-marked shadows*. Towers, turrets, battlements, and high pinnacles, (70) of churches, castles, and every fair city stood *depicted, every finial (?) vane and story upon the plain country, by their own shadow*. The glebe, fearless of the northern blasts of [Eolus], spread out her broad bosom [in order to receive low down in her lap the comforting inspiration of Zephyrus]. The *corn-tops* and the new-sprung barley ictclothe the earth with a gladsome garment. [So thick the plants sprang in every plot, (80) that the fields wonder at their fertile covering. Busy dame Ceres, and proud Priapus, rejoice in the fertile plains, replenished so pleasantly and most fitfully, nourished wondrously nobly by nature, stretching abroad, under the round circle, upon the fertile skirt-laps of the ground.] The variegated vesture of the [beauteous] valley covers the *turfy furrow, and every sod was diversified with leaves of very various shapes.* (90) *Each spray was sprinkled dispersedly with springing shoots, because of the fresh moisture of the dewy night, restoring [partially] us former height to the herbage, as far as the cattle [in the long summer's day], had [eaten and] cropped [it away in their pasture]*. The [pretty] blossoms in the blowing garden trust their heads to the protection of the young sun. Rank ivy-leaves overspread the wall of the rampart. The blooming hawthorn clothed all his thorns in flowers.'

The latter part of Warton's paraphrase is so sketchy, and, in many places, so hopelessly incorrect, that the reader could only glean a general idea of the sense from it, and it is hardly worth consulting. Some of his errors are extraordinary, and serve as instances of the fact that many a scholar who can translate Latin and Greek with ease is helplessly at sea as to the meaning of many words in Old English. In the part which I have already quoted, the tenses are sometimes confused. It must be observed, however, that the grammar in the original also shews signs of confusion. This was owing to the great influence of Chaucer's writings. His Scotch imitators sometimes go so far as to imitate his grammar. Thus the true Scottish pres. participle ends in *-and*, as in

persand, piercing, l. 23, but in l. 21 we have the Chaucerian participle in -yng, as *twynklyng*. The Scottish infin mood is seen in *bebald*, l. 38, but the Chaucerian infinitive, which sometimes ends in -en, is imitated in the word *alibtyn*, l. 28. Hence Douglas's writings are not to be regarded as pure Scottish, but as Scottish much affected by Anglicisms

99 'Out of fresh buds, the young vine-grapes along the trellises hung on their stalks' Walton is very wrong here, and actually translates *endlang* by *end-long*, which is very misleading

101 *Lowkyt*, locked, closed Warton wrongly has *unlocking*

103 *Gresy*, grassy

113 *Dyd on breid*, did abroad, opened out *Crownell*, corolla

115 *Battill*, rich, luxuriant, not *embattelled*, as in Warton

124 *Gan chyp, and kyth*, did break then covering, and shew *Chyp* is used much as when a bud *chyps open* its egg *Kyth* is to shew, manifest, nothing to do with *kissing*, as in Warton

141 *Forgane*, against *Prynce*, i.e Phœbus

154. *Seirsand by Kynd*, searching for, according to their nature.

157 *Rutys gent*, gentle, i.e fine or trim roots or herbs

159 *Coppa* is misprinted *Toppa* in the Bannatyne Club edition It is a variation of *Coppell*, which is the name of a hen in 'The Tournament of Tottenham,' printed in Percy's 'Reliques.' A bird with a tuft of feathers on its head is called *capple-crowned*, see Halliwell's Dictionary Cf Welsh *cop*, a top, *copa*, a tuft or crest

Pertelote occurs in Chaucer's Nonne Piestes Tale, see *Partlette* in Nares's Glossary

160 *Hants*, practises, uses

161. *Pantyt poun*, painted peacock

170. *Aragne*, Arachne, the spider.

'*Laxos in foribus suspendit aranea casses'*

Vngil, Georg iv 247

173 *So dusty*, i.e such a dusty powder

181 *Days*, does, so *rays* for *roes*, in l. 182

187. 'In salt streams Doris and (her mother) Thetis became nymphs and Naiads beside running strands'

Wolx is waxed, became, not *walked*, as in Walton!

193 *Sang* is inserted from the editions, the Trinity MS. omits it It is clearly wanted

Dansys ledys, lead dances

201 *Tbochfull*, anxious *Rowmys*, roam

205 'It pleases one to endite ballads' *Sum* is frequently singular in our early writers; see Chaucer, Knights Tale, l. 397. And see below, l. 211.

212 *3isterevin*; this is practically a dissyllable here, like the modern *yestreen*

217 *Neuer a deill*, not a bit.

Harks, &c, listen to what I would (tell you)

222 'Do you choose one (of the girls whom we shall meet).'

225 *Dywlgat*, divulged. In Scottish MSS we often find *w* in place of *v* or *u*. It here stands for *double u*, i.e. *dywlgat* is put for *dynulgat*, where the first *u* has the sound of *v*

226 'In no way suitable to our wholesome May'

232 'Intone their blissful song on every side'

Art is more commonly spelt *art*, as in Burns's poems

233. 'To recover those lovers of their night's sorrow'

244 *For byrdis sang*, because of the song of the birds

252. This song of the birds was possibly suggested by the concluding stanzas of Chaucer's Assembly of Foules

256 *Alkynd fruyt*, fruit of every kind. In l. 263, *alkynd bestiall* means every kind of thing that is bestial, i.e. all kinds of beasts

268 He gives us here the date, viz. May 9, the year was 1513

269 'Being on my feet, I jumped into my bare shirt' That is, a shirt and nothing more. It was then usual to sleep naked

270 *Wiffull*, willing, desirous

271 *Latter*, last or twelfth book. The epithet *Dan*, from the Latin *Dominus*, was a title of respect. So Spenser speaks of *Dan Cbaucer*, F. Q. iv. 2. 32, so also Tennyson, in 'A Dream of Fair Women'

273. *This kyng*, viz. Phoebus, or the sun

276 *As is said*, as has been said already

277 The poet speaks of the sun as 'newly aryssyn'. On the 9th of May, at that date, and in the latitude of London, where he then probably was, the sun rose soon after four o'clock.

282 *Progne*, Procne, the swallow

283 *Dreadfull*, full of dread, timid

Philomeyn, Philomela. Philomela and Procne were sisters, of whom the former was turned into a nightingale, and the latter into a swallow, though some writers just reverse these changes. See Ovid, Metam. lib. vi., Virgil, Georg. iv. 15, Eclog. vi. 79.

286 Æsacus, son of Priam, threw himself into the sea upon the death of his love Hesperia, and was changed into an aquatic bird, Ovid, Metam. xi. 791.

288 *Peristera*, the dove, sacred to Venus; see next line

291 *Into*, in. *Into* continually has this sense in Scottish writers

298 *In byr kynd*, according to her nature. So also *after his kind* means according to his nature, Gen. i. 21.

304 *Ayr morow*, before the morning or mealtime It was not late enough to be called the full morning, as it was not yet five o'clock

307 'Here endeth the witty prologue,' &c The author commands it as being his best, and deserving of having its capital letters illuminated with gold This is not done in the Trinity MS, which merely has a red capital at the beginning

XIV JOHN SKELTON

(A) *From 'Why come ye nat to Courte?'*

Many of the notes below are copied from Mr Dyce's edition These are marked with D

Line 287 'The Erle of Northumberlante, i e Henry Algernon Percy, fifth earl of Northumberland In 14 Henry VIII he was made warden of the whole Marches, a charge which, for some reason or other, he soon after resigned vide Collins's Peerage, 11 305, ed, Brydges That he found himself obliged to pay great deference to the Cardinal is evident from Cavendish's Life of Wolsey, where (pp 120-128, ed 1827) see the account of his being summoned from the north when his son Lord Percy (who was then, according to the custom of the age, a "servitor" in Wolsey's house) had become enamoured of Anne Boleyn This nobleman, who encouraged literature, and appears to have patronised our poet, died in 1527'—D

292 *Mayny*, flock

293 *Loke out at dur*, look out at the door

295. *Bochers dogge* 'Skelton alludes to the report that Wolsey was the son of a butcher. Compare too Roy's satire against Wolsey, "Rede me, and be nott wrothe," &c

"*The mastif curre*, bred in Ypswitch towne ..

Wat He cometh then of some noble stocke?

Jeff His father coulde snatche a bullock,

A *butcher* by his occupation"

Harl Miscell ix. 3 31 ed Park,
and a poem "Of the Cardinalle Wolse,"

"To se a churle a *Bochers curre*

To rayne & rule in soche honour," &c.

MS Harl 2252, fol 156

Cavendish says that Wolsey "was an honest poor man's son," and the will of his father (printed by Fiddes) shews that he possessed some

property, but, as Mr Sharon Turner observes, that Wolsey was the son of a butcher, "was reported and believed while he lived"—Hist. of Reign of Hen. the Eighth, i 167, ed 8vo.—D

312 *Dawes*, jackdaws The daw was reckoned as a silly bird, and a daw meant a simpleton So in Shakespeare—"Then thou dwellest with daws too" Coriolanus, iv 5 48

313 *Of the coyfe* See note to Piers the Plowman, Prol 1 210, ed Skeat (Clar Press Series)

316 'Commune Place, i e Common Pleas'—D See note to Piers the Plowman, Prol. 1 92, and cf note to st 4 of Lydgate's London Lyckpeny, p 373 above

326 *Huddypeke*. Skelton has *boddyke* in the phrase 'can he play well at the *boddyke*', Poem on Magnificence, I 1176 It clearly here means a simpleton It does not seem to have been exactly explained. Nares supposes it to be the same as *bodmandod*, a snail, of which there is no proof Mr Wedgwood takes it to be the Dutch word *boddebek*, a stammerer, where *bodden* means to jolt or jog, and *bek* is a beak or mouth

327. *To lewde*, too full of ignorance *Lerned and lewde* meant originally *learned and ignorant* 'So in our author's "Speke, Parrot," we find "lewdlye ar they lettyrd,"' 1 296'—D

328 'Well bewude, i e well mannered'—D

335 *Checker*, the Court of Exchequer; see note on p 372

338 *Rowle*, snore, make a snoring noise, snort 'I may just observe that Palsgrave not only gives *rowte* in that sense, but also 'I rowte, Je rouete'—D

343 *Scotysh kynge*, James the Fifth, born 1512, began to reign, 1513, died, 1542, aged only thirty

347 'Whipling, perhaps the same as *pippeling*, i e piping—"the blast of the moche wayne glorious *pippeling* wynde," vol. 1 p 207'—D

354 'This passage relates to the various rumours which were afloat concerning the Scottish affairs in 1522, during the regency of John, Duke of Albany The last and disastrous expedition of Albany against England in 1523 had not yet taken place, its failure called forth from Skelton a long and furious invective against the Duke In 1522, when Albany, with an army 80,000 strong had advanced to Carlisle, Lord Dacre, by a course of able negotiations, prevailed on him to accept a truce for a month and to disband his forces, see Hist. of Scotl v 156 sqq by Tytler,—who defends the conduct of Albany on this occasion from the charge of cowardice and weakness'—D.

357 *Owers*, shall be ours for the space of two hours Cf the phrase, *the mountenance of an houre*, in Chaucer, Troil and Cres. b ii 1 1707.

367 *Burgonyons*, Burgundians.

367. *Spanyardeſ onyons*, Spanish onions, i.e. Spanish people, whom Skelton calls Spanish onions for the sake of a rhyme, and because these onions are well-known by the name *Spanish*

374 ‘*Mutrell* is Montreuil [in the extreme north of France, not far from Crecy and Agincourt], and the allusion must be to some attack intended or actual on that town, of which I can find no account agreeing with the date of the present poem’—D

380 ‘I e for dread that the Cardinal, Wolsey, take offence

‘He takeib pepper in the nose, that I complayne
Vpon his faultes’

Heywood’s Dialogue, &c sig G, Workes, ed 1598’—D
382 *Hede of goſe*, head goes off

401 *Hampton Court*, ‘the palace of Wolsey, which he afterwards, with all its magnificent furniture, presented to the king’—D

407 *Yorkeſ Place*, ‘the palace of Wolsey, as Archbishop of York, which he had furnished in the most sumptuous manner after his disgrace, it became a royal residence under the name of Whitehall’—D

417 *Tancrete*, transcript Roquefort has ‘*Tancrit*. Transcrit, copié’

425 *Hym lyst*, it pleases him

427 *Saunz*, i.e. *sans*, without

Aulter is the Old Fr *aultre*, now spelt *autre*, other

429 *Marsbalsy* ‘The highway from St Margaret’s Hill to Newington Causeway is called *Blackman Street*, on the east side of which is the Marshalsea, which is both a court of law and a prison’—Hughson’s Walks through London, p 325 ‘At the south-west corner of Blackman-street, in the road to the obelisk, St. George’s Fields, is situated the *King’s Bench Prison*, for debtors, and every one sentenced by the Court of King’s Bench’—Ib p 327 See Dickens’s ‘Little Dorrit’

434 *Vndermynde*, undermine Cf *sound* for Old Eng *sowne*, Fr *son*

438 ‘*Coarted*, i.e. coarcted, confined’—D.

Streatly means *narrowly, closely*

449 ‘*Bereib on hand*, i.e. leads on to a belief, persuades See Chaucer, Wif of Bathes Prol ll 232, 380, 393, &c “He is my countre man as he bereib me an bande—vti mihi vult persuasum” Hormanni Vulgaria, sig. X viii ed 1530’—D

463 *Cæcum*, probably another form of *cæcitatem* Mr. Dyce quotes from Du Cange, ‘*Cæcia, σκοτοδινία*, i.e. a vertigo with loss of sight

A cœcutate, &c This refers to the phrase in the Litany, ‘From all blindness of heart,’ &c

475 *Amalecke*, Amalekite, cf 1 Sam xv 3

476 *Mamelek*, i.e. a Mameluke The *Mamelukes* were mercenary horse-soldiers employed by the Turks. They afterwards made them-

selves masters of Egypt, but were murderously suppressed by Mehemet Ali in 1811. A body of them was defeated by Napoleon at the battle of the Pyramids, July 21, 1798. See an account of them in 'The History of Napoleon,' third ed. 1835, vol. 1 p. 131.

483 'God to recorde, i.e. God to witness'—D.

485 *Reason or skyll* Mr Dyce considers these words as nearly synonymous, but *skyll* in Old English generally means *discernment*, or power to separate, whereas *reason* implies rather a power of combining

486 'Notwithstanding, the first beginning'

490 *Sank royll*, royal blood, where *royal* is applied derisively. We find the same phrase, spelt *saunke realle*, in *Morte Arthure*, ed. Perry (Early Eng. Text Soc.) 1 179

495 'Rowme, i.e. room, place, office'—D Cf. Luke xv 7, and Shakespeare, *Taming of Shrew*, iii 2 252

508. 'Saw, i.e. saying, branch of learning'—D.

511. 'The *trivials* were the first three sciences taught in the schools, viz. grammar, rhetoric, and logic, the *quadrivials* were the higher set, viz. astrology (or astronomy), geometry, arithmetic, and music. See Du Cange's Gloss in vv *Trivium, Quadrivium*, and Hallam's Introd. to Lit. of Europe, 1 4'—D Hence the common old phrase, *the Seven Sciences*

Mr Dyce remarks that Skelton's depreciation of Wolsey's talents is very unjust

517 Cf. Chaucer, 'The goos seyde tho, al thys nys woribe a flye' Assembly of Foules, 1 501

518 'Haly, a famous Arabian, "claruit circa A.C. 1110" Fabr. Bibl. Gr. xii 17'—D Cf. Chaucer, Prol. 1 431

519 *Ptolemy*, Claudius Ptolemy, the celebrated astronomer and geographer, who flourished between A.D. 139 and A.D. 161

520 *Alumasar*, an Arabian astronomer, who died about A.D. 885

522 *Mobyll*, moveable. The moveable stars are the planets

526 'Humanyte, i.e. *humaniores litera*, polite literature'—D

533 'Then, to make good our story.'

538 *Take, taken* 'Conceyght, i.e. good opinion, favour'—D

540 'Exemplifyenge, i.e. following the example of'—D

550 'Abdalonus, or Abdolonus, whom Alexander made king of Sidon, see Justin, xi 10'—D

557 *Occupied a showell*, i.e. used a shovel.

569 'Cotyd, i.e. quoted, noted, marked, with evil qualities'—D Skelton uses *coted* elsewhere in the phrase 'Howe scripture shulde be coted,' Colm Cloute, 1 758

571-574. Here Skelton mentions all the Seven Deadly Sins. See Piers the Plowman, ed. Skeat (Clar. Press), note to l. 62 of Passus v

752 'Chief root or cause of his making or success'

753 'This proverbial saying occurs in a poem attributed to Lydgate

"An hardy mowse that is bold to breed
In cattis eeris"

The Order of Foles—MS Harl 2251, fol 304

And so Heywood.

"I haue heard tell, it had need to bee

A wylle mouse that should breed in the cats eare"

Dialogue, &c, sig G 4, Workes, ed 1598'—D

See also the Demaundes Joyous, 1511, and Lyly's Euphues, 1580, repr 1868, p 233

(B) *From 'Pbyllyp Sparowe'*

'*Pbyllyp Sparowe* must have been written before the end of 1508; for it is mentioned with contempt in the concluding lines of Barclay's "Ship of Fooles," which was finished in that year. The "Luctus in morte Passeris" of Catullus no doubt suggested the present production to Skelton, who, when he calls on "all maner of byrdes" to join in lamenting Philip Sparrow, seems also to have had an eye to Ovid's elegy "In mortem Psittaci," Amor 11 6. Another piece of the kind is extant among the compositions of antiquity,—the "Psittacus Atedui Melioris" of Statius, Silv 11 4. In the "Amphitheatrum Sapientiae Socraticeae Joco-seriae," &c, of Dornavius, 1460 sqq may be found various Latin poems on the deaths, &c, of sparrows by writers posterior to the time of Skelton. See too Herrick's lines "Upon the death of his Sparrow," Hesper 1648, p 117; and the verses entitled "Phyllis on the death of her Sparrow," attributed to Drummond, Works, 1711, p 50'—D Coleridge (*Remains*, iii 163) speaks of 'Old Skelton's Philip Sparrow, an exquisite and original poem.'

In my larger edition of *Piers the Plowman* (B-text), I have noted that in Pass xv 119, where other MSS have a totally different line, the Oriel MS has the line—

'Schulden go syngē seruyeles with *sire philip the sparwe*'
In the extract here given, Skelton sings the praises of Jane, the maiden whose sparrow was dead.

Line 999 'Sort, i e set, assemblage'—D So in Rich. III, v 3 316
1002. *Fauour*, beauty, see l 1048

1014. *Stepe* probably means *shining*, *bright*, as in Chaucer, Prol.
l 201—

'His eyen *stepe*, and rollynge in his heed'

Mr Cockayne, in his edition of 'Seinte Marherete,' gives (at p 108) several other instances, of which the most decisive is—' Schimende and schenre then eni gemstanes, *steapre* then is steorre,' i.e. shining and sheener than any gemstones, *brighter* than is a star St Cath 2661

1018-1021. Lucretia, wife of L Tarqunius Collatinus, who stabbed herself, according to the well-known story, b c. 510 Polyxena, daughter of Priam, beloved by Achilles, slain by Neoptolemus on the tomb of Achilles Calliope, the muse of epic poetry Penelope, wife of Ulysses

1027 'O woman, famous for this double beauty, remember thy word to thy servant Thy servant am I' Cf Psalm cxix 49, 125, and see note to l 1061

1031 'Indy may perhaps be used here for *Indian*, but I believe the expression is equivalent to the *azure blue sapphire*, Skelton, in his Garde of Laurell, has *saphirus indy blew* Tyrwhit has "Inde, Fr azuie-coloured" [see Rom Rose, l. 67], in his Glossary to Chaucer Cf "Inde, ynde, couleur de bleu foncé, d'azur, *indicum*" Roquefort's Gloss. de la Lang Rom .. Sir John Mandeville says that the beak of the Phoenix "is coloured blew as *ynde*." —D Mr Dyce gives several other examples

1035 'Ruddes, i.e ruddy tints of the cheek, complexion' —D

1043 'Fret, not fraught, . . . but wrought, adorned, in allusion to fretwork, so in our author's Garde of Laurell—"Fret all with orient perlys of Garnate"' —D See *Fretted* in my Gloss to Piers Plowman (Clar Press Ser)

1053 'Ielofer is perhaps what we now call gilly-flower, but it was formerly the name for the whole class of carnations, pinks, and sweet-williams So Graunde Amoure [in Hawes's Pastime of Pleasure] calls La Bell Pucell—

"The gentyll gyllofer, the goodly columbyne'" —D

1061 'Thou hast dealt well with thy servant, O lady, and out of the heart sound thy praises!' This looks like a parody of David's Psalms, and by referring to Ps cxix (cxx in the Vulgate), we observe that the various portions into which the Psalm is divided begin with the verses which Skelton has parodied, both here, and before and after Thus the portion 'Zain' begins, 'Memor esto verbi tu seruo tuo, in quo mihi spem dedisti,' see above, l 1029 The same Psalm has *Servus tuus sum ego*, in verse 125 The next portion but one (Teth) begins, 'Bonitatem facisti cum seruo tuo, domine, secundum verbum tuum' Again, the next portion but one (Caph) begins, 'Defecit in salutare tuum anima mea,' &c , which shews that *salutare tuum*, as in the old edition, is right. Mr Dyce changes it into *salutatione tua*, in l 1090 In like manner, the portions named Mem, Samech, Pe, and Koph, begin with passages which are imitated in ll 1114, 1143, 1168, and 1192

1081 *Deadly syn*, i. e. the recompense of deadly sin Skelton uses the phrase elsewhere

1091 'My soul hath fainted for thy salvation What askest thou for thy son, sweetest mother? Oh strange!' The last line is probably a hexameter, but with two false quantities

1096 *Pastaunce*, a corruption of *passetemps*, pastime

1097 'Sad, i e serious, grave, sober, so afterwards, "sobre, demure Dyane," 1 1224'—D.

1114 'Oh how I love thy law, O lady! Let old things give place, let all things become new' See Psalm cxix 97

1116 *To amende her tale*, to increase her number, or list, of perfections *Tale* is used here as in Exod v 8

1117 'Auale is generally to let down, to lower, but I know not how to explain the present passage, which appears to be defective'—D I take *auale* to be put for *auale herself*, i e to condescend I think the defect only arises from a sudden change of construction, the poet was going to say, 'when she was pleased to condescend, and with her fingers small, &c , to strain my band,' when he suddenly altered it to *uberwyth my band she strayed*. The sense is clear, though the grammar is at fault But there is certainly some deficiency in ll 1124, 1125, which hardly agree.

1125 'Reclaymed, a metaphor from falconry "Reclamung is to tame, make gentle, or bring a hawk to familiarity with the man" Latham's Faulconry (Explan of Words of Art), 1658'—D

1143. Ps cxix 113 The Vulgate has *Iniquos odio babui*, I hate evil men, but our version has 'I hate vain thoughts'

1148. *Hert rote*, heart-root, 'ground of the heart' A common phrase

1152 *Egeria*, the goddess who is said to have instructed Numa Pompilius in religious rites. See Juvenal, iii 12, Livy, i 21.

1154-5 Mr Dyce gives up these two lines as inexplicable The only way to make some sense of them is to suppose *a* put for *on*, as frequently in Old English, we may then translate 'Like her image, depicted (as going) with courage on a lover's pilgrimage,' i e going to meet Numa *Emportured* is formed like the word *porturat* in Sect XIII 1 67

1168 Ps cxix. 129; see the Vulgate (Ps cxviii)

1169 Ps cxliv 12, see the Vulgate (Ps cxlii)

1192 Ps cxix 145, see the Vulgate (Ps cxviii)

1193 Ps lxxxvi 13; lxxxv. 13 in the Vulgate

1225 *Jane* Her name was Jane or Johanna Scroupe, and she was probably a boarder at, and educated in, the nunnery at Carow, in the suburbs of Norwich.

1239. Psalm cxxxix. (cxxxviii in the Vulgate) is known as *Domine, probasti me*, from the first three words in it

1240 *Shall* There is no nominative Possibly, *they* shall sail, the *they* being implied in the preceding *eis* Yet it looks as if Skelton makes three of the Psalms to be the pilgrims

1242 St James of Compostella ‘The body of St James the Great having, according to the legend, been buried at Compostella in Galicia [Spain], a church was built over it Pilgrims flocked to the spot, several popes having granted the same indulgences to those who repaired to Compostella, as to those who visited Jerusalem’—D See note to Piers the Plowman (Clar Press Ser.) Prol 1 47

1243 *Pranys*, prawns. *Cranys*, cranes Skelton suggests contemp-tuously that all one gets by going to Spain is the opportunity of catching shrimps, &c The mention of *cranes* is made, perhaps, only for the sake of the rime But the whole passage is obscure

1250 *Sadly*, seriously.

1260 ‘For she is worthy’ *Vault* (Lat. *valet*) is now spelt *vaut*

XV LORD BERNERS.

(A) *The Sea-fight off Sluys.*

A short account of this engagement may be found in most histories See, e.g., Longman’s Life and Times of Edward III, cap ix., a book to which I shall, for convenience, refer. Mr Longman says that a full account of the battle is given in Nicolas’s British Navy, vol ii. chap 1 On the 22nd of June, 1340, Edward set sail from Orwell, in Suffolk, with a fleet of 200 vessels He met with the enemy’s fleet near the port of Sluys on the coast of Flanders, at the mouth of the West Scheldt It is said that the enemy lost about 25,000 men and nearly the whole of the fleet The battle was fought on Saturday, June 24, 1340, being Midsummer Day.

Line 1 *Tberle*, the earl Hainault is now a province of Belgium

8. *Blanqueberque*, Blankenberg, near Ostend.

11 *Normayns*, &c., men of Normandy, light-armed soldiers, Genoese, and Picards *Bydauls* is from the Low Lat. *bidaulus* or *bidardus*, a light-armed soldier See Roquefort, who says they were armed with lances

13 *Defend*, forbid, dispute, oppose

20 *Hampton*. ‘Southampton was pillaged and burnt by a body of Normans and Genoese, who landed on a Sunday while the inhabitants were at mass’ Longman, p 144. This was either in the end of 1338, or the beginning of 1339

- 21 *Chrystofer*, the 'Christopher,' a large ship taken from the English in 1339, but retaken in the battle here described
- 25 & I may, if I can be
- 29 *Batell*, a squadron, common in this sense See *batayls* below, 1 35
- 32 *Gaunt*, Ghent John of Gaunt was born there, just before this time
- 57 *Hym*, i.e. the vessel
58. *Genoweys*, Genoese
- 72 *Water*, another spelling of Walter, which was then commonly pronounced *Water* Hence the abbreviation *Wat*, and the pun in Shakespeare on the name, 2 Hen VI, iv 1 35
74. *Brasseton*, spelt Bradestan in Johnes's translation
Chandos, read Sir [John] *Chandos*
- 86 *Jacques Dartuell*, Jacques, James, or Jacob van Arteveldt, called 'the brewer of Ghent,' and father to Philip van Arteveldt
- 87 *The erle of Heynalt* 'William, Count of Hainault, Holland, and Zealand, Edward's brother-in-law, who had so chivalrously adhered to Philip's side, when Edward invaded France [in 1339], but had since incurred Philip's anger by accompanying Edward into the Cambresis and Thierasche' Longman's Edward III, p 173
- 91 *Ardenbourg*, Aradenburg, not far to the south-east of Sluys
- 93 *Caryage*, baggage, as in Acts xxi 15
- 94 *Lytell and lytell*, gradually, O E *lytlum and lytlum*
- 95 *Tbyne*, according to Johnes, is Thin-l'évêque It is described in the preceding chapter as being situated on the Scheldt
- 97 *Dyslodged*, broke up his encampmènt
- 117 *Vyllenort* is a misprint for *Vyllevoort*, i.e. Vilvoorde, between Brussels and Malines 'When Edward landed in Flanders after defeating the French fleet at Sluys, he went to Ghent, where he held a council, and afterwards went with Van Artevelde to Vilvoorde, to arrange the plan of the intended campaign with his allies' Longman's Edward III, p 175

(B) *The Battle of Grecy.*

This celebrated battle took place on Saturday, Aug 26, A.D. 1346
The English were at the time in a very critical position

Line 1. *Batayls*, squadrons, companies

5 *In maner of a berse*, in a triangular form On the word *bearse*, Mr Wedgwood remarks, in his Etymological Dictionary—'The origin is the French *berce*, a harrow, an implement which in that country is made in a triangular form, not square as with us Hence the name *berce* or *berche* was given to a triangular framework of iron used for holding

a number of candles at funerals and church ceremonies The quantity of candles being the great distinction of the funeral, the name of the frame which bore them came to be used for the whole funeral obsequies, or for the cenotaph at whose head the candles were placed, and finally for the funeral carriage'

17 *A six leagues*, i.e. a distance of six-leagues, about sixteen to eighteen miles

22 *Alanson*, Alençon, to the south of Caen, and west of Paris

25 *Clyps*, eclipse; but it only signifies that the sky was darkened See the description in Longman's Edward III, p. 258

40. *Holly*, wholly, thickly.

51 *Relyue*, lift themselves up again; see below, l. 100.

53 *Rascalles*, rabble, Johnes says 'some Cornish and Welshmen'

59 *Bebaygne*, Bohemia, it is commonly so called in Early English, and occurs frequently in The Romans of Partenay, ed. Skeat, Early Eng Text Soc There is a very early allusion to this incident in Piers the Plowman, B-text (Early Eng Text Soc) Pass. xii 107 —

'And as a blynde man in bataille bereth weyne to fighte.'

The duke's blindness was supposed to have been caused by poison, given to him when engaged in the wars of Italy — Bonamy, Mém de l'Academie, vol. xxii See Johnes's translation

85 *Coosted*, went round, or by the side of.

96. & his page had nat ben, had it not been for his page. The old and modern English idioms are different.

102. *Broy*, La Broye or La Broyes, a village in Picardy.

110 *Almaygnes*, Germans The French call Germany *Allemagne* still. *Almain* occurs in Othello, ii 3 86

118 *Camfort*, Johnes has 'Stafford.'

131 *I woll this tourney be*, I intend that this day may be

150 *Ausser*, Auxerre, on the Yonne, south-east of Paris

Saynt Poule, St Pol, to the north-west of Arras

152 *A threscore*, a number amounting to three score, cf. the phrase a six leagues above, l. 17

One and other, i.e. one with another, all told.

153 *Remounted ones*, once mounted the king again on a new horse.

158 *In a maner perforce*, in some degree forcibly

160. *Broy*, La Broye. But this seems to be a mistake, unless there were two places of the same name, for Froissart has already mentioned La Broye (which he describes as a castle situate on the river Authie) as the place where *Edward* slept on the night but one before the battle

164 *For this*, &c This phrase is probably due to a wrong reading Buchon's edition of Froissart has a phrase of which the English is — it

is the unfortunate king of France' Mr Longman says—‘in all previously printed editions of Froissart, this phrase is given as *cest la fortune de France*, but Buchon states that he did not find it in that form in any MSS he examined, besides which he considers it to be in complete contradiction to the circumstances of the day and of the epoch’

XVI WILLIAM TYNDALE.

Line 3 *Oure sprites*, our spiritual advisers, it is clear that *sprite* is here used in the sense of a spiritual teacher or adviser, this interpretation will alone suit the context, which says that the object of these *sprites* is to induce men to *bonoure their ceremonies and to offer to their bely*, i.e. to attend their ministrations, and to supply their appetites by payment of mass-pence, &c., as expressed below

4. *To feare the*, to frighten thee *Feare* is an active verb frequently, as in Shakespeare, &c.

11 *Christe* Perhaps there should be no comma after this word, it then means—there was Christ *only* figured, &c. The commas are all mine, and may therefore be altered at the reader's pleasure. The slanting strokes, answering to marks of punctuation, are in the original

14 *With the newe*, i.e. together with the new.

22 *By this meanes*, at this rate So in 1 267

24 *The light*, see John viii 12

25 *Moyses sauh*; see Deut. vi. 4-9; xi 18-21

27 *Whette them*; the marginal reading in Deut. vi 7, answering to *teach them diligently*, is *whet, or sharpen*

35 *Oure Moyseses*, our Moseses, our teachers, cf Matt xxiii 2

40 *Peter*, see 1 Pet iii 15

43 *In the said chapter*, see Deut vi. 20.

46 *Then the Ieweses ware*, than were the ceremonies of the Jews The side-note I do not understand

56 *Wordly*, worldly. A common old spelling It is certainly astonishing how much of the business of the realm was formerly performed by ecclesiastics. Wolsey, for instance, was Lord Chancellor Wyclif had said the same as Tyndale long before;—‘But our Priests ben so busie about wordlie (*sic*) occupation, that they seemen better Baylifs or Reues, than ghostlie Priests of Jesu Christ’—Two Treatises against Friars, ed James, p 16 This passage from Wyclif is quoted also in my edition of Piers the Plowman (Clar. Press Ser.), note to Prol. l. 95, which see

58 *But at their assignemente*, but by their direction.

- 83 *As the pye, &c.,* as the pie and parrot speak they know not what
A parrot was also called a *papingo*
- 89 *Patter,* repeat over and over again So in Pierce the Ploughman's Crede, l. 6
- 91 *Sherch,* search; see John v 39
95. *Sherzed,* searched; see Acts xvii. II.
- 104 *Christ saub,* Luke xxi. 8
- 108 *Ayenst-Christ,* an Anglicised form of *Antichrist*
- 115 *Christ saub,* Matt vii. 16, 20.
- 119 *Severall,* separate, different.
- 141 *One person,* i.e. one man a parson
146. *Set in,* introduce, employ in his place
- 147 *Dome,* dumb, i.e. ineffectuous. Cf 'dumb dogs,' Isaiah lvi. 10
- 148 *Polleth on his parte,* cheats or robs on his own account
- 149 *Masse-peny,* money for saying mass
- Trentall,* money for thirty masses
- 161 *Saynt hierom,* St Jerome, who translated the Scriptures into Latin
He died A.D. 420 His translation is known as the Vulgate version
164. *Not so rude,* not rude in such a degree as that in which they are
false liars This idiomatic sentence is of unsurpassable vigour
- 171 *Seke a compasse,* go round about, cf. Acts xxviii. 13
179. Whether the translation of parts of the Bible into Anglo-Saxon
was made by the direction of Ælfred or Æthelstan is uncertain, but MSS
of the Psalms, Gospels, and part of the Old Testament still exist
185. *Holdeþ þis doctoure,* i.e. holds this doctor's opinion to be correct
187. *Duns,* Duns Scotus, schoolman, died A.D. 1308.
- Thomas,* St. Thomas Aquinas, called *the Angelic Doctor*, died A.D.
1274.
- Bonaventure,* St Bonaventure, cardinal, called *the Seraphic Doctor*,
died A.D. 1274
- 188 *Hales,* Alexander Hales, called *the Infallible Doctor*, died A.D. 1245
- Raymonde,* St. Raymond de Pegnafort, a Spanish Dominican,
died A.D. 1275.
- Lyre,* Nicolas de Lyra, biblical commentator; died A.D. 1340
- 189 *Gorran,* Nicholas de Gorran, French divine, died A.D. 1295. For
'gorram' in the text, read 'gorran'
- Hugo,* Hugh de St. Victor, divine, died about A.D. 1141.
(The foregoing dates are from Hole's Brief Biographical Dictionary.)
210. *Damme,* condemn *Aloue,* approve
- 221 *Yer,* ere, before St Augustine of Hippo was born A.D. 354, died
A.D. 430. Origen preceded him by nearly two hundred years,
225. *Philautia, φιλαυτία,* means properly *self-love*, or *self-regard*

226 *Be well sene in*, be well skilled in, have evident skill in

262 *Collosiens*, see Col ii 8

267 *By this meanes*, at this rate, as before, l 22 This is supposed to be spoken by an objector

287 *Maked them and feared them*, made them meek and fearful

305. *Whome*, home, the pronunciation *whome* is provincial, and heard in many parts of England Tyndale was born in Gloucestershire

309 *Benefundatum*, lit that which is well founded, I suppose it to mean rudiments of logic

316. *Reall* The disputes between the Realists and Nominalists were endless The Realists contended that *things (res)*, and not names or words (*nomina*), were the true subjects of dialectics The Nominalists said the contrary

317 *Predicamentes*, classes of ideas, called by the Greeks *categories*, and by the Romans *predicaments*, but I do not pretend to explain all these school terms, which Tyndale justly ridicules In Milton's 'Vocation Exercise,' written at the age of nineteen, *Ens* is represented as the father of the *Predicaments*, his two sons, whereof the eldest stood for *Substance*, &c

330 *Facion*, fashions, not factious, see *facioneth* below, l. 338.

339. *Of what texte*, by whatever text.

341. *Lymbo patrum*, see Milton, Par Lost iii 495,

342. *Assumpcion*, the Assumption, or taking up into heaven, of the Virgin Mary, is said to have taken place August 15, A.D. 45 The festival was kept on Aug 15.

344 *Graye frere*, Franciscan, *blacke frere*, Dominican See notes to Pierce the Ploughman's Crede, p 357.

369 *John viii*, i.e. John viii 25, where Tyndale's translation has—'And Jesus sayde vnto them, "Even the very same thyng that I saye vnto you." The next quotation, 'My wordes, &c,' is from John vi 63.

373. *cxxvij Psalme* This probably means Ps cxix, see Ps cxix 1-5. Psalm cxix is called cxviii in the Vulgate version

386. *Robyn bode* See, in the Percy Folio MSS, ed Hales and Furnivall, the 'Robin Hood Ballads,' and the exploits of Sir Bevis of Southampton, in the second book of Drayton's 'Polyolbion.' Hercules, Hector, and Troilus all figure in the old Histories of Troy, which follow Guido de Colonna rather than Homer

391. *Paul*. See Eph v 3-5, also verse 6.

405. *Erasmus*, born at Rotterdam, October 28, 1467; died at Basel, July 12, 1536 A complete edition of his works was printed in 1703-1706, in vol v. (p 138) is the piece entitled 'Desiderii Erasmi Roterdamii Paraclesis, id est, adhortatio ad Christianae philosophiae studium'

Near the beginning of vol vi is his ‘In Annotationes Novi Testamenti praefatio, primae editionis, quae fuit An MD xv, cui tamen post admixta sunt quaedam,’ &c

XVII. SIR THOMAS MORE.

(A) (B) *A Dialogue concerning Heresies.*

‘It is a remarkable and important fact, that the style which Wycliffe himself employs in his controversial and other original works, is a very different one from that in which he clothed his translation. This circumstance seems to give some countenance to the declaration of Sir Thomas More, otherwise improbable, that there existed English Bibles long before Wycliffe, and hence we might suppose that his labours, and those of his school, were confined to the revision of still earlier versions. But although English paraphrases, mostly metrical, of different parts of the Bible were executed at the very commencement of our literature, yet there is no sufficient ground to believe that there were any prose translations of such extent and fidelity as to serve for a basis of revision, and the oldest known complete translation of the Old Testament, the earlier text in the late Oxford edition of the Wycliffe versions, has very much the aspect of a first essay’—Marsh’s Lectures, published in the ‘Student’s Manual of English Language,’ ed Smith, p 446. The simplest solution of the difficulty is to suppose that Sir Thomas More had actually seen some copies of the Anglo-Saxon Gospels or Psalters, these he would of course call *englisbe*, as they should be called, and he may have made the mistake of supposing the MSS to contain the whole Bible. In any case, he exaggerates the truth. Observe how he says (Extract C, p 184) that ‘the cleargie therein agreed that the englyshe bybles should remayne which were translated afore Wickliffies dayes’. This they would easily have consented to, supposing them to be Anglo-Saxon MSS, because they were well aware that scarcely any one could read them.

(C) *From the same.*

Line 46 *Lay, i e lay it down, agree about it; cf ‘reason layd,’ 1 1
61. As nothyng coulde elles, as knew nothing else.
110 Dydde not let to speake, did not hinder or refrain themselves from speaking*

111 *Yet letteth all thyb nothing, yet all this nowise prevents*

134 *Lapis offensionis, &c.; so in the Vulgate, 1 Pet ii. 8*

148 *More eth*, easier; from A S *eað*, easy

151 *To set all on a flushe at ones*, to flood (men) all at once, a metaphor from the sudden opening wide of floodgates

164 *Sad*, discreet, steady, settled

176 *Quod your frend*, says your friend to me This is as if he were writing a letter to a person whose friend is present with him See the concluding words of the extract

182 *X li*, i e *decem librae*, ten pounds Twenty marks would amount to a little more, viz to about 13*l* 6*s* 8*d*, reckoning a mark at 13*s* 4*d*

193 *For*, probably for *fore*, an abbreviation of *before* *For god* answers to the older English *pard*, which is so plentifully sprinkled over the works of our old authors It was probably a mere expletive, to which little meaning was really attached

200 *To kepe a quolibet*, &c A *quolibet* or *quodlibet* means *what you please*, and I take the phrase *to kepe a quolibet upon* to mean ‘to sit upon whilst discoursing about what you please,’ or, as we should say, ‘whilst talking about things in general’ It is certainly odd that men should choose a big book to sit upon, but this is distinctly asserted below A *pot parliament* is probably a talk in which the speakers are assisted by something to drink

275. *For his sadnes*, on account of his discreet and careful behaviour, so *for his wantonness* means on account of his carelessness

For cutting, for fear of cutting This use of *for* is common in Old English Cf ‘for catching cold’ in *Two Gent of Verona*, 1 2 136

287. *Pistle*, epistle Unless More here refers to some subsequent letter, he must mean the book entitled ‘Assertio Septem Sacramentorum aduersus Maitinum Luterum,’ of which the first edition was printed in London, 1521, and the second at Antwerp, in 1522 It was drawn up in Henry’s own name by his chaplain, Edward Lee Luther replied to it in violent terms ‘Two years ago (he says) I published a little book called, *The Captivity of the Church in Babylon* It horribly vexed and confounded the papists, who spared neither lies nor invective in replying to it And now, quite recently, the lord Henry, not by the grace of God king of England, has written in Latin against my treatise There are some who believe that this pamphlet of the king’s did not emanate from the king’s own pen, but whether Henry wrote it, or Hal, or the devil in hell, is nothing to the point He who lies is a liar, and I fear him not, be he who he may This is my own notion about the matter that Henry gave out an ell or two of coarse cloth, and that then this pituitous Thomist, Lee, this follower of the Thomist herd, who, in his presumption, wrote against Erasmus, took scissors and needle and made

a cape of it,' &c Life of Luther, by M. Michelet, translated by W Hazlitt, 1846, p 123

(D) *From the 'Confutacioun of Tyndale'*

9 *Thys is, &c* The passage is thus printed in Dr Bosworth's edition of the Meso-Gothic, Anglo-Saxon, Wyclif, and Tyndale Gospels — 'And this is the record off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou? And he confessed, and denyed nott, and sayde playnly, I am nott Christ. And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo' S John i 19-21

15 *I woulde not.* This must be taken along with the word *sawing* following It means 'I would not draw attention to this, &c except to shew you,' &c

19 *The tone*, a corruption of *that one*, i.e. the one, just as *the tober* is for *that other* That was used as the neuter of the definite article by our oldest writers

22 *No answereith, &c* Here *No* should be *Nay*, as is easily seen by the context. See a long and exhaustive note upon this subject, and upon this very passage, in Marsh's Lectures (Lect xxvi) printed in the Student's Manual of the English Language, ed Smith, pp 414, 415, and 422-425.

XVIII SIR THOMAS ELYOT

From 'The Gouvernour.'

Cap XVII. The preceding (sixteenth) Chapter also has some interesting remarks upon the exercises then most in use It agrees tolerably closely with a passage in The Castle of Health, by the same author, which may be found in Chambers' Encyclopædia of English Literature, vol 1 p 70 A modernised edition of The Gouvernour was printed at Newcastle in 1834, edited by A. T Elliot

12 *Galene*, Claudius Galenus, the celebrated physician, born at Pergamum A.D. 130, died about A.D. 200, author of at least eighty-three treatises on medical and philosophical subjects

20 *Epamondas*, the celebrated Theban general and statesman, slain at the moment of victory at Mantinea, B.C. 362 The praise here given to him for his running should rather have been given to Pelopidas 'Both seemed equally fitted by nature for all sorts of excellence, but bodily exercises chiefly delighted Pelopidas, learning Epamondas, and the one spent his hours in hunting and the Palæstra, the other in hearing

lectures or philosophizing' Plutarch's Lives (Life of Pelopidas), ed. A H Clough, vol ii p 204

34. *Swift-footed Achilles*, alluding to Homer's frequent phrase πόδας ὀκὺς Ἀχιλλεύς See also the description of the funeral games in honour of Patroclus in the Iliad, bk xxiii

Alexander 'When he was asked by some one about him, whether he would run a race in the Olympic games, as he was very swift-footed, he answered, he would, if he might have kings to run with him' Plutarch's Lives, ed A H Clough, vol iv p. 163

45. *Lucius Papirius Cursor* There were two Roman generals of this name, father and son, distinguished in the second and third Samnite wars respectively It is very probable that the first of the Papiria gens who was named Cursor did actually obtain it from being distinguished in running, but it is by no means certain that the elder Lucius was the man

47 *Marius* died on the eighteenth day of his seventh consulship, in his seventy-first year He therefore never attained to the age of 'four-score' years, nor was there ever a time when he had seven times completed his years of consulship For other examples of bodily strength and swiftness, see Pliny, lib vii cap xx

80 *Oratius*. The story of Horatius Cocles (i e the one-eyed) is popularly known amongst us from Macaulay's 'Lays of Ancient Rome' It is told by Livy, Dionysius of Halicarnassus, and Polybius, but the last of these makes Horatius to have perished in the stream The Sublician bridge is supposed to have been beneath the Mons Aventinus

102. *Cesar* The story of Cæsar's escape at the battle near the Pharos (a small island in the bay of Alexandria, connected with the mainland by a mole) is told by Plutarch and Dion Cassius See Plutarch's Select Lives, translated by G Long, Life of Cæsar, ch xl ix and the notes, also Plutarch's Lives, ed A H Clough, vol iv p 408

116 *Sertorius*. 'Now, first of all, after the Cimbri and Teutones had invaded Gaul, he was serving under Cæprio [not Scipio] at the time when the Romans were defeated and put to flight [B.C. 105], and though he lost his horse and was wounded in the body, he crossed the Rhone swimming in his cuirass and with his shield against the powerful stream—so strong was his body and disciplined by exercise' Plutarch's Select Lives, translated by G Long, Life of Sertorius, ch iii

128 *Alexander* This story is told by Plutarch 'At another time, seeing his men march slowly and unwillingly to the seige of the place called Nysa, because of a deep river between them and the town, he advanced before them, and standing upon the bank, "What a miserable man," said he, "am I, that I have not learned to swim!" and then was hardly dissuaded from endeavouring to pass it upon his shield.' Plutarch's

Lives, ed A H Clough, vol iv 234 Observe that Plutarch merely says that Alexander *wished* to cross the river.

158 *Luctatus* This name is more commonly spelt Lutatus. The allusion is to C Lutatus Catulus, consul in BC 242, the last year of the first Punic war. The great sea-fight which terminated this war was gained by the Romans on the 10th of March, BC 241. Sixty-three Carthaginian vessels were taken, and a hundred and twenty sunk.

184 *Bucephal* After Alexander had defeated the Indian king Porus, he founded two towns, one on each bank of the Hydaspes, one called Bucephala, in honour of his horse Bucephalus, who died there, and the other Nicæa, in honour of his victory. The whole passage is taken from Pliny, lib viii c xlvi. In Philemon Holland's translation of 'Plinius Naturall Histone,' it stands thus — 'The same Alexander the Great, of whom erewhile wee spake, had a very straunge and rare horse, whom men called Bucephalus, either for his crabbed and grim looke, or else of the marke or brand of a bulls head, which was imprinted upon his shoulder. It is reported that Alexander, being but a child, seeing this fair horse, was in love with him, and bought him out of the breed and race of *Philonicus* the Pharsalian, and for him paied sixteene talents. He would suffer no man to sit him, nor come upon his backe, but Alexander, and namely, when hee had the kings saddle on, and was also trapped with riall furniture, for otherwise hee would admit any whomsoever. The same horse was of a passing good and memoriable service in the warres; and namely, being wounded upon a time at the assault of Thebes, he would not suffer Alexander to alight from his backe, and mount upon another. Many other strange and wonderfull things hee did in regard whereof, when he was dead, the king solemnized his funerals most sumptuously erected a tombe for him, and about it built a citie that bare his name, Bucephalia. Cæsar Dictatour likewise had another horse, that would suffer no man to ride him but his maister, and the same hoise had his forefeet resembling those of a man and in that manner standeth he pourtraied before the temple of *Venus Mother*' Butler, in his Hudibras, 1 i 433, cleverly ridicules this story in the lines about

'Cæsar's horse, who, as fame goes,
Had corns upon his feet and toes'

210 *Arundell* It is perhaps needless to say that Arundel Castle was connected with the legend of Sir Bevis of Southampton and his horse Arundel solely because of the similarity of the names. The exploits of Sir Bevis are narrated in the second book of Drayton's Polyolbion.

Chap XVIII 21 *A garlande, &c* This is well illustrated by act iv sc 2 of As You Like It —

'Jaques Which is he that killed the deer?

A Lord Sir, it was I

Jaques Let's present him to the Duke like a Roman conqueror,' &c

47 Plinius The reference is wrong, it should be to lib x cap viii
 The passage is thus translated by Holland — 'In a part of Thracia,
 somewhat higher in the country beyond Amphipolis, men and hawks
 join in fellowship and catch birds together for the men drive the
 woods, beat the bushes and reeds to spring the foulé, then the hawks
 flying over their heads, seize upon them, and either strike or bear them
 to the ground fit for their hands On the other side, the hawkers and
 fowlers when they have caught the foulé, divide the bootie with the
 hawks; and by report, they let such birds fly again at libertie aloft into
 the aire, and then are the hawks ready to catch for themselves Moreover,
 when the time is of hawking, they will by their maner of crie and
 flying together, give signe to the falconers that there is good game
 abroad, and so draw them forth to hawking for to take the opportunitie'

75 Coknayes, pets 'The original meaning of *cockney* is a child too
 tenderly or delicately nurtured, one kept in the house and not hardened
 by out-of-doors life, hence applied to citizens, as opposed to the hardier
 inhabitants of the country, and in modern times confined to the inhabi-
 tants of London. The Piomptorum Parvulorum, and the authorities cited
 in Mi Way's notes, give "Coknay, carifotus, delicius, mammotrophus"
 "To bring up like a *cocknaye, mignoter*" "Delicias facere, to play the
cockney" Cf "Puer in deliciis matis nutritus, Anglice a *cokenay*," Halli-
 well "Cockney, niais, mignot," Sherwood The Fr *coqueliner*, to dandle,
 cocker, fiddle, pamper, make a wanton of a child, leads us in the right
 direction' — Wedgwood's Etymological Dictionary To *coggle*, in pro-
 vincial English, is to shake about, and the primitive meaning of *cocker* is
 to rock a cradle Hence, for *cockney*, the successive senses of rocked in
 a cradle, dandled, pampered, and London-born.

XIX. LORD SURREY.

(A) *From his translation of the Aeneid.*

'Surrey was not merely the poet of idleness and gallantry He was
 fitted, both from nature and study, for the more solid and laborious
 parts of literature He translated the second and fourth books of Virgil
 into blank verse, and it seems probable, that his active situations of life
 prevented him from completing a design of translating the whole Eneid.
 This is the first composition in blank verse, extant in the English lan-

juage Nor has it merely the relative and accidental merit of being a curiositie It is executed with great fidelity, yet not with a prosiac seruity The diction is often poetical, and the versification varied with proper pauses'—Warton.

Roger Ascham, in the second book of his 'Scholemaster,' says — The noble lord Th' Earle of Surrey, first of all English men, in ranslating the fourth booke of Virgill, and Gonsaluo Penz that excellent learned man, and Secretarie to kyng Philip of Spaine, in translating he Vlisses of Homer out of Greke into Spanish, haue both, by good judgement, auoyded the fault of Ryming, yet neither of them hath fullie ut[te] perfite and trew versifying Indeed, they obserue iust numbers, and even feete but here is the fault, that their feete be feete without oyntes, that is to say, not distinct by trew quantite of sillabes And so, soch feete be but numme feete and be even as vnfitte for a verse to turne and runne roundly withall, as feete of brass or wood be vnweeldie to go well withall;' &c , Arber's Reprint p 147

Mr Craik thinks that Surrey's translation was suggested by the earliest Italian example of blank verse, viz, 'a translation of the First and Fourth Books of the *Aeneid*, by the Cardinal Hippolito di Medici, or as some say, by Molza, which was published at Venice in 1541' It also seems probable that Surrey was in some degree indebted to the translation made by Gawn Douglas See also Warton, Hist Eng Poetry, ed 1840, vol. iii p 39, ed 1871, iv 38

Line 253 The portion of Surrey's translation here printed begins at l 199 of Vugl's second Book—

‘Hic aliud manus miseris multoque tremendum’

254 *Vnarmed*, Lat ‘improuida’ Professor Conington translates it by *unprophetic* in his verse translation, third ed p 43 But it is no part of my purpose to remark upon the accuracy or inaccuracy of the translation, since the original is sufficiently accessible

255 *Laocon*, Laocoön He was a son of Antenor (some say of Priam), and a priest of Apollo, or, according to others (including Virgil), of Poseidon, i e Neptune In l 269 below, Surrey spells the name *Lacon* In the passage preceding our extract, Virgil relates how Laocoön hurled his spear into the side of the wooden horse, and thus very nearly revealed the secret of it, which would have saved Troy Laocoön's death is then here related The group of Laocoön and his two sons writhing within the folds of two enormous serpents, is well known as one of the master-pieces of ancient art, and is the subject of the German poet Lessing's prose work entitled ‘*Laocoön*’ It was executed by Agesander of Rhodes and two other sculptors, as related by Pliny (xxxvi 5) It

originally decorated the baths of Titus, among the ruins of which it was found in the year 1506. It is now preserved in the museum of the Vatican at Rome. See the account in the English Cyclopædia (Div Arts and Sciences, s v *Laocoon*).

- 258 *Tenedon*, Tenedos, an island off the coast of Troas
- 259 *Fletyng*, floating, Lat ‘incumbunt pelago’
- 265 *Gate the strand*, attained the shore, Lat ‘arua tenebant’
- 267 *Waltring*, rolling, Lat ‘linguis vibrantibus’
- 269 *Gate direct*, direct path, Lat ‘agmine certo’
- 282 *Fourth loowes*, lows forth, bellows out
- 285 *Twaine*, misprinted *twine* in the old copy, Lat ‘gemini’
- 287 *Whicb*, whom, Lat ‘sub pedibusque Deae’
- 291 *Hainous dede*, odious act, viz his piercing of the wooden horse, Lat ‘scelus’
- 295 *Tappease*, to appease, see other instances in the Glossary
- 228 *Rolles*, i e rollers
- 301 *Children and maudes*, boys and girls See Warton’s note
Holly, holy, Lat ‘sacra canunt’
- 304 *To* and *ward* are here separated, *toward* is meant This separation or tmesis is common in Early English. See Chaucer, Clerkes Prol. 51 Cf ‘to the mercy-seatward,’ Exod xxxvii. 9.
- 306. *Tbentrie*, the entry
- 307 *Harnesse*, armour
- 310 *Perséuer*. So in Shakespeare, Mids Night’s Dr iii 2 237, &c
- 313 ‘Unclosed again her lips, that were those of a prophet, yet never believed by us’ Insert a comma after *lippes*.
- 317 Lat ‘Uertitur interea caelum’
- 329. *Vnpind*, unpinned, loosened, Lat ‘laxat’
- 333. *Thesander*, Tisandrus. Surrey omits the name of Neoptolemus, and writes *Menolae* and *Opeas* for Menelaus and Epeos
- 347 *Be*, been This is by no means a solitary instance of *be*, as a past participle So also *broke*, *spoke*, for *broken*, *spoken*
- 350 *What one*, what a being! Lat ‘qualis erat!’
- 359 *Thine*, i e thy nation
‘O lux Dardaniae! spes O fidissima Teucrum!’
- 364 *Alweried*, utterly wearied, with reference to *we*, Lat ‘defessi’
- 372 *Troye*, pronounced as a disyllable, as in l 374
- 576 *Engines*, contrivances, accented on the last syllable
- 581 *Tbembatel*, for *the embatel*, i e the battlement, Lat ‘fastigia’
- 593. *Trade*, thoroughfare, lit a *trodden* path, see Rich II, iii 3 156
- 640 *The closures ne kepers*, neither the bars nor the guards
- 642. *Remoued*, started, used intransitively, as often elsewhere.

649 *Coates, sheepcotes*650 *Of slaughter, with slaughter, Lat 'furentem caede'*665 *Tbold, The old**Did on, put on, donned*721. *Neoptolem, &c*, Neoptolemus (i.e. Pyrrhus) has swerved from his natural disposition(B) *The Restless State of a Lover.*

With respect to the poems of Surrey and Wyatt, the following remarks are made by Puttenham, in the 'Arte of English Poesie,' first printed in 1589. 'In the latter end of the same kings raigne [Henry VIII] spiong vp a new company of courtly makers, of whom Sir Thomas Wyat th' elder and Henry Earle of Surrey were the two chieftaines, who haung traualied into Italie, and there tasted the sweete and stately measures and stile of the Italian Poesie, as nouices newly crept out of the schooles of Dante, Arioste, and Petrarch, they greatly polished our rude and homely maner of vulgar Poesie from that it had bene before, and for that cause may justly be sayd the first reformers of our English meetre and stile'—Arber's reprint, p. 74. This poem is in the metre called terza rima, see note to Wyatt's Satires, p. 442.

14 *Reducetib, brings again**Returne, return to former vigour*18. *At band, when near*19 *Time list, lit it pleases time, but used for time pleases*24 *Against all others use, contrary to the custom of all others*

37 'That, whilst appearing slack, ever most knits together'

40 'For if I sometimes have found that which I sought, viz those stairs by which I trusted to reach the port'

43 *As, as if, as is short for al-so, wholly so.**Sprites, spirits*48 *Whiche, &c, which recovers its power through the haste of my flight*49 *Plaine, complain*50 *Carefull, melancholy, sad*51 Strictly, this line ought to rhyme to *fill*, but Surrey wished to make a complete set of three rhymes (*tene, grene, sene*) at the end of the poem(C) *Description of Spring.*

This is one of the finest sonnets in the language

6 The hart hath shed his horns Cf Ovid, Art Amat in 77, 78.

8 *Flete, float or swim, see Extract A, l. 259, p. 206.*

(D) *A Complaint, &c.*

4 *Chare*, chariot An allusion to the apparent revolution of the heavens

11 *By and by*, immediately afterwards Cf. Matt. xiii 21, Luke xxi 9.

(E) *Vow to loue faithfully*

Imitated from Horace, Carminum lib. 1. 22—

'Pone me, pignis ubi nulla campus,' &c.

(F) *Imprisonment in Windsor.*

The metie resembles that of Gray's Elegy According to Warton, Surrey was imprisoned in Windsor Castle in 1543 for eating flesh in Lent, the prohibition concerning which had been renewed or strengthened by a recent proclamation of the king Observe that the first forty lines form one long sentence

1 'What prison could be so miserable as the stately castle of Windsor?' Price, on Warton

2. *Lust*, pleasure

3. *Kinges sonne* 'While a boy, he [Surrey] was habituated to the modes of a court at Windsor Castle, where he resided, yet under the care of proper instructors, in the quality of a companion to Henry Fitzroy, Duke of Richmond, a natural son of King Henry the Eighth, and of the highest expectations' Warton, Hist. E. P. iii 22, ed. 1840 Warton adds that Richmond married the Lady Mary Howard, Surrey's sister, but died in the year 1536, aged only seventeen.

4. Cf Homer, Il. xxiv. 261—

'Whose days the *feast* and wanton dance employ'

Pope's translation

7. *Maydens tower*, maiden-tower Warton says—'The *maiden-tower* was common in other castles, and means the principal tower, of the greatest strength and defence The old Roman camp near Dorchester in Dorsetshire, a noble work, is called *Maiden Castle*, the capital fortress in those parts We have Maiden Down in Somersetshire with the same signification' He adds that a strong bastion in the old walls of the city of Oxford was likewise called the *Maiden-tower* Ritson cites the instance of the *Maiden Castle* at Edinburgh Warton would derive the word from the French *magne*, great, but Ritson, with greater plausibility, suggests that '*Mai dun* are two ancient British words signifying a *great hill*.' Cf. Gaelic *maith*, good, strong; Welsh *maith*, ample.

also Gaelic *dun*, a hill, a fortress, Welsh *din*, a hill-fort Nares, however, explains the *maiden-tower* as one that has never been taken, and shews that French writers call such a fort *La Pucelle*.

11 *Couilde but rewue*, could only pity (and not scorn)

13 *Palme-play*, hand-ball, the modern fives.

Dispoyled, stripped, imitated from the Italian *spogliato*

14 'We, with eyes often dazed by loving glances,' a curiously involved line *We*, throughout this poem, means himself and Richmond

16 'To allure the eyes of her who stood upon the leads above us' The ladies used to watch the players from the leads above

17 *Grauell-grounde*, the area or arena, strewn with gravel, where the young knights practised tilting.

Sleues, this tying of a lady's sleeve upon the helmet was a common practice See Tennyson's Elaine, where Elaine gives Lancelot a red sleeve brodered with pearls, and Lancelot binds it on his helmet

21 Having mentioned the palm-play and the gravel-ground, the poet now mentions the meadow where he joined in athletic sports, and he speaks of it as sprinkled with dew-drops, that looked like tears shed in pity This stanza (ll 21-24) Warton omits to quote

29 *Clothed boles with grene*, groves clad in green This inversion of the order of words is common where the preposition *with* is concerned In his sonnet entitled 'Descripcion of the restlesse state of a louer,' Surrey has the line—

'My speckled chekes with Cupides hewe,'

i e my cheeks speckled, &c See Tottell's Miscellany, reprinted by Arber, p 5

30 *Auailed*, lowered, let drop, loosened, used by Spenser, also spelt *uailed* or *ualed*.

33 *Walles* is surely the true reading, as in l 47 See Park's note on Warton

44 *V^psupperd*. Ashby remarks, 'how can sighs sup up tears?' The word is not well chosen

46. *Accompt*, account *Fere*, companion, i e Richmond

47. For *doest*, says Warton, we must read *didst* This seems nearly certain, for Richmond was now dead Yet, after all, there may be an allusion to his seeing him every night in his dreams

48 'Dear to others, but dearest of all to me'

54. 'He closes his complaint with an affecting and pathetic sentiment, much in the style of Petrarch —To banish the miseries of my present distress, I am forced on the wretched expedient of remembering a greater. This is the consolation of a warm fancy It is the philosophy of poetry'—Warton Cf Faerie Queene, 1 6 37.

XX SIR THOMAS WIAT

The metre of Wiat's Satires should be noticed. It is the *terza rima*, in which the lines rhyme alternately by threes. This is the metre of Dante's *Divina Commedia*, and was adopted by Lord Byron in his poem entitled *The Prophecy of Dante*. In his preface to this, Lord Byron says —‘The measure adopted is the *terza rima* of Dante, which I am not aware to have seen hitherto tried in our language, except it may be by Mr Hayley, of whose translation I never saw but one extract, quoted in the notes to *Caliph Vathek*, so that—if I do not err—this poem may be considered as a metrical experiment’ From this it appears that Lord Byron was unaware of, or had forgotten, the three satires here printed. Shelley’s ‘Prince Athanase’ is also in this metre.

After some reflections on Wiat’s poems, Warton adds —‘But Wyat appears a much more pleasing writer when he moralises on the felicities of retirement, and attacks the vanities and vices of a court, with the honest indignation of an independent philosopher, and the freedom and pleasantry of Horace. Three of his poetical epistles are professedly written in this strain, two to John Poines¹, and the other to Sir Francis Bryan, and we must regret that he has not left more pieces in a style of composition for which he seems to have been eminently qualified.’—Warton Hist Eng. Poetry, ed. 1840, iii 46, ed. 1871 iv 45.

(A) *Of the meane and sure estate.*

Of the first of these satires Warton says —‘In another epistle to John Poines, on the security and happiness of a moderate fortune, he versifies the fable of the City and Country Mouse with much humour. This fable appositely suggests a train of sensible and pointed observations on the weakness of human conduct, and the delusive plans of life’—Hist Eng Poetry, iii 48. It may be observed that the fable of the mice is told by Horace, Sermonum Liber ii Sat vi ll. 79–117; and also exceedingly well by the Scottish poet Robert Henryson; see Chambers’s Encycl. Eng. Literature, i 47.

Line 3 *Luelod*, livelihood, means of subsistence, see the Glossary
31 *At this journey*, she makes but a jest of the journey, thinks lightly of the trouble of going there

¹ He seems to have been a person about the court. See ‘Life of Sir Thomas Pope,’ p. 46. (Warton’s note.)

42 *Pepe*. This seems to be like our modern 'Peep, bo!' It was said shrilly, to startle the other mouse playfully

48 *As it fell to purpose*, as it happened suitably, at fitting times

53 *Stemyng*, gleaming Compare

'Of huse mouth it stod a *stem*

Als it were a sunnebem'

'Out of his mouth there stood a *gleam*, like a sunbeam' Havelok the Dane, ed Skeat, I 591. So, too, in the Promptorum Parvulorum, we find—'*Steem*, or lowe of fyre. *Flamma*,' and again, '*Stemyn*, or lowyn vp *Flammo*'

54 The insertion of two improves the metre

58 Imitated from Chaucer —

'For naturally a beest desireth flee

Fro his contiarie, if he may it see,

Though he never ei had seyn it with his ye [eye]'

Nonne Prestes Tale, I 459

In fact, Wiat has, throughout these satires, much of Chaucer's manner

78 *Sergeant with mace* Wiat is thinking of the Roman *consularis lictor*, as the passage is clearly imitated from Horace —

'Non enim gazas neque consularis

Submovet lictor miserios tumultus

Mentis, et curas laqueata circum

Tecta uolantes' Carm II 16.

A *bawbart* is a halberd, which was a lance fitted at the end with a small battle-axe.

86 The words *bryers*, *riuers*, *desire*, form but an imperfect leash of rimes Warton proposes to read *breeres* (which is certainly a commoner old spelling), in order to rime with *riüres*, but this does not tell us what to do with *desire*.

88 *Haye for conies*, snare for rabbits

97 Cf 'nec te quaequieris extia,' Persius, Sat I 7

100 *Madde*, i e ye mad ones, he here addresses men's *wretched mundes*, see I 75

Continue, accented on the first syllable, as in Sect. X I 10 The sentence means—' Mad ones, if ye wish to keep your disease, let the present pass, and gape after the future, and so sink yourselves still deeper in toil.' Cf I 91.

103 *All and summe*, the whole matter (collectively and particularly); a phrase used by Chaucer, Wif of Bathes Prol I 91.

105. A woid is clearly wanting here, I supply *baw* because it is monosyllabic, but the context rather requires *be answerable to, be responsible to*

108 *Virtue* 'These Platonic doctrines are closed with a beautiful application of Virtue personified, and introduced in her irresistible charms of visible beauty'—Warton 'Compare

" *Uirtutem uideant, intabescantque relicta* "

Persius, Sat. iii.

If Surrey copies but little, Wyat doth plentifully'—Ashby's note, in Warton Cf Dryden's translation of the Thrid Satire of Persius, l 69

112 *Freate inward*, fiet inwardly, grieve. See last note

,

(B) *Of the Courtier's life*

3. *Please*, press, crowd So in Chaucer's 'Good Counseil'—

' *Fle fro the pres*, and duell with sothfastnesse'

6 'Learning to set a limit to will and pleasure'

9 *Of ryght*, with justice, legally

15 *Me lust not*, it is not my pleasure

To report blame by honour, to speak dispaigagingly concerning honour Warton explains it by 'to speak favourably of what is bad,' which is obviously quite wrong

19 *Tune*, Warton suggests the reading *tongue*, but, in my opinion, unnecessarily In one of Wyatt's songs, he says—

' Blame not my *lute*, for he must *sound*

Of this or that, as *likeib me*'

24 *Of them*, concerning them

32 *Pleasure*, a very bad rime to *coffer* and *offer*.

37 *Alowe*, applaud.

38 *Damne*, condemn, see note to Sect XVI 210, p 429

39 *Out of the gate*, out of the way.

40 *Ltuye* I do not know why he refers us to Livy, since, of the 114th book of Livy, which spoke of Cato's death, only an epitome, or table of contents, has come down to us, the book itself being lost He should rather have referred us to Plutarch The story of Cato stabbing himself at Utica (whence his surname Uticensis) is well known, see e.g. North's translation of Plutarch, ed 1612, p 797 In Addison's play of 'Cato' may be founded the once famous soliloquy which commences—

' It must be so, Plato, thou reasonest well '

After spending the greater part of a night in reading Plato's Phædo, Cato stabbed himself in the breast, and soon after expired, at the age of forty-nine, b c 46

42 *Apply*, apply itself to, devote itself to.

45 *The most*, i.e. the most cowardly.

47 *For bonger*, through avarice

50 *Syr Topas*, i.e. the Tale of Sir Thopas, by Chaucer. So in the next line, *the story that the knight tolde*, is Chaucer's Knights Tale, concerning Palamon and Arcite. Wiat says he cannot praise the former, nor blame the latter. He shews his good taste. Chaucer himself only tells the 'Tale of Sir Thopas' in order to ridicule the style of it.

62 See note to Sat. i. 1. 48, p. 443.

67 *Fauell*, Flattery. *Fauell* is the impersonation of Flattery or Cajolery, and is so used by Langland (Piers the Plowm B. ii. 6), by Occleve (De Regimine Principum, ed. Wright, pp. 106 and 111), and by Skelton (ed. Dyce, i. 35).

74, 75 Line 74 we must scan thus —The lētcher & louér, &c. In l. 75, I take the liberty of inserting *rew*, to make up ten syllables.

80 'The poet's execration of flatterers and courtiers is contrasted with the following entertaining picture of his own private life and rural enjoyments at Allington castle, in Kent'—Warton. See l. 100.

86 *A clogge* 'Probably he alludes to some office which he still held at court, and which sometimes recalled him, but not too frequently, from the country'—Warton.

94 *Flaunders ebere*, i.e. drunkenness and debauchery.

Letteſ, hinders

(C) How to use the court, &c

Line 4 'A rolling stone gathers no moss.' In Latin, 'Saxum volutum non obducitui musco.' In Greek, Λίθος κυλινδομένος τὸ φῦκος οὐ ποτε. In Italian, 'Pietra mossa non fa muschio.' or, 'Pietra che rotola non piglia ruggine.' In French, 'La pierre souvent remuée n'amassee pas volontiers mousse.' To which is parallel that of Quintus Fabius—'Planta quae saepius transfertur non coalescit,' a plant often removed cannot thrive. See Ray's Proverbs, ed. 1737. A similar proverb occurs in Piers the Plowman, A-text, Pass. x. 1. 101.

'Selden moseth the marbel-ston that men ofte treden.'

i.e. seldom the marble-stone becomes mossy, that men often tread upon.

18 *Grones*, so, to rhyme with *bones* and *nones*. Formerly, plural verbs frequently ended in *es* or *s*, in fact, *-es* or *-is* was the regular present plural ending in the Northern dialect. But, *besides* this, the Elizabethan dramatists and others did actually use the singular form instead of the plural, *when a singular noun or pronoun was near at hand*.

20 Wiat's double or feminine rhymes are poor; he here rhymes *manger*, *courtier*, *moysture*.

Driuell on pearles, alluding to Matt. vii. 6. Langland uses a similar phrase, saying it is not well to cast pearls before hogs, for 'thei don but dryuele ther-on,' Piers the Plowm B. x. 11.

29 Compare lines 1 and 2

34 *It is both welth*, i.e. to flee truth is both for your welfare and your ease This passage is strongly ironical

36. Yet, very near to that wind (made by the praises of men) truth goes about in great distress

44 By giving a cheese to a calf, one might perhaps get at least a cheese and a half in return

45 *Cant.*, portion, Shakespeare uses *cantile*, I Henry IV, iii. 1 100

47 *Learne at*, learn from Cf 'ask at' in Marmion, iii. 29.

57 All this is much in the manner of Juvenal, see, for instance, his Third Satire

65 A nine-syllable line, place an emphasis on *Let*, since the first syllable is the one missing So also, in l 87 below, place an emphasis on *With*

72 Here *laugbter* appears to rhyme with *besought ber* and *daugbter*, but we cannot be certain as to the sound, cf note to l 20

75 *Pandar*, Pandarus, whose name has become proverbial, see Chaucer's or Shakespeare's Troilus and Cressida

78 *Be next ibyselfe*, be nearest (or most friendly to) thyself; for friendship (to others) is valueless

(D) *A renouncing of loue.*

3. *Senec*, Seneca. The MSS of Chaucer have the form *Senek*

5 I have inserted *my*, as it improves the sense and rhythm

7 *That I set*, that I ought to set no store by trifles.

14. *Me lyst*, it pleases me, I like

(E) *The louer forsaketh his unkinde loue.*

10 *Fault*. The *l* in this word was not sounded In our older authors, it is frequently written *faute* Even Pope sounds it without the *l*, rhyming it with *taught* in his Moral Essays, Epist ii

13 *Bearlyng in hand*, cajolery, persuasion to belief of an untruth

(F) *The louer determineth to serue faithfully.*

6. *Serue and suffer* The phrase 'suffren and seruen' occurs in Piers the Plowman, B prol. 131

(H) *Comparison of loue to a stremme, &c.*

'It was from the capricious and overstrained invention of the Italian poets, that Wyat was taught to torture the passion of love by prolix and intricate comparisons and unnatural allusions. At one time his love is a galley steered by cruelty through stormy seas and desperate rocks, the sails torn by the blast of tempestuous sighs, and the cordage consumed by incessant showers of tears a cloud of griefs envelops the stars, reason is drowned, and the haven is at a distance. At another [viz in this extract], it is a spring trickling from the summit of the Alps, which, gathering force in its fall, at length overflows all the plain beneath'—
Warton, Hist Eng Poetry, ed 1840; vol iii p 45

8. 'To avoid it in the first instance is the only remedy'

XXI HUGH LATIMER

Line 2. *The place*, i.e. the text. He has, in the former part of the sermon, quoted the text, 'Maledictus qui facit opus dei fraudulenter'—'Cursed be he that doeth the work of the Lord deceitfully'. He immediately afterwards quotes (l 6) the rest of the verse, 'and cursed be he that keepeth back his sword from blood'

9 *Amalech, Amalek*, 1 Sam xv

14 *Nebo* Latimer reverts to the chapter he has already quoted, Jer. xlvi, which begins—'Against Moab thus saith the Lord of hosts, the God of Israel, Woe unto Nebo, for it is spoiled,' &c

58 *Betwene stocke and stocke*, between one post and another, like the proverbial saying of being driven from pillar to post.

85 *Lordyng*, acting like a 'laesy lord,' as Spenser has it (F. Q. iii. 7 12). The O E *lord* answers to It *lordo*, impudent, dirty, which is certainly derived from Lat *luridus*. There is also an O E form *lordein* or *lourdayn*, a lout, stupid fellow, from the same. See the odd explanation in the Glosse to December, Extract XXVIII p 354, l 8

143 *Singulare commodite*, private advantage, alluding to enclosures made by wealthy people for their own use

278 *Beinge a married man*, i.e. although he was a married man, a palpable hit at the enforced celibacy of the clergy in the Romish Church

XXII SIR DAVID LYNDESAY

Line 4499 *Popis ryngis*, popes reign The ending *-is* is used in Lowland Scotch for the plurals both of nouns, and of verbs in the present indicative

4502. *In-to* The use of *into* for *in* is very common indeed in Lowland Scotch

4506 *Carion*, Cario 'Carlo's Chronicle was originally composed about the beginning of the sixteenth century, by Ludovicus Caro, an eminent mathematician, and improved or written anew by Melancthon' —Warton, Hist Eng Poetry, ii 471, where much information is given about Lyndesay The reader should notice how, in Early English, words and names borrowed from Latin follow the form of the *accusative* case Thus *Carion* is from Lat *Carionem*, not *Cario*, so in Surrey's Virgil (see the Extract from Surrey) we find the island of *Tenedon*, from Lat *Tenedon*, not *Tenedos* This is a most important principle, because it is of almost universal application throughout the French, Italian, Spanish, and other Romance languages

4510 A.D. 1156 is the date which Lyndesay here gives, and the event to which he alludes occurred either in this year or the year before But he has not got hold of quite the right story. Alexander III was not made pope till the year 1159, it was his predecessor, Adrian IV, who should have been mentioned The usual account is that Frederick I, surnamed Barbarossa, at a meeting with Pope Adrian IV (who was no other than Nicholas Brakespeare, the only Englishman who ever was pope), consented to prostrate himself before him, to kiss his foot, to hold his stirrup, and to lead the white palfrey on which he rode See Haydn, Book of Dates, under Pope Adrian IV

4510 *Tbir*, these, still in common use in Scotland

4521. Psalm xc 13 in the Vulgate, xci 13 in the Authorised English Version.—'Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet'

4528 *Pure*, poor. See John xiii 5.

4531 *Toddis*, foxes See Matt viii 20

4533. *Penny-bred*, breadth of a penny. It means a space of ground of the size of a penny

4536. *Hes*, for *has*; used in the plural, for *have*, two lines lower

4550 *Poulderit*, powdered, powdered over, i.e. ornamented with gems laid on as thick as dust An allusion to the Papal triple tiara.

4561. *Palmerius* Matteo Palmeri, or Matthaeus Palmerius, a learned Florentine, A.D. 1450, wrote an Italian poem, called 'Citta di Vita,' The City of Life, in imitation of Dante's *Divina Commedia*. He also wrote a general chronicle from the fifth century to his own times, entitled *De Temporibus*, which was printed at Milan, 1475. The latter is no doubt the work referred to. See Warton, Hist Eng Poetry, II 467, 472. There have been twenty-three popes of the name of John, but only one of these, viz. John XXII, resided at Avignon. He died A.D. 1334.

4568 *Clypput crounis*, clipped heads, i.e. the tonsure

4573 *Maryt men* St Peter was married, and so were other of the apostles, I Cor ix. 5

4586. *Ouersene*, overlooked, connived at

4592 Matt xvii. 27 See also Rom xiii.

4595 *Celstene* Possibly Celestine III, pope from 1191-1198, who crowned Henry VI emperor of Germany. Lyndesay omits a still more striking instance, viz. the degrading penance submitted to by Henry IV, emperor of Germany, in deference to Hildebrand (Gregory VII). The pope kept Henry waiting for several days outside the castle of Canossa, in Modena, exposed to the inclemency of the winter weather, in January, 1077, till he was pleased to admit him to his presence.

4663 'The simple nun will think it a great shame to her, unless she be called Madame.' Chaucer (Prol. 121) says of the 'Prioress,' who was a 'Nonne,' that 'she was cleped *madame Englyntyne*'

4667 There are of course innumerable instances of the priests being styled 'Sir.' It occurs, e.g., in Shakespeare, where the clown personates Sir Topas the curate, Twelfth Night, iv. 2.

4670 *Denus*, not *Deans*, but *Dans*; see I. 4672. The title *Dene*, *Den*, *Don*, or (more usually) *Dan*, is a corruption of the Latin *dominus* lord.

4674 *Painfull*, this word is used ironically.

4675 'With double clothing to protect them from the cold.'

4677 'With florid singing in the choir' To *counter* is to sing an extemporaneous part upon the plain chant, Dyce's Skelton, II 92.

4678 'God knows whether they buy heaven very dear, or not!'

4687 *Persone*, poison Lyndesay's description differs widely from Chaucer's

4690 'Except take his tithe, and afterwards spend it But he is obliged, by reason, to preach to parishioners Though they go without preaching seventeen years, he will not go without a head of barley'

4711 *Vmaist*, upmost, outermost

4715 *Ky*, the plural of *cow*, is still in use provincially For *tre* read *thre*

4718 'Although he be poorly clad'

4734 *Herield hors*, a horse that is a *heriot*. The whole passage is written against the dues paid by the poor on the occasion of a death. The poor man has three cows, the first of these the vicar takes as a burial-fee for the man himself, the second, because the wife is buried, and the third because the eldest child dies. But, besides this, there is the heriot due to the landlord. Jamieson says—‘the heriot primarily signified the tribute given to the lord of a manor for his better preparation for war, but came at length to denote the *best aucht*, or beast of whatever kind, which a tenant died possessed of, due to his superior after death.’

5450 *The Scripture*, see Matt xxiv 6, Mark xiii 8, Luke xxi 10
 5456 ‘Such cruel war shall be, ere then’

5462 *Jerome* A very favourite subject in early English is ‘The Fifteen Signs before the Day of Judgment’. Thus in Hampole’s *Pricke of Conscience*, ed Morris, l 4738, we find—

‘Whit spekes the haly man Saynt Jerome
 Of fifteen takens that sal come,’ &c

But *Jerome* is sometimes strangely changed into *Jeremiah*, thus, in the poem called ‘Fifteen Toknes before the Day of Judgment,’ attributed to Adam Davie by Warton (ii 5), they are said to be from the book of *Jeremiah*. So too in the ‘Quindecim Signa ante diem Judicii,’ printed in *Hymns to the Virgin and Christ*, ed Furnivall (Early English Text Society), p. 118, we find—

‘XV tokenys telle I may
 That shal come before doomys day,
 As it is seyde yn the prophecye,
 In the book of *Jeremye*.’

There is even a list of them extant in Old Friesic, printed in Richtofen’s *Friesische Rechtsquellen*, p 130, with the heading—‘Thit send tha fiftine tekna ther er domes di koma skilun, ther sancte Ieronimus fand eskuilun an theia Iothana bokon,’ i.e. ‘These are the fifteen tokens that shall come ere doomsday, which Saint Jerome found written in the books of the Jews’. All these clearly come from one source. The following is the list of tokens

1. The rising of the sea, l 5462
2. The sinking of the sea, l 5466
3. The sea becomes even, as at first (omitted by Lyndesay)
4. The fishes shall make a great noise, l 5468
5. The sea shall burn, l 5480
6. A dew like blood shall fall on herbs, l 5483
7. Buildings shall fall down
8. Rocks shall strike against each other, l 5499

- 9 There shall be earthquakes, l 5⁰⁰
- 10 The earth shall become a plain
- 11 Men shall come out of caves, l 5⁴⁹⁰
- 12 The stars shall fall, l 5³³⁰ (not printed here)
- 13 The dead shall rise, l 5⁴⁸⁸
- 14 The living shall die
- 15 The world shall be burnt

The above list is from Hampole's *Prickle of Conscience*, whence Lyndesay has borrowed largely. Lyndesay omits some of these purposefully, because they are not (as he supposes) in the Bible. This he says expressly in another passage, ll 5316-5323 —

‘And mony tokenis dois appear,
As after, schortlye, thow sall heir,
Quhow that Sanct Iherome doith indyte,
That he has red, in Hebrew wryte,
Off fiftene signis in speciall
Affore that Iugement Generall
Of some of thame I tak no cure,
Quhilk I fynd nocht in the scripture’

5473 ‘And, weeping, shall curse their fortune’

5510 The ‘Monarche’ is supposed to be a long dialogue between a Courtier and Experience, wherein the former asks short questions, and the latter gives long explanations. In like manner Gower’s *Confessio Amantis* or *Lover’s Confession* is written as a dialogue between a Lover and a Sage.

5517 *Funding*, put for *funden*, i.e. found. There are numerous instances in Lowland Scotch, where -ing is thus written for -en in verbal inflections. Cf. *beboldinge* for *bebolden* in Sect XXV 10

Vpon lyue, in life, alive

5528 *Noye, Noah*, Matt xxiv 37

5532 *Makand pley*, making a plea, pleading

5534 On the *field-going*, on an expedition into the fields. *Going* is a noun, the pres part would be *goand* in old Lowland Scotch, or rather *gangand*, as the latter is the form really used

5551 *Walk*, wake, watch, Matt xxiv. 42

5553 ‘As if Christ would come immediately’ The word *Finis* denotes the end of the section merely. It is not the end of a Book, but is followed by the title of a new section or chapter

5554 ‘The appearance of Christ coming to judgment is poetically painted, and in a style of correctness and harmony, of which few specimens were now [i.e. at that date] seen.’—Warton, II 469

5556 *Fyreflaucti*, lightning, Matt xxiv 27

5564 *Doubt concluding*, do conclude Here *concluding* is the infinitive mood See note to l 5517 above

Hauil, the whole of them, i.e learned men all alike say this

5566 Christ's descent into the valley of Jehoshaphat is taken from Joel iii 12 See Hampole, Pr Consc 5152

5568 *Ordonis nyne*, nine orders The angels were distributed into three hierarchies of three orders each, viz seraphim, cherubim, and thrones, dominions, virtues, and powers, principalities, archangels, and angels Hence the expressions *trinall triplicites* in Spenser, F Q 1 12 39, and *triple degrees* in Milton, P L v 750, also *angelic symphony* in Milton's Hymn on Christ's Nativity, st 13, as agreeing with the *ninefold harmony* of the spheres See a note in Warton, II 464

5573 *Signis*, representations

5595 *Beis bard*, shall be heard The verb *beon*, to be, is generally used in Anglo-Saxon with a *future* signification

5604 Hampole, in his Prick of Conscience, quotes the very words of St Jerome—‘Sue¹ comedian, sue¹ bibam, sue¹ aliquid aliud faciam, semper michi uidetur illa tuba resonare in auribus meis, “surge mortui, unente ad iudicium”’

5614 *Funding bene*, shall be found See notes to ll 5517, 5595

5619 *Scripture*, viz I Cor xv 51-53

5622 *Scripture*, writing He does not say the *divine* scripture, as in l 5619 The corresponding passage in Hampole ascribes this opinion to St Augustin, and moreover assigns the reason, viz that all men shall be of the same age as Christ was at his death, this age Hampole gives as thirty-two years and three months See Hampole's Prickie of Conscience, ed Morris, p 135

5629 ‘As a shepherd does the sheep from the goats,’ see Matt xxv Hampole has the line

‘Als the hird the shepe dus fra the gayte,’ l 6134 which makes it abundantly clear that a part of Lyndesay's Monarche is borrowed directly from Hampole The metre is the same in both, and there is of course much similarity in the dialect Sir David Lyndesay must have seen a MS of Hampole's work, this he may easily have done, as MS. copies of it are very numerous

5630 *Balallis*, Belial's

5633 ‘Without hope of obtaining refuge’

5639 *Louyng*, praising The two words thus spelt in Old English signify *loving* and *praising* respectively The former is from the A S *lufian*, to love, the latter from the A S. *lōfian*, to praise

¹ Mr. Morris prints *sine* in his edition, p 127

XXIII NICHOLAS UDALL

Perhaps the reader will understand the Extract better from a brief argument of the whole play Mathew Merygreeke explains, in a soliloquy, that he gains his living by hanging on to rich men At this time he has attached himself to Ralph Roister Doister, a silly rake, who soon enters upon the stage, and instructs Merygreeke to help him in paying his addresses to Dame Christian Custance, a rich and sensible widow Ralph then meets with three of the widow's maids, Mage Mumblecrust, Tibet Talkapace, and Annot Alyface, whom he tries to propitiate He gives Mage Mumblecrust a letter, which she undertakes to convey to her mistress Next Dobinet Doughtie, Doister's servant, is sent to the window with a ring and a token, which he manages to deliver to Tibet Talkapace, but she is roundly reproved by her mistress for receiving them Merygreeke then applies to the widow himself, but with small success He tells Ralph Roister Doister how ill he has fared, and Ralph says he will 'go home and die' Ralph and Merygreeke, however, make another attempt, and see the widow, who hands over Ralph's letter to Merygreeke, and tells him to read it out Merygreeke does so, misplacing all the stops, and so making it mean quite the reverse of what was intended Ralph is enraged, but throws all the blame on the scrivener who wrote the letter, which Ralph himself had merely copied out Ralph and Merygreeke repair to the scrivener, to ask him what he meant by such conduct, but the scrivener takes the letter in hand, and so reads it as to render it very courteous, whereupon Ralph has to beg the scrivener's pardon, since the incorrect punctuation was Merygreeke's The rest of the play describes the further attempts which Ralph makes to gain the widow, but they are all alike unsuccessful, and in the end Dame Christian Custance marries Gawyn Goodluck, who makes up all the quarrels arising out of the suit, and actually asks Ralph and Merygreeke to sup with him, so that all ends merrily, as a comedy should do

Act iii Scene 3 Merygreeke, having bad news to communicate, begins by pretending not to see his patron

Line 1 'Now that the whole answer rests in my relation,
I shall paint out our wooer in the best colours'

7. 'I cannot refrain from coming to see'

8 *A tutte*, a jut, i.e. a hit, a push, cf Fr *jeter*, to throw Accordingly, Merygreeke runs up against Ralph, then turns round, and begs his pardon.

12 *The prouerbe* I regret to say that I do *no'* know the proverb It appears to run 'I am sad, because I cannot be had'

14 *This geare*, this matter, this business He means 'How will this affair turn out ?'

17 Observe how Merygreeke takes a notable opportunity to call his patron names

20 *Mastership* Printed *maship* by way of abbreviation, here and elsewhere

21 If *Bawawe* is not a misprint, it must be an imitation of the contemptuous tone which Merygreeke wishes it to be supposed that he adopted

Ko, colloquial for *quod* or *quotb*

32 *Onely sight*, sight alone, mere appearance

33 *Yet none*, i e yet there are none

36 'Better not, quoth I, I wish not to meddle with daws' The jackdaw was a proverbially foolish bird with our forefathers

37 *Happy*, lucky. 'It's lucky for you you 'ie a woman'

49 *Toll the bell*, i e for your funeral Here Merygreeke begins to pretend that Ralph is dead, and goes on to sing a dirge, &c

51 I suppose this to refer to the custom of offering something to drink to a criminal on his way to execution Hence 'will you drink?' is equivalent to saying 'you are on your way to death' Criminals on their way from Newgate to Tyburn, were presented at the hospital of St Giles with a large bowl of ale, as their last refreshment See Chambers' Book of Days, ii 558

53 *Placebo, dilexi*, words from the Burial Service The *Placebo* was the office for the dead at Vespers, which began—'Placebo domino in regione uiuentium,' Psalm cxvi 9 (called cxv 9 in the Vulgate) Skelton's Lament upon Phyllip Sparowe begins with similar allusions—

'*Placebo*
Who is there, who ?
Dilexi,
Dame Margery,' &c

At the end of the play of Roister Doister there are some songs and additional lines that may be introduced if desired At this point the lines entitled 'The Psalmodie,' may be sung —

'*Placebo dilexi*
Maister Roister Doister wyl streight go home and die,
Our Lorde Jesus Christ his soule haue mercie vpon,
Thus you see to-day a man, to-morrow John
Yet, sauing for a womans extreeme cruento,

He might haue lyued yet a moneth or two or three,
 But in spite of Custance, which hath him weryed,
 His mastershyp shall be worshipfully buried
 And while some piece of his soule is yet hym within, .
 Some parte of his funeralls let vs here beginne
Drege He will go darklyng to his graue
Neque lux, neque crux, nisi solum clinke
 Neuer gentman so went toward heauen, I thinke'

The last three lines much resemble ll 58-60

58 *Darklyng*, in the dark The ending *-ling* is an adverbial ending, cf *flaſting*

59 'Neither light, nor cross nor mourneis, noi the clink of a bell'

60 *Vnknowing*, misused for *unknewen*, unknown

63 The Anthem, or Officium, in the 'Missa pro Defunctis' (Mass for the Dead) began with the words—'Requiem aeternam dona eis, Domine, et lux perpetua luceat eis' Hence the term *requiem*, which is still in use

65 *Euocat*, &c , he calls forward the knight's servants—a stage direction

67-70 See note to l 53

71 *Audiu vocem*, 'I heard a voice' (Rev xiv 13), still read in our Burial Service At the end of the play, there are here again some additional lines, to be sung by the actors if desired, They are —

'Yet, surs, as ye wyll the blisse of heauen win,
 When he commeth to the graue, lay hym softly in,
 And all men take heede by this one Gentleman,
 How you sette,' &c (as in the text)

83 *Ad seruos militis*, to the knight's servants—a stage direction At the end of the play is the following extra passage —

'The peale of belles rong by the parish Clerk, and Roister Doisters fouie men

The first Bell, a Triple [Treble].
 When dyed he? When dyed he?

The seconde
 We haue hym We haue him

The iþurde
 Royster Doyster Royster Doyster

The fourthe Bell
 He commeth He commeth

The greate Bell
 Our owne Gur owne'

8; *In beale*, in health

88 *Quite, requisite*

94 *Fet, fetch Sound, swoon*

117 *Prankie cote, fine coat* Merygreeke calls him *fine-coat* to remind him how well he ought to carry himself

127-129 Here Merygreek shews how he would talk to those who get in Ralph's way

133 'Is there never an M at your gurdle?' i.e. have you no such word as *Master* at hand? In l. 132 Merygreek calls him plain Ralph, and Ralph reproves him 'To have an M under the gurdle, is to keep the term *Master* out of sight, to be wanting in proper respect'—Halliwell *M* is an abbreviation for *Master* Merygreek then repeats what he said before, but in a very polite form—'Your good mastership's mastership would be her own mistress-ship's mistress-ship's,' i.e. you would be the widow's Line 135 is obscure

141 *Higb, hie, hasten*

142 *Trey, ace, a three and an ace*, a call in playing dice, to signify that these two numbers are cast

143 *Sayde of, said by*

Lowe, allow, i.e. approve of

144 *Fit, the old wold fytte*, for a portion or canto of a poem or ballad

149 *Pastance, a corruption of passe-temps, pastime* So in Skelton's *Phylly Sparowe*, 1096

151 *Cantent, let them sing*—a stage direction

Act II Sc 4 II *Dawes*, see note to last scene, l. 36

32 *Pigsnyn, pig's eye*, a term of endearment, the eyes of a pig being small The letter *n* is prefixed to some words in a most curious manner in Early English, thus it is very common to find *nale* for *ale*, and so also *ny* is often written for *eye* The word *nale* arose from the phrase *at iben ale*, afterwards *at the nale*, where *iben* was originally the dative case of the article The word *ny* arose from the phrases *min ey*, *thin ey*, afterwards corrupted into *my ney*, *thi ney* See the quotation in Halliwell, 'turne *ibi ny'e*, s v *Nye*' Hence the explanation of the term *piggesne* in Chaucer, which has so puzzled some editors It is the same word as here See note by me in Notes and Queries

80 *By cocke*, a vulgar corruption, to avoid the use of God's name, so also by *gosse*, in l. 91

99 *Lub*, a childish pronunciation, as though Merygreek would soothe his friend as a nurse would a child So also *dee* for *thee*

110 *And I were, if I were*, so in l. 117 Cf l. 125

119. *Gramercies, Fr. grand merci, great thanks*

131. *Ko you, quoth you, ye say, Prov Eng 'says you.'*

149 *A good, a good deal*
Hardely, boldly, roundly.

Act iv Sc 5 4 *Vneit, scarcely, with difficulty.*

5 *Lo and, see if*

Sens, since, already

7 *It needed, &c , there was no necessity for it on that occasion*

42 *So mote I go, so may I retain the power of walking !*

43 ‘Look on your own handwriting (that is, on your own copy), and I will look on this, the original which I wrote for you ’

92 Ralph had threatened to strike the scrivener, but now dares not strike Merygreeke

98 ‘If it were any one else but you, it would be a knave.’ Excellent !
 So is Merygreeke’s expostulation in l 101

XXIV THOMAS SACKVILLE

Prose Prologue Line 1 *When I had read this* Here I is William Baldwyne, and *this* is the preceding piece This piece is the tragedy of Lord Hastings, betrayed by Catesby, and murdered in the tower by Richard Duke of Gloucester, in 1483, it was subscribed in Niccols’s edition ‘Master D’ that is, John Dolman It is therefore here supposed that Baldwyne had just been reading out Dolman’s tragedy of Hastings, and was now expecting criticisms upon it The chief criticism is that it was considered rather too *dark*, i e obscure and difficult It was at first arranged that the tragedy of the murder of the two princes, to be written by Lord Vaulx, should succeed Dolman’s piece, but no information about the tragedy was forthcoming Accordingly, the editors pass on to the next, which is Sackville’s tragedy of Buckingham, whom Richard III so cruelly executed Then Baldwyne announces that Sackville had written a poetical Induction, or Introduction, which he had originally intended to serve as a Prologue to all the tragedies from William the Conqueror’s time to the duke of Buckingham, all which tragedies he had originally offered to write himself, although, in the sequel, he wrote but one On this account, the Induction was slightly modified, so as to serve for an introduction to the single tragedy of ‘Buckingham’ instead of to the whole series, and was placed accordingly

28 *Lydgate folowing Boccas* The Mirror for Magistrates was professedly an imitation of Boccaccio’s De Casibus Principum, which had been translated by Lydgate, with the title ‘The Fall of Princes ’

The Induction There is a just estimate of this poem in Hallam's Introduction to the Literature of Europe, part ii ch v, where it is styled 'a link which unites the school of Chaucer and Lydgate to the Fairy Queen'. It is indeed a magnificent poem, but the gloom and sadness of it no doubt deter many readers, and prevent us from wishing it longer. Yet it is well worthy of careful and deliberate study. Let it be remembered how highly Spenser esteemed it, and how much he possibly owed to the style of it. Witness Spenser's own words, in a sonnet addressed 'To the Right honourable the Lord of Buckhurst, one of her Majesties privie Counsell' (Globe edition, p 9) —

‘In vaine I thinke, right honourable Lord,
By this rude rime to memorize thy name,
Whose learned Muse bath writ her owne record
In golden verse, worthy immortal fame’

See the subject treated in Warton, Hist Eng Poetry, sect xl ix

Stanza 1 *Proching*, approaching, from Fr *proche*, near, of Lat *prope* *Treen*, trees, it occurs also in Fairfax's Tasso, vii i

Saturnus Cf 'the pale Saturnus the colde' in Chaucer, Knights Tale, 1585

Manrels, i.e. foliage

Tapets, properly *carpets* but here it seems to mean the hanging tapestry of the groves, the green foliage

2 *To seen*, the gerund, with the sense for *seeing*, i.e. *to sight*. Many moderns, utterly ignorant of Early English grammar, would suppose that *to be seen* is a more correct form, whereas the latter is a weak and inferior modern expedient

3 *Wibbolde*, keep

Where as, where that

4 Here occur the favourite allusions to astronomical phenomena, expressed in astrological diction, which it is often so hard to follow or interpret. Hermes is Mercury, whose planetary orbit lies within that of Venus. The word *sped* refers to Mercury's rapid motion. Venus and Mars are the planets of those names. Venus is in the ascendent, but Mars is bidden not to rise. The epithet *bluddy* refers to the fiery red colour of the planet. As for the signs of the zodiac, Virgo had sunk beneath the western horizon, soon after followed by Scorpio; whilst Scorpio, in his turn, is pursued by Sagittarius, from whose dart he seems to flee.

5 *The Beare*, Ursa Major, a constellation which, in the latitude of London, never sets, yet a few scattered stars, near the supposed feet of the animal, just dip below the horizon for a few hours, hence the expression 'had dipt his griesly feete' is literally exact.

5 The *Irysbe Sea* means the sea on the *west* of England, still so called

6 *Pbaetbon*, the sun *Was prest*, &c, was ready to enter his resting-place, i.e. the *solstitium* or winter solstice It was therefore very nearly midwinter *Erythrus* is clearly the name of the foremost horse in the sun's chariot, and is probably named from the redness of the dawn (Greek *ἐρυθρός*, red) *Titan* is also the sun, but probably Titan is imagined as reclining in the hinder part of the chariot, whilst Phaethon, his son or charioteer, stands in front to drive The *purple bed* is of course the glow of sunset.

7 *Cintbea*, the moon

Noonesteede, place of noon, i.e. the southern meridian

Syne degrees, since fifteen degrees make an hour, six degrees are twenty-four minutes The moon had southerned twenty-four minutes before

Chare, car Ear, ere

8 'The altered scene of things, the flowers and verdure of summer deformed by the frosts and storms of winter, and the day suddenly overspread with darkness, remind the poet of the uncertainties of human life, the transient state of honour, and the instability of prosperity'—Warton

9 *Leames*, gleams, glowing lights

Reduced, brought back, which is the original sense of the Latin *reducere* Cf note to Sect XIX (B), 14, p 439

10 *Pieres*, peers He alludes to Lydgate's 'Fall of Princes'

11. 'Immediately the figure of Sorrow suddenly appears, which shows the poet in a new and bolder mode of composition'—Warton

12 *Forwulbered and forspent*, utterly withered and utterly worn out The proper spelling is *forspent*

Wealked, withered, better spelt *welked*, as in Spenser, Shep Cal November, 1 13 Naires is wrong in connecting it with the word *whelked* in King Lear, iv 6 71, which means, covered with whelks or protuberances.

13 *Doome*, opinion, judgment

14. *Dewile*, mourning, Fr *deuil* Now spelt *dole*

15 *Stunt, cease Spell, destroy,*

Of sorrowe, with sorrow

16 *Letheus*, the water of Lethe or oblivion

17 *Those*, the characters whose tragedies are related in the Mirror for Magistrates

Whom, &c, 'whom, in this maze of misery, Fortune chose as most woeful mirrors of wretched chance' Here *mirrors* is put instead of *examples*, in order to make a more direct allusion to the name of the work for which the Induction was intended.

18 *Oui! alas!* a common exclamation, so in Romeo and Juliet, iv 5 25

To-dasbt, dashed herself down severely The preceding *all* still further strengthens the intensive prefix *to-*, which is very common (both with and without *all*) in Early English

Eft, again, in my turn

19 *Auale*, become low, decrease, diminish

Her, viz Sorrow

All fordone, observe how *all* is used with the prefix *for-*, as well as with the prefix *to-*, in st 21, it occurs before *be-*

21 *Spoken of a stiche*, spoken as much as a stich A stich is here a stanza, we still use the compound *distich* for a couple of verses Nares observes that Sackville 'had exactly spoken a stanza (st 20) before he says this' Compare the phrase *to sing a stave*

Iyen, eyes All bedreynt, completely drenched

22 *Overbrowe*, overthrown, so we find *be for been, do for done, &c*

23 *Wble-eare*, a while before, formerly

Telde, told, ungrammatical, but it secures a rhyme.

Wun, dwelling

24. *Glas*, mirror, cf Gascoigne's Steel *Glas*

Tbat erst, that which beforehand

Rolde, meditated

26 'Sorrow then conducts the poet to the classical hell, to the place of torments and the place of happiness'—Warton So the Sibyl in Virgil conducted Æneas, and Virgil in La Divina Commedia conducted Dante

Bare swinge, bore sway

27 *Desert wood* This is like Dante's *selva oscura* (gloomy wood) in the second line of the Inferno

28 *I fell*, cf Dante's Inferno, cant iii l 136—

'E caddi, come l'uom cui sonno piglia'

I fell, as a man whom slumber seizes

30 Compare Virgil, Æneid, vi , Dante, Inf iv &c

Yeding, going There is really no such verb, since *yede* is properly the *past tense* of *go* Hence to use *yede* as a new verb is wrong, at any rate at this period. But the truth is, that our poets, when purposely using obsolescent words, frequently use them wrongly; and Spenser has, in fact, carefully copied this very error in the line.

'The whiles on foot was forced for to *yeed*', F Q ii 4 2

Auerne, Avernus

'Inde ubi uenere ad fauces graueolentis Auerni'

Virgil, Æneid, vi 201.

31 *No fowle but dyes*, from Virgil, *Aeneid*, vi 239—

‘Quam super haud ullae poterunt impune uolantes
Tendere iter pennis, talis sese halitus atris
Faucibus effundens supra ad conuexa ferebat’

32 ‘Our author appears to have felt and to have conceived with true taste that very romantic part of Virgil’s *Aeneid* which he has here happily copied and heightened. The imaginary beings which sate within the porch of hell are all his own’—Warton. Virgil’s description of these beings amounts to only nine lines, *Aeneid* vi 273–281. It is possible that Sackville may have been acquainted with Dunbar’s Dance of the Seven Deadly Sins, or with Passus v of Piers the Plowman. We find similar descriptions in Spenser, see the descriptions of Wiath and Avarice, F Q i 4 33 and 28.

34 *Benumbe*, bereft. The use of this word is quite proper, as it is derived from the A S *niman*, to take away, to reave, O E *num*, to steal. Hence it is exactly equivalent in sense to *bereft*.

Stoynde, astonished

35 *Revenge* is masculine in Collins’s Ode on the Passions

So farforth, to such an extent

41 *Slepe*, Virgil’s ‘consanguineus Leti Sopor,’ *Aeneid* vi 278. Cf Spenser, i 1. 40.

42 One of the finest stanzas in our language

Feer, companion. Croesus was king of Lydia, the story of his wealth is well-known

Irus, the well-known beggar of Ithaca, slain by Ulysses, as told in the *Odyssey*

43 Virgil’s ‘Tristis Senectus’, *Aen* vi 275

The sisters, the Fates—Clotho, Lachesis, and Atropos

44 *Forwaste*; it should rather be *forwasted*, i.e. totally misspent

45 *And*, if

Elde, old age

His lobsome trayne, for these, see Milton, P L xi. 480

Lief, life, yet in st 43 it rhymes with *knyfe*. The apparent contradiction is possibly to be explained by a change in our pronunciation since Sackville’s time. Thus and similar changes can only be studied in Mr Ellis’s book on Early English Pronunciation

46 *Playne*, laid

As be, as if he

47 *Al wer*, although (his youth) was.

Length, lengthen

48 An allusion to the riddle propounded to Oedipus by the Sphinx

Pilde, deprived of hair. In the *Promptorum Parvulorum*, ed.

Way, we find ‘*Pyllyd, depilatus*,’ see Mr. Way’s long and curious note on the word

For briefe, in short

51 *Knawen on*, gnawed upon

52 *Stonewall* An allusion to the proverb ‘Hunger pierceth stone walls,’ which is quoted by Heywood, and alluded to in *Coriolanus*, i 210

Ymay, may In Anglo-Saxon we find *ge-* (afterwards softened into *y-*) prefixed to *all parts* of the verb, but in Sackville it is an affectation of archaic diction, as it was then only used with *past participles*

54 *By and by*, immediately See Trench’s Select Glossary

Dauntes, tames, subdues

55 *Affrayed*, terrified

Shape, skeleton

57 *Forbewed*, deeply cut

Targe, target, shield It must be noted that all the things described in stanzas 58–68 are supposed to be depicted upon this shield

59 *Macedo*, the Macedonian, Alexander the Great, who defeated the vast hosts of Darius Codomannus in the battle of Arbela, b c 331 Hannibal defeated Lucius Æmilius Paulus in the battle of Cannæ, b c 216

60 Hannibal defeated the Romans under Flamininus at Lake Trasimenus, b c 217, he had won the battle of Trebia in the preceding year He was defeated by Scipio at Zama, b c 202

61 Pompey the Great was assassinated b c 48, soon after his defeat by Julius Caesar at Pharsalia Marius died b c 86, and Sulla b c 78 Cyrus the elder was slain in battle against the Massagetae, a people of Scythia, b c 529 Their queen Tomyris is said to have cast his head into a bag filled with human blood, that he might satiate himself therewith, as she expressed it. In his ‘Complaint of the Duke of Buckingham,’ Sackville tells the story rather more at length

62 Xerxes’ fleet was defeated at Salamis by Themistocles, Oct 20, b c 480 His army was kept at bay at Thermopylae by Leonidas for three days, August 7, 8, 9, in the same year

Thebes, probably an allusion to the supposed capture of Thebes by Theseus, see Chaucer, *Knightes Tale*, 132

Tyrus, Tyre, sacked by Alexander, b c 332

63. *Werd*, weird, fate

Ioves, &c, cf Iliad 1 5—Διός δ' ἐτελέσθη βουλή

Lyn, cease, more common in the form *blin*, contracted from *be-lin*

64 It is tolerably clear that Spenser has caught the tone of Sackville, in his piece called ‘The Ruines of Time,’ which is written in the same metre

67 *Sperced*, scattered, from Virgil's 'passis crimibus', *AEn* ii 403

Bayne, bath For the death of Priam see the Extracts from Caxton and Surrey

69 'From this scene Sorrow, who is well known to Charon, and to Cerberus the hideous hound of hell, leads the poet over the loathsome lake of rude Acheron, to the dominions of Pluto, which are described in numbers too beautiful to have been relished by his contemporaries, or equalled by his successors'—Warton

71 From Virgil, *Aeneid* vi 413—

'Gemut sub pondere cymba

Sutilis, et multam accepit rimosa paludem'

Hoyse up, hoist up Cf Acts xxvi 40 Shakespeare has *hoised sail*.
Richard III, iv 4 529

Set, make

Tbre-sound, triple-sounding, from Virgil's 'latratu trifauci,' *AEn* vi 417

72 See Virgil, also Dante, Inferno, vi 22

Foredinning, dinning greatly, it should be *fordinning* This line is harsh, probably by intention

Peaste, became quiet

74 *Pewled*, Cotgrave's French Dictionary gives 'Piauler, to peep or cheep as a young bird, to pule or howl as a young whelp'

Yfere, together

75 *Tooke on wub playnt*, took up her complaint

Can, began

76 *Fortunes wheele*, see the description of it in the Extract from James I, p 44

Recompt, recount

Kesar, Caesar, emperor

77 *Henry* This is the subject of Sackville's own contribution to the 'Mirror' The original 'Induction' probably ended at stanza 76, as we now have it, the rest, if any, was altered

Ioynes, clasps

78 *Molte*, melted, we still use *molten* in the past participle

A large portion of Sackville's poem, in a modernized form, is quoted by Warton This is followed by a short analysis of Dante's great work, in which, by the way, the Italian is very oddly spelt

XXV ROGER ASCHAM

Line 4 'In 1550, while on a visit to his friends in Yorkshire, he was recalled to court by a letter informing him that he had been appointed to accompany Sir Richard Morysine on his embassy to the court of the Emperor Charles V. It was on his way to London on this occasion that he had his well-known interview with Lady Jane Grey, at her father's seat at Broadgate [or Bradgate], in Leicestershire' English Cyclopædia, s.v. Ascham

13 *Phædon Platoni*, Plato's *Phædo*, the dialogue in which Plato's views concerning the immortality of the soul are developed

14 *Boccace*, Boccaccio, the reference is to his *Decamerone*, which contains one hundred tales, many of them more 'merie' than moral. For a specimen of one, see Keats's 'Isabella'

Ascham also narrates his interview with Lady Jane in a Latin epistle to his friend Sturm. He there gives to her tutor, Mr Elmer, the Christian name of John. See the notice of Bishop Aylmer in *Athenæ Cantab* ii 168, 547

51 *Faure markes* Ascham is fond of allusions to archery, in praise of which he wrote his 'Toxophilus'

72 *Xenophon* The passage is—"Ος δὲ προῆγεν δὲ χρόνος αὐτὸν σὺν τῷ μεγέθει εἰς ἄραν τοῦ πρόσηπτον γενέσθαι, ἐν τόντῳ δὴ τοῖς μὲν λόγοις βραχυτέροις ἔχρητο καὶ τῇ φωνῇ ἡσυχαιτέρᾳ, ἀδύν δε ἐνεπίμπλατο, ὥστε καὶ ἐρυθράμνεσθαι, διότε συντυγχάνοι τοῖς πρεσβυτέροις—*Cyropædia*, bk. i ch. 4, § 4

82 *Aristotle*, Eth N iv 9, §§ 2, 3 Cf Diogenes Laert vi 2, § 54, with Ménage's note—Mayor

90 *Cicero*, De Oratore, iii § 94.

113 *In place*, answering to our modern phrase 'in company'

115 *To be seene*, to be experienced or skilful Palmistry is divination by inspection of the lines and marks in the palm of the hand

131 *Peekgoos* (also spelt Peak-goose, or corrupted into Pea-goose), a sickly goose. It is used also in Beaumont and Fletcher—'Tis a fine peakgoose!—Prophetess, iv 3. See Nares. Mr Wedgwood explains *Peaking*, as 'puling, sickly, from the pipy tone of voice of a sick person. Ital. *pigolare*, to peep as a chicken, to whine'. Hence *peaky*, *peakish*, means sickly. To *peak* also had the sense of prying about narrowly, or peeping. Cf the double use of *Peep* (1) to pry, (2) to whine. Ascham here speaks ironically—'if you cannot laugh, lie, flatter, or face, you are of no use, and we must say to you, get away, silly fellow.' So also *John Cheese* means a rustic, a boor.

134 *Roger Chamloe* ‘Sir R Cholmeley became Chief Baron of the Exchequer 11th Nov. 1545, Chief Justice of the King’s Bench 21st March, 1552 See Foss, Judges of England, v 293 “The date of his admission [at Lincoln’s Inn] cannot be found, but the fact of his being re-admitted in 1509 gives some substance to the story that the embryo Chief Justice entered at first rather freely into the frolics of youth” For a letter of his see Calendar of State Papers (Mary), 88.—Mayor

I cannot mention the name of Sir Roger Cholmeley without gratitude, having spent three years at the Highgate Grammar School, which he founded in the year 1565 It is perhaps necessary to add that the article upon him and the school which appeared in the Gentleman’s Magazine for April, 1834, turns out to be in many respects inaccurate, and the writer is wrong in questioning the date and in his description of the arms My school prizes bear the right date and the right arms, viz 1565, and Gules, a sword in fess between a helmet in chief and a wolf’s (not an eagle’s) head erased in base. The latter perhaps refers to the fact of Sir Roger’s descent from Hugh Lupus, first Earl of Chester and nephew of William the Conqueror, ancestor of the present Cheshire Egertons His father, Sir Richard Cholmeley, Knight, was Lieutenant of the Tower, and his father’s brother, also named Sir Roger, was knight of the body to Henry VIII Sir Roger himself left no male heir, but had two daughters, Elizabeth and Frances A pamphlet was published in 1822 entitled ‘Some Account of the Free Grammar School at Highgate and of its founder, Sir Roger Cholmeley, Knight,’ by J N [John Green], which was followed by ‘An Epistle to J G the author of a pamphlet entitled Some Account, &c,’ by A Z 1823. 8vo

155 He here clearly refers to his ‘Toxophilus,’ or treatise on Archery.

174 *Queene Elisabet* ‘See below, p 105 [i.e. p 105 of Mr. Mayor’s edition, a passage near the beginning of Book ii of the Scholemaster] and the Preface. [Also Ascham’s] Epist 51 (for her knowledge of Greek, Latin, Italian, and French), Epist. 53 (she was reading with Ascham Demosthenes and Æschines “of the crown,” and shewed great intelligence, 14th Sept. 1555), Epist 56, 57 (she in one day answered three ambassadors in Italian, French, and Latin respectively), Epist. 61 (20th Oct 1562, she daily read with Ascham Greek or Latin), Whittaker’s Richmondshire, i 287 (Ascham to Leicester, 14th April, 1566). ‘If I dye, all my thinges dye with me, and yett the poore service that I have done to Queene Elizabeth shall live still, and never dye soe long as her noble hand and excellent learening in the Greeke and Latine tongue shalbe knowne to the world’—Mayor

206. *One example.* ‘Strype (Stow, ed. 1720, bk ii p 149) conjectures

that this *disorder* may have been excess of apparel, and that the *big one of the court* was resident in Bircham Lane about 1540 (Cf Notes and Queries, Second Ser 1 254) — Mayor It may be observed that Ascham proceeds to reprove absurdities in dress in the next page

XXVI GEORGE GASCOIGNE

Line 429 *Rules the rost* To *rule the roast* is to preside at the board, to assign what shares one pleases to the guests, hence it came to mean, to domineer, in which sense it is commonly used in our old authors See Nares

447 It means, ‘Or else would have caused serious annoyance to offenders’

458 *Proynd*, pruned To *preen* is used of a bird setting its feathers in order, to *proyne* is to trim, deck out, used by Chaucer It is from the O N *pryon*, Sc *preen*, a *pin*, used for neatness *Prune* is the modern spelling of *proyne*

464 *Shew*, appear

My glasse, my steel glass, my mirror, in which mankind are shewn as they are Compare the title *Mirror for Magistrates*

753 *Meane*, method We now always use the plural *means*

755 *The vaine*, the vein, i e the humour, particular temper

757 ‘Because they have not marriage-garments’ Cf ‘Amice, quomo do huc intrasti, non habens vestem nuptiale?’— St Matt xxii 12

760 *Rocks*, distaffs. The 7th of January was called *Rock-day* or St Distaff’s Day, because, the Christmas festivities having terminated on Twelfth Night, women were then supposed to return to their spinning

763 *By*, with regard to, against, as in 1 Cor iv 4

768 *Sericane*. He must mean China The Chinese are called *Seres* in Latin, whence *Serica* means silken garments, and *Sericum* their fabric From *Sericum* Mr. Wedgwood would derive the A S *seolc*, and the modern *silk* by the change of *r* into *l* On the other hand, *silk* in Arabic and Persian means a *thread*, see Webster’s Dictionary Mr Wedgwood’s quotation from Holland’s Pliny well illustrates the present passage ‘The first people of any knowledge and acquaintance be the *Seres*, famous for the fine *silke* that their woods doe yield’

770 Against this line is printed the date, August 9, which probably has reference to the time of composition The ‘Emperour’ may be Charles V, who died A D 1558, eighteen years before the date of the Steel Glas.

775 *Carde, cared*, cf *rulde* for *ruled* in 1 771

777 *Baudkin*, ‘a very rich kind of stuff, the web being gold and the woof silk, with embroidery’—Nares It is derived from the Low Latin *Balderkunis*, an adjective formed from *Baldacca*, which again is formed from *Bagdad*, the Persian city, whence it came It was first introduced into England in the thirteenth century

Cutworks, fantastic patterns in lace, &c.

783 *Cento por Cento*, cent per cent, as much again Gascoigne speaks ironically here, in saying that merchants are *not* wont to do the things which he enumerates

784 *Browne paper* Mr Hazlitt guesses this to mean accommodation-bills

785 *Morrice-bells*, bells used for the morris-dance, in which mummers disported themselves The 1st of May was a favourite day for such diversions Here the word probably means *masquerades*

Byllets, love-letters

787 *Father Derbies bands*, handcuffs Why so called, I know not, but ‘darbies’ is still a slang term for the same

788 ‘To restrain their steps by the staff of statute-staple’ A certain kind of bond was named a *statute-merchant*, or a *statute-staple*, because it was sometimes acknowledged before one of the clerks of *statutes-merchant*, and the mayor of the *staple*, see the explanation in Blount’s *Νομολεγικον*, which is quoted by Nares Hence *statute-staple* means simply a *bond*, but in this particular passage it is jocularly applied to that particular *bond* which was exercised by fastening a prisoner by a chain to a *staple* in a wall, hence ‘by statute-staples staffe’ means here, by the support of a prison wall staple

789 ‘To compel young roysteiers, by a legal recognisance or obligation, to read arithmetic daily,’ i e to learn accounts by being frequently dunned for payment of debts contracted

791 Wood Street and Bread Street, which turn out of Cheapside, and Poultry, which is a continuation of it, each contained a prison called a *counter*. See next line.

793 *Fell, skin* It is the A S *fel*, equivalent to Lat *pellis*.

817 *Are not*, said ironically, he means, they *are* proud, &c The lines beginning *not one of these*, are equally ironical

835 Lev xxv 36, 37 All usury was forbidden by the canon-law

839 *A waspe* This well illustrates a passage in Pierce the Ploughman’s Crede, l 648, where it is said of a friar—

‘There is no waspe in this werlde that will wilfulloker [*more willingly*] stynge’

850. Chaucer (Piol 190) says of the monk, that—

‘Greyhounds he hadde, as swife as fowel in flight,
Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare’

The hawks and hounds used by the clergy, even by bishops, furnished a good subject for satire, of which our old poets frequently availed themselves Cf Piers the Plowman, B x 308, and a note in Warton, Hist Eng Poetry, II 57, ed 1840, II 261, ed 1871

864 Shakespeare uses *ceremonies* at the end of a line in the same manner, Julius Cæsar, I i 70

874 *Bidde you pray* Here the poet imitates the form of a bidding-prayer, as it is called *Beades* means *prayers*, and a *bidding-prayer* signifies etymologically a *praying prayer*, and to *bid beads* is to *pray prayers*

876 *Cristes sake*, the correct form, sometimes corrupted into *Christ bis sake*, as in our present Prayer Book

1017 *Peerce* The fame of the poem entitled ‘Piers the Plowman’ made the phrase proverbial, see I 1025

1018 *So*, in that case *Sayler*, sailor

1029 *Clyme to beauen* This looks as if Gascoigne had actually read Piers the Plowman, viz in the editions of 1550 or 1561 Compare—

‘Ne none sonner sauued ne sadder [*firmer*] of bileue
Than plowmen and pastoures and pore comune laboreres
Souteres and shepherdes, such lewed iottes [*wretches*]
Percen with a *pater-noster* the paleys of heuene,’ &c —B x 458

1034 ‘By ploughing up the ridges which mark their boundaries’

1039. *They racke*, they (the landlords) stretch, raise A *rack-rent* is a rent estimated at the *full* value

1058. *Cockets*, certificates that goods have paid duty Also used in the sense of a stamp for bread, and hence bread of a peculiar quality was called *cocket* See Piers the Plowman (Clar. Press Ser), note to Pass vi 1 306

1066 *Wben, &c.* This, of course, means *never*

1077. *Firmentie* Nares says —‘Furmenty, Furmity, or Frumity Still a favourite dish in the north, consisting of hulled wheat boiled in milk, and seasoned It was especially a Christmas dish’ But Gascoigne here uses it to denote adulterated malt

1078. *Dauie Diker*, David the ditcher, a proverbial name It occurs in Piers Pl B v 320

1080. *Toll*, take toll, by stealing some of the corn sent to be ground

Golden thumble, see a long note in Mr. Morris’s Chaucer’s Prologue, &c (Clar. Press Ser), on l 563 of the Prologue

1083. *Blowe*, suffer to be fly-blown

1084. *Horsecorser*, sometimes corrupted into *borse-scorcer*, is an exchanger of or dealer in horses See Nares, who wrongly regards *scorcer* as the original form

1087 *Make more bones*, hesitate more To have a bone to pick is to have plenty of occupation, and to give a bone to pick is to give one plenty to do, but to make no bones is to snap up without hesitation, to swallow whole, and hence, to do a thing at once, not to hesitate

1094 *Giving day*, assigning a future day of payment, giving credit

1103 *Shrives*, sheriffs

1104 *Straun*, distract

1114 *Coles*, possibly *deceits*, *lies* A *cole-prophet* is a deceitful prophet See the note by 'M R' in Notes and Queries, Fourth Series, iv 358

1117 *Lays*, *Lais*, a courtezan, a proverbial name in ancient Greece

1135 *Monsters* They turn out to be *women*

1141 *Kinde*, nature, natural beauty

1157 *Side*, ample, hanging down low Occleve ridicules 'the side sleeves of penyles grooms' See Nares, who gives several examples The A S *sid* means large, ample, vast

1163 *Copt*, for *copped*, i e *topped*, from O E *cop*, a top, W *cop* Nares quotes 'Wearing long coates and *copped* caps, not unlike to our idiots,' Sandys, Travels, p 47 Mr Halliwell remarks, s v *Copatain*, 'According to Kennet, p 54, "a hat with a high crown is called a *copped* crown hat"'

Flaunt-a-flaunt, 'an adverb of the author's own invention probably, but the sense is of course clear The fashionable girls in Gascoigne's day wore tall hats with feathers'—Hazlitt.

1172. *Loke of*, look off, look away. *An ace*, a jot

1174 *Like*, please

Tam Marti quam Mercurio, equally devoted to warfare and learning, Gascoigne's motto in all his works, and of frequent occurrence in them

XXVII. JOHN LYLY.

Line 10 *Pythagoras* Pythagoras, a native of Samos, flourished about b c. 540-510 No writings of his are extant, but several spurious pieces are current in his name In a Latin collection of apophthegms, entitled 'Symbola Pythagorae Philosophi,' we find some (but not all) of the precepts here referred to, viz — 'Ab eo, quod nigrum caudam habet, abstine, terrestrium enim decorum est' 'Stateram ne transilias' 'Annulum ne feras' 'Ignem gladio ne scalpas' 'Cor ne vores' (a

common proverb, quoted by Bacon in the form ‘*Coi ne edito’*) ‘*Fabis abstine’*

64 *Panthers*. Panthers were supposed to have a very fragrant breath. This belief is found in Pliny (*Hist. Nat.* xxii 7), in an old Anglo-Saxon poem on the Panther, in the *Codex Exoniensis*, and in most of the old Bestiaries, or descriptions of beasts. Cf Dryden, *The Hind and the Panther*, pt ii l. 228, and Mr Christie’s note (*Clar. Press Series*).

68 *Pbition* Cf the lines in the third stanza of Tasso’s *Gerusalemme Liberata*—

‘Così all’egro fanciùl porgiamo aspersi
Di soave licor gli orli del vaso,
Succhi amari ingannato intanto ei beve,
E dall’ inganno suo vita riceve’

115 *Grace* Compare Ascham’s remarks at p. 307

131 *Appelles*, the most celebrated of Grecian painters, a contemporary and friend of Alexander the Great, is said never to have spent a day without practising his skill, whence the proverb, ‘*Nulla dies sine linea*’

134 *Hesiodes*, rather Hesiodus (*Ἡσίοδος*), flourished about B.C. 735. The reference is to his *Works and Days*, l. 276 —

τόνδε γάρ ἀνθράποισι νόμον διέταξε Κρονίων,
ἰχθύσι μὲν, καὶ θηροῖς καὶ διωνοῖς πετενγοῖς,
ἔσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἔστιν ἐν αὐτοῖς,
ἀνθράποισι δὲ ἔδωκε δίκην, ή πολλὸν ἀρίστη
γίνεται

The German poet Herder has an epigram, which I thus translate —

‘Over the race of brutes by speech man’s race is exalted,
If without reason he speak, brutes are more worthy than he’

147 *Athens*, doubtless intended by Llyl for England. At that time, Italy was regarded by Englishmen as a sink of iniquity, hence the proverb, ‘Inglese Italianato è un diavolo incarnato’ — an ‘Italianated’ Englishman is a devil incarnate. See this proverb, and reflections upon it, in Ascham’s *Scholemaster*, part i near the end. *

154 *Monarches*, old spelling for *monarchies*, see p. 248

176–187 The whole of this sentence is repeated from a passage very near the beginning of the book, where an old gentleman of Naples gives Euphues a long piece of excellent advice, to which he pays but little attention.

220. *To ryde well* Cf the remarks of Sir Thomas Elyot, p. 200.

XXVIII EDMUND SPENSER

(A) *The Shepheardes Calender. Nouember.*

Ægloga This odd spelling of *eclogue* gave rise to a curiously wrong etymology Kirke, who wrote the Arguments and Glosses to the Shepheardes Calender, derived the word from the Greek *aἴγ-* (*gen. aἴγος*), a goat, as though they were *goatberd's* tales, though he admits that 'few Goteheards have to doe herein' See the Generall Argument, prefixed by Kirke to Spenser's work

Argument Written by Kirke, who seems to have appreciated the eclogue as he ought By Marot is meant Clément Marot, born 1495, died 1544 For a notice of him and his works, see Besant's Early French Poetry, ch xii, and the lately published biography by Professor Morley, who shows that the whole of this eclogue is founded upon that of Marot on the death of Louise of Savoy, Queen-regent of France, mother of Francis I, who died September 29, 1531

Colin is Spenser, *Thenot*, probably Sir Philip Sydney, at whose house, at Penshurst, this eclogue is said to have been written The metre of this eclogue should be noticed The first eight lines make a perfect stanza In ll 9-52 we have eleven stanzas of four lines each, in which each stanza begins with the rime with which the preceding one terminates, so that the stanzas are thus linked together throughout In ll 53-202 we have fifteen exquisitely constructed stanzas of ten lines each At the end is a simple stanza of six lines

Line 9 *Nis*, is not

Merimake, merrymaking, a coined word

13 *Welked*, shortened, the true meaning is *withered*, cf Ger *welken*, to wither, decay Spenser's Old English is exceedingly incorrect

15 *Laye*, clearly used for a *stall*, but there is apparently no other instance of it Elsewhere in Spenser it means a *lea*, a *field*, as in l 188 below. In Old English, a *lay-stall* is a place to deposit filth, hence Spenser takes the liberty of using *laye* as a place of deposit

16 Literally, 'And taken up his abode in the Fishes' basket' Spenser makes the very singular mistake of connecting November with the sign of Pisces, instead of with that of Sagittarius See Nares, s v *Haske*

21. 'But if thou by all means please to undertake light virelays,' &c

26 *Sits*, it befits, becomes It is *not* an error for *sits*, as might be supposed The word is sufficiently common in Early English In Morte Arthure, ed Perry, I 953, we have—

‘He saluzede that sorrowfulle with *sittande* wordez’—
i.e he saluted that sorrowful one with fitting words, where the alliteration makes us quite sure about the first letter It occurs again in the Faerie Queene, I I. 30

39 *May*, maiden, no connection with the month See the Glosses
53 *Melpomene* The line quoted by Kirke is not in the Eclogues, Georgics, or Æneid of Virgil It is, in fact, from Ausonius, Idyll xx. 20

55. Possibly, by Hecuba, Kirke means Polydorus, for his ghost appears with the very first line of the Hecuba of Euripides, saying—

“Ηκα νεκρῶν κευθμάνα καὶ σκότου πύλας

λιπὼν, ἵν’ “Αἰδης χωρὶς φύκισται θεῶν, κ τ λ

The ghost of Tantalus appears in the first scene of Seneca's tragedy of Thyestes

98 *Heame*, home It is certain that the Shephearde's Calender contains many traces of Northern dialect, and the fact is important, as clearly indicating that he resided in Lancashire not only after going to Cambridge, as is known, but also for a considerable time before it Compare his autobiographical statements in the eclogue for December I should also conclude that *Dido* was a north-country girl, a Lancashire ‘witch’ probably But her lover was ‘Lobbin,’ not ‘Colin’

105 An allusion to the famous Dance of Death, founded on some verses originally written by one Macaber in German. See Warton, II 271, ed 1840; III 55, ed 1871

141 *Pbilomele*. Kirke, in mentioning Gascoigne, refers to an elegy composed by him, and printed in 1576, with the title ‘The Complaynt of Phylomene’ It is worthy of remark that II 25 and 26 of this elegy well illustrate I 26 above The Nightingale is there thus spoken of—

‘Now in good sooth, quoth she, sometimes I wepe

To see Tom Tyttimouse so much set by [esteemed]’

148 *Fatall sisters*, see note above, p 461, and cf I 163 below

186 E K refers us to Plato There is a passage somewhat to this effect in Plato's Phædo, § v where Socrates says that all who take a worthy view of the matter must wish for death, yet they may not lay violent hands upon themselves Lucan (IV 519) has the fine lines—

‘Uicturosque dei celant, ut uiuere durent,

Felix esse mori’

Expert, experience, a word coined by Spenser, and badly coined

187 *Astert*, evidently intended to mean ‘befall unawares,’ as E K.

says This is a good instance of the peril a poet incurs when using archaic terms which he does not well understand The true meaning of *asterte* is to escape from, to start or get away, as in Chaucer, Knights Tale, l 737—

‘Ches which thou wilt, for thou schalt not *asterte*’

Thus Spenser's line, literally translated, means ‘The shepherd can there escape from no danger,’ which is just the opposite of what is intended. The fact is that Spenser, in using archaic words, frequently made mistakes, as, e.g. when he took *yede* to be a verb in the infinitive mood, see note to Sect XXIV 30, p 460

194. Cf Milton's Lycidas, l 165, and Pope's Fourth Pastoral on Daphne

195 I do not know the meaning of ‘my Commentarye’ in the Glosse upon this line

Embleme (Glosse) The words ‘as doome of ill desert’ occur in l 184 above. The reference to Chaucer I cannot verify. In Latin the same thought is epigrammatically expressed by *mors janua vite*

(B) *The Shephearde's Calender. December.*

Argument. Pan Evidently suggested by Clément Marot's poem, ‘Eclogue au roy soubs les noms de Pan et Robin.’ This Eclogue (as observed by Warton, and in Besant's Early French Poetry, pp 254, 286) resembles Marot's poem very closely. See the comparison between the poems fully worked out in Professor Morley's ‘Clement Marot,’ vol 11 ch xi

Line 4 *Tityrus* certainly means Chaucer. This is placed beyond doubt by the Epilogue at the end of the poem. *Colin* is Spenser

7 Compare the lines in Marot (Besant, Early French Poetry, p 255)—

‘Que quelque jour je ferois des chansons
A ta louenge, O Pan Dieu tressacré !’

11. The line cited by Kirke is in Eclogue 11 l 33.

19. These lines at first sight seem to describe Spenser's early life, which he probably passed in the North. In fact, however, he here follows Marot pretty closely. I again quote from Mr Besant.

‘Sur le printemps de ma jeunesse folle,
Je ressembloys l'arondelle qui vole,
Puis là, puis là, l'aage me conduisoit
Sans paour ne soing, où le cuer me disoit,
En la forest, sans la crancie des loups,
Je m'en allois souvent cueiller le houx,

Pour faire gluz a prendre oyseaulx ramaiges¹,
 Tous différens de chantz et de plumaiges,
 Ou me souloys², pour les prendre, entremettre
 A faire brics³, ou caiges pour les mettre
 Ou transnouyoys⁴ les rivieres profondes,
 Ou r'enforçoys⁵ sur le genoil les fondeis⁶,
 Puis d'en tirer droict et loing j'apprenois
 Pour chasser loups et abbatre des noix
 O quantes foys aux arbres grimpé j'ay
 Pour desnicher ou la pie, ou la geay,
 Ou pour gecter des fructz jà meurs et beaulx
 A mes compaings, qui tendoient leurs chapeaulx'

38 This line is again like Marot's —

'Ou la nature aux Muses inclinée'

63 *Whither*, whither.

76 *Reason* So in all the old editions Hughes proposed to read *season*

84 (Glosse) I know of no reason for the word 'alwayes'

87 *Soothe of byrds*, soothsaying by observing the flights of birds
 The words *augury* and *auspice* are both derived from the Lat *avis*, a bird.

88 (Glosse)

'Quos hominum ex facie Dea saeva potentibus herbis
 Induerat Circe in uultus ac terga ferarum' — Virg. *AEn* vii 19

91. Compare

'Inuentum medicina meum est, opiferaque per orbem
 Dicor, et herbarum est subiecta potentia nobis
 Hei mihi, quod nullus amor est medicabilis herbis,
 Nec prosunt domino, quae prosunt omnibus, artes'

'Ovid, Met. i 521

98 *All to rathe*, all too soon,

105 *At erst*, lit at' first But it is here made to express something else, viz. either *too soon* or *at last* It is an instance of misuse of words.

113 *Rosalind*, whom he in the Eclogue for April terms 'the widdowes daughter of the glénne,' was some Northern beauty of unknown name, with whom Speñser fell deeply in love She did not, however, return his love, and, after cherishing an affection for her for some years, he at length, in 1592, met an Elizabeth, whom, about a year and a half afterwards, he married.

¹ Wild.

² Was accustomed

³ Traps

⁴ Swam across.

⁵ Tied up

⁶ Slings

- 116 *Shifing*, i.e. rapid movement, dancing
 118 *Unsoote*, unsweet, bitter
 121 Cf Virgil, Ecl v 36, and Job xxii 38-40
 133 Spoken by poetical licence Spenser was only twenty-seven years old

Embleme (Glosse) ‘Exegi,’ &c., Horace, Carm iii 30 ‘Grande,’ &c., Ovid, Metam xv 871. The latter quotation is not quite correct. The usual reading is ‘*Jamque opus*,’ &c., also *ignes*, not *ignis*. The motto ‘*Vivitur ingenio*,’ &c., is paraphrased from Marot’s motto

Epilogue.

- 8 *A lowly gate*, a lowly way, in a humble manner
 9 *Tutyrus* Certainly Chaucer, because he is linked with his contemporary William Langland, the author of *Piers the Plowman*. Yet Spenser’s description of the latter is not accurate, unless we take the word *playde* in a musical sense, i.e. take it to mean *played* or *piped* the story of the Ploughman. With this interpretation, however, it is strictly accurate to define Langland as a pilgrim, who sang of the Ploughman. This note is the more necessary, because it is a common mistake to suppose that *Piers the Plowman* is the name of an *author*, whereas it merely denotes the *subject* of the ‘pilgrim’ Langland’s poem

9-11 These lines are imitated from Status, Thebaid xii 816—

‘Urue precor, nec tu drunam Aeneida tenta,
 Sed longe sequere, et uestigia semper adora.’

Merce, non Mercede, Thanks, not Reward (in money), it expresses the poet’s object.

GLOSSARIAL INDEX.

Abbreviations employed, and List of Dictionaries referred to

A S = Anglo-Saxon (Bosworth, Grein).

Dan = Danish (Ferrall and Repp)

Du = Dutch (Tauchnitz)

E = English (Webster, revised by Goodrich, Porter, and Mahn)

F = French (Pick's Etym Dict.)

G = German (Flügel)

Gael = Gaelic (Macleod and Dewar)
Icel = Icelandic (Egilssoon, Möbius, Vigfusson)

It = Italian (Meadows)

Low Lat. = Low Latin (Ducange)

Meso-Goth = Meso-Gothic (Skeat)

O E. = Old English (Halliwell, Stratmann)

O. F = Old French (Burguy, Roquefort)

Also *adj* adjective, *adv* adverb, *num* numeral, *pres* present, *part* past participle, *pp* past participle, &c

The following abbreviations are used in a particular sense —*v* verb in the infinitive mood, *pr s*, *pt s* the third person singular of the present or past tense, *pr pl*, *pt pl* the third person plural of those tenses, except when *1 p* or *2 p*. is added; so also *imp s* the second person singular of the imperative, *imp pl* the second person plural of the same S or F denotes that a word is of Saxon or French origin.

A

A, *put for of*, 7. 84, *a trusty tre* = of trusty wood Cf. I 92 See

Athe

A, *prep* on, a foote, on foot, 3 b 1146

Abasshe, *v* F to abash, terrify, 15 b. 32, *pp* Abasshid, 9. 52,

Abaist, 4. 166 O F. esbabir, to frighten, from *baer*, to open the mouth, to cry *baa* or *bo*

Abhomynable, *adj* abominable, 16. 64 *

O H G = Old High German (Wackernagel)

P Pl = Piers the Plowman (ed Skeat, or ed Wnght)

Prompt Parv = Promptorium Parvulorum, ed Way (Camden Society).

Prov E = Provincial English (Halliwell)

Sc = Scottish (Jameson)

Sp = Spanish (Meadows).

Sw = Swedish (Tauchnitz)

Suo - Goth = Suo - Gothic or Old Swedish (Ihre)

W = Welsh (Spurrell)

Wedgwood = Wedgwood's Etymological English Dictionary

Also *adj* adjective, *adv* adverb, *num* numeral, *pres* present participle, *pp* past participle, &c

The following abbreviations are used in a particular sense —*v* verb in the infinitive mood, *pr s*, *pt s* the third person singular of the present or past tense, *pr pl*, *pt pl* the third person plural of those tenses, except when *1 p* or *2 p*. is added; so also *imp s* the second person singular of the imperative, *imp pl* the second person plural of the same S or F denotes that a word is of Saxon or French origin.

A

Abilgeit, *pp*, apparelled, 13. 34 F *habiller*, to dress

Abilgement, *sb* habiliment, clothing, 22. 4546

Abiecte, *v* Lat. to cast aside, 12. 5

Abome, *prep* S above, 7. 14, 22. 5564 A S *abufan*

Abye, *v* S pay, viz for my rashness, 12. 17. A S *abugan*, to buy back To *abye* (pay) has often been corrupted into *abide*

- Accompt, sb** F account, 19 *f* 46,
26 441, *pl* Accomptes, 16 232
- Accompted, pp** F accounted, 26
754 Lat *computo*, I reckon
- Accorded, pt s** F granted, 9 117
Lat *ad*, to, and *cor*, gen *cordis*,
the heart
- Accordyng, pres part** suiting,
agreeing, 13 226
- Ace, sb** a single bit, a jot, 26 1472
Lat *as*, one (on a die)
- Adawed, pp** awakened, 3 *b* 1287
Cf
‘And at the last he gan his breath
to drawe,
And of his swough sone after that
adawe’
- Chaucer, Troil and Cres iii 1126
From A S *dægan*, to become
day, to dawn See *Adaw* in
Wedgwood
- Aferde, pp** afraid, 18 xvii 73
A S *aferan*, to frighten, from
fær, sb fear, wh. from *fær*, adj
sudden
- Affamysit, pp** famished, 22 5495
- Afferde, pp** a-feared, frightened, 3
b 1069
- Affray, sb** F terror, fear, 3 *b*
1294, 11 *a* 27, *pl* Affrayis, 22.
5503 F. *effroi*, terror, cf Lat
fragor, a crash, from *frangere*, to
break.
- Affrayd, pp** F terrified, afraid, 3
b 1304, 13 *II* F *effrayer*, to
terrify. See *Affray*
- Agast, adj** terrified, 6 130, 20 *a*
39 Cf Mœso-Goth *usgarsjan*,
to terrify. The modern spelling
agbast is wrong
- Agayn, prep** S against, 12 19
- Agazed, pp** aghast, 19 *b* 44 The
mistake in using *agazed* for *aghast*
is explained by Wedgwood See
Agast
- Agonst-Christ, sb** Antichrist, 16
108.
- Ageyn, prep** against, 3 *b* 1179.
A S *ongean*
- Ageyns, prep** S against, 3 *b* 1199
Cf *Ageyn*.
- Aggreable, adj** F favourable, 9,
114 Lat *gratus*
- A-gone, pp** S gone away, 10 95
A S of-*gán*, to go off or away,
proceed Sometimes wrongly sup-
posed to be a corruption of *ygone*
- A-hungerd, pp** pinched with
hunger, 3 *a* 14 A S of-*bm-
gruhn*, to hunger exceedingly
- Airtus, sb** *pl* quarters, 22 5600
Gael *ard*, a quarter of the compass,
ard, high, *ard*, a height, heaven
- Aisliche, adv** timorously, 1 341
A S *égeslice*, fearfully, O H G
egesliche, fearfully, from A S
egesa, O H G *egisa*, *egiso*, fear
- Akis, sb** *pl* oaks, 13 167 A S *ác*
- Alabaustre, sb** alabaster, 1 183
- Alawe, adv** in the low ground, in
the valley, 4 154
- Alblastrye, sb** the use of cross-bows,
4 156 From Lat *arcus* and *ba-
lista*
- Alewin, num** eleven, 22 4509
- Algate, adv** by all means, wholly,
2 604, 28 *a* 21 O E *gate*, a
way, A S *algeats*, altogether
- Alhool (for al hool), completely**
whole, 3 *b* 1411
- Alichtyn, v** to enlighten, 13 28
- Alkynd, i e** of every kind, 13
256 *Alkynd fruyt* = fruit of every
kind *Alkynd bestiall* = beasts of
every kind, 1 263
- All, adv** completely, 23 iii 126
All was frequently used before
verbs beginning with the intensive
prefix *to*, in course of time, this
prefix was (by a mistake) separated
from the verb, and used as if *all*
to meant *altogether*
- Allevin, pp** admitted, 11 *b* 21 A S
alefan, to permit, cf G *erlauben*
- Allures, sb** *pl* alleys, passages,
walks, 3 *b* 1267
- Almayngnes, sb** *pl* F Germans,
15 *b* 110
- A-lofe, adv** aloof, 15 *a* 29 This
shews the deriv of *aloof* from *all*
off (given in some books) to be
absurd Cf Sw. *lof*, in *lofvart*,

- windward, Du *loef*, weather-gauge, E *tuff*, connected with A S *lyft*, the air, wind
- Aolute**, *v* to bow down, 1 750
A S *blütan*, to bow
- Alowe**, *v* F to approve of, 16 211, 20 *a* 37 Lat *ad*, to, and *laudare*, to praise
- Als**, *adv* also, 6 230, as, 11 *a* 18, als weill—as well, 22 5454 Contr from Also, q v
- Als-as**, *adv* just as if, 1 378 Contr from all-so-as
- Also**, *conj* S as, so, 2 611 A S *eall swa*, all so, just so
- Alutterly**, *adv* all utterly, completely, 13 206
- Alyctnyng**, *pres part* illumining, 13 59
- Alyte**, *adj*. a little, 4 161 A S *lyt*, a little
- Ambassages**, *sb pl* F. embassies, 21 180 Low Lat *ambascia*, of Teutonic origin, Mæso-Goth *andhabits*, a servant, whence G *amt*, an office
- Amene**, *adj* pleasant, 11 *a* 10, Ameyn, 13 54 Lat *amoenus*
- Amerant**, *adj* amaranth, 13 151 Gk *ἀμάραντος*, unfading, from *ἀ*, not, and *μάραντως*, I wither
- Amonges**, *prep* S amongst, 2 298 A S *gemang*, among
- Amyabill**, *adj* lovely, 13 151 Lat *amare*, to love.
- Ancient**, *sb* a senior, 25 136
- And**, *conj* if, 1. 393, 2 615, 14 297, And if=an if, if, 20 *c* 85 O E *an*, if, of uncertain origin.
- Ane**, *adj*. one, 6 190 A S *án*
- Anew**, *pl adj* enough, 6 324 A S *genob*, sufficient
- Anewis**, *sb pl* lit rings, perhaps buds or knobs, 4 160 O F *anel*, *anau*, *aneau*, a ring, from Lat *annellus*, dim of *annulus*
- Annamyllit**, *pp* F enamelled, 11 *a* 6 O F *en*, prefix, and *esmail*, enamel, from the same root as E. *smelt*.
- Anoon**, *adv* anon, immediately, 3 *b* 1290. A. S *on án*, in one
- Anuell**, *sb* a sum of money paid for a mass to be said *annually* (or perhaps, every day *tbrougabout a year*), 1 414
- Anyghtes** (*for on nyghtes*), at night, nightly, 3 *b* 1360
- Aparte**, *v* to part away, to interrupt, 24 12
- Apayd**, *pp* F pleased, hence, euel *ayd*=ill pleased, 3 *b* 1081 O F *apater*, to appease, from Lat *pacare*
- Appairing**, *sb* injuring, lessening, 18 xviii 33 From Lat *ad*, and F *pire*, Lat *peior*, worse, hence *appair*, to make worse, *impair*
- Apparend**, *pres part* appearing, 6 342
- Apply**, *v* F. bend to, follow after, 20 *b* 42
- Areysed**, *pt s* raised, 8 iii 13
- Armes**, *intj* arms! my arms! the exclamation of a person calling for his arms, 23 iii 3 94
- Armony**, *sb* F harmony, 4 152, 11 *a* 1 It *armonia*
- Art**, *sb* quarter, direction, point of the compass, 6 309, *every art*, in every direction, on all sides, 13. 232 Gaelic *ard*, a height, point of the compass, hence, Sc *art* Cf *Artus*
- Artow**, *for art thou*, 4 173
- Assaye**, *imp s* test, try (it), 1 247
- Aspectis**, *sb pl* aspects, 13 42 A term in astrology
- Aspert**, *adj* harsh, cruel, 4 170 F *asper*, Lat. *asper* So says Jamieson, but the passage is obscure.
- Aspie**, *v* to espy, 5 *a* 31.
- Asprely**, *adv* sharply, roughly, 18 xvii 157 Lat *asper*, rough
- Aspy**, *sb* spy, beholder, 13 265
- Assay**, *v* F make trial of, 3 *a* 14, to attempt, try to do, essay, 18 xvii 220 Lat *exagnum*, a balance, from *ex*, out, and *ago*, I put in motion
- Assay**, *sb* F trial, proof, 5 *b* 13
- Assole**, *v* F to answer, 2 615. Lat. *absoluere*.

- A**
- Assured, *pp.* bound by promise, 3 b 1206.
- Astart, *v* to start aside, start from, 19 a 283.
- Astate, *sb* F state, 14 308, *pl.*
- Astates, conditions, ranks, 18 xvii 42.
- Astert, *v* to start from, shun, escape, *wrongly used in the sense* to startle, frighten, 28 a 187, *pr s* Asterteth, starts aside, escapes, 2 282, *pr s suby* Asterte, may escape, may be missing, 3 b 1361.
- Astoynde, *pp.* astounded, astonished, 24 29.
- At, *conj.* that, 6 240. Dan at
- Athe, *put for* of the, 7 51.
- Attaynt, *pp* F attainted, marred, 24 15. Lat. *tango*, I touch.
- Attechyng, *pres part* attaching, indicting, 13. 266. Lat. *tango*, I touch.
- Attein, *sb* F attire, 11 a 3.
- Atteynt, *pp* F convicted of treason, proved to be traitors, 3 b. 1207. See Attaynt.
- Attones, *adv* at once, 26 759; Attonis, 22 5592, Attqnyis, 3 b 1162.
- Auale, *v* F to subside, 24. 19, to condescend, 14 1117, *pp* Auailed, lowered, 19 f 30. O F *avaler*, O E *vail*, to lower, from *à val*, Lat *ad uallem*, to the valley, downward Cf. E *avalanche*.
- Auaunce, *imp s* F advance, 20 c. 71. Lat *ab*, from, *ante*, before, whence also E *van*, *anguard*.
- Avauntagis, *sb pl* F advantages, 5 b 1.
- Auchtene, *num* eighteen, 6. 192.
- Auctor, *sb* Lat an author, 16. 192.
- Aventure, *sb* F adventure, chance, 3 b 1232.
- Auld, *adj* old, 6 192 A S *eald*.
- Aunter, *sb* adventure, chance, *an aunter* *ȝif*, it is a chance if, 1 789.
- Aunteude, *i p s pt* adventured (myself), 1 341.
- Avowe, *sb* F a vow, 7 1, 130. Cf 'That make I myn avow,' Chaucer, Kn Ta 1379.
- Auowe, *v* F to maintain, 10 147. Lat *uouere*.
- Aureat, *adj* golden, 13. 47. Lat *aurum*, gold.
- Autorite, *sb* F authority, 16 253.
- Autour, *sb* F author, 18 xvii. 206.
- Auyson, *sb*. F vision, 8 iii 62.
- Awalk, *imp s* S awake, 11 a. 2. The substitution of *l* for *u*, as in *walk=wank=wake*, is a Scottish peculiarity See Wolk.
- Awance, *v* F to advance, 6 366.
- Awaytede, *i p s pt* perceived, beheld, 1 172. O F *agauter*, to watch, cf E *wait*, *wake*, *watch*.
- Awin, *adj* own, 11 a 18, Awn, 6 239, Awyn, 13 72 A S *ágén*, own, from *ágán*, to possess.
- Awkwart, *adv* sideways, with a back stroke, 6 407.
- Awoilk, *i p s pt* awoke, 11 b 50, *pt s* Awoilk, 11 a 27. See Awalk.
- Awppis, *sb* curlews, 11 a 18.
- Awter, *sb*. F altar, 9 167.
- Axed, *pt pl* S asked, asked for, 2 600, asked, 2 610 A S *acsian*.
- Ay, *adv* ever, continually A S a, aa, ever.
- Ayer, *sb* F air, 24. 31.
- Ayr, *sb* F. an itinerant court of justice, *ane ayr*=in the court, 6 275 Law French *eyre*, Lat *iter*.
- Ayr, *prep* before, 13 304 A S *är*, ere.
- Aȝenward, *adv* S on the contrary, 5 b 53.

B

- Babelyng, *sb* babbling, 1. 551.
- Babishe, *adj* babyish, 25 72.
- Backside, *sb* back part, 19 a. 594.
- Bade See Baid.
- Bagage, *sb*. dregs, refuse, 26 1082. A quotation in Nares (ed. Halli-

- well), shews that *baggage* sometimes means *scum*
- Baad**, *pt. pl* abode, remained, lasted, lived, 22 5475, *Bade*, abode, 6 260 A S *bidan*, *pt t ic bád*
- Bailib**, *sb* bale, sorrow, 13 233
- Bare**, *adj* bare, worn alone, 13 269
- Barnis**, *sb pl* barns, children, 22 4714 Moeso-Goth *barn*, a child
- Bante**, *v* to feed, 19 f 16 Icel *bata*, to cause to *bite*, to feed
- Balks**, *sb pl* S ridges, 26 1034 A S *balca*, a balk, heap
- Baly**, *sb* belly, 1 703
- Balys**, *sb pl* woes, ills, 7 140 A S *bealdu*, bale, evil
- Banne**, *pr s subj* may curse, 20 c 63
- Banwart**, *sb* bonewort, 13 115 A S *bánwort*, bonewort, a violet, perhaps the small knapweed (*Bos-worth*)
- Bareyn**, *adj* F barren, 17 c 15
- Barm**, *sb* bosom, 13 76 A S *beam*
- Barmkyn**, *sb* rampart, 13 23 Certainly unconnected with E *barm*, bosom, probably allied to G *brame*, a *brim*, border, *verbra-men*, to border It is equivalent to O E *barnekyn*, the outermost ward of a castle, which has been connected with *barn*, but doubtfully I find no reason for connecting it with *barbican*
- Barmkyn-wall**, *sb* rampart-wall, 13 97
- Barret**, *sb* F confusion, 6 253 O F *barat*, fraud, confusion, Breton *barad*, treason (*Burguy*)
- Bassnetes**, *sb pl* helmets, 7 67 O F *bassinet*, dim. of *bassin*, a helmet in the form of a *bassin*
- Batayls**, *sb pl* F battalions, corps, 15 b 1 This use is common in Early English
- Battill**, *adj* rich for pasture, 13 115 Icel *bett*, pasture
- Baudkin** *sb* cloth of gold, 26 777 It. *baldaccino*, a canopy of cloth of gold, from *Baldacca*, 1 e *Bagdad*.
- Bauld**, *adj* S bold, 6 191 A S *bald* See *Bawld*
- Bawd**, *pt s. S* bade, 11 a 18
- Bawdry**, *sb* foul conversation, 13 210
- Bawld**, *adj* S bold, 11 a 19 A S *bald*, Moeso-Goth *balbs*
- Bay**, *sb* noise made by the united songs of birds, din, 13 232
- Bayardes**, *sb pl* foolish people, 17 c. 27 Properly, a *blind bayard* is a blind horse of a bay colour
- Bayne**, *sō F* bath, 24 67 F *bain*
- Be**, *prep* by, 3 b 1147, be that= by the time that, 7 15, or by that time, 6 409
- Be** See *Beis*
- Beades**, *sb pl* S prayers, 26 872. See *Bedes*
- Beamous**, *sb pl* trumpe's, 8 iv 21. (It should rather be spelt *bemes*) A S *béme*, a trumpet
- Beare**, *sb* bier, 28 a 161
- Bearyng**, *sb in pbr* bearing in hand, 1 e false assurances, 20 e 13
- Beauuize**, *prop name*, Sir Bevis, 18 xvii 208
- Bebled**, *pp* covered with blood, 9 181
- Becomen**, *pp* gone to, 8 iv 44.
- Bede**, *v S* to offer, 3 a 9, to bid, 3 a 6, *pt s.* *Bawd*, *bade*, 11 a 18, *pt pl* *Beden*, 2 621 A S *bedan*, to bid, to offer
- Bedes**, *sb pl* prayers, 1 389 A S *béd*, a prayer, *biddan*, to pray
- Bedreynt**, *pt. pl* completely drenched, 24 21
- Been**, *sb pl* bees, 1. 727 A S *bee*, pl. *beon*
- Befforne**, *prep* before, 7 28. A S *beforan*
- Begouth**, 1 *p s pt* began, 13 306
- Begrime**, *pr s. subj as imp* smear, daub, cover all over, 23 iii 3 126. The verb would properly have been *tobegrime* in older

- English, but the use of *to* as a prefix was no longer rightly understood.
- Beheestyng**, *pres part* promising, 3 b 1375 But the spelling *Be-boting* (Trin MS) is far preferable. A S *bēdātan*, to promise.
- Beholdinge**, *wrongly used for Beholden*, *pp* indebted, 25 10 ‘Beholdyn, or bowndyn, *Obligor, tenor*’ Prompt Part Old writers use not only *beholding*, but even *beholdingness*.
- Behote**, *pp* called, named, 28 b 54 (*Misused*).
- Beild**, *sb* protection, 13 257 A S *byldan*, to build, from the shorter form *būan*, to build.
- Beir**, *sb* barley, 22 4694 Sc *bear*, Meso-Goth *barizeins*, of barley, John 6 9
- Beis**, *pr s. as fut* shall be, 6 433, 22 5595, *pr pl* Beip, are, 1 254, *tmp. pl* Bej, be ye, 1 442, Beth, 2 627; *pp* Be, been, 19 a 347.
- Beks**, *pr s.* beckons, gives a sign, gives a significant token or nod, 4 336 Cf ‘nods and becks’ in Milton’s *L’Allegro*
- Belded**, *pp* built, 1 548, Belt, 3 b 1223 A S *byldan*, to build.
- Belyding**, *sb* building, 1 548, Beldinge, the act of building, 1. 501
- Belliche**, *adv* beautifully, 1. 173. O F *bel*, F *beau*
- Belt** See *Belded*
- Belyue**, *adv* immediately, 22 5615 O E. *bi līfe*, with life, quickly
- Bemyng**, *sb* humming, 13 244 Du *bommen*, to give a sound like an empty barrel
- Benefundatum**, *sb* Lat. that which is well founded, premisses (a term in logic), 16 309.
- Benen**, *sb. pl* beans, 1 762
- Bent**, *sb* coarse grass, grass-covered plain, 7. II. G *binse*, rush, bent-grass.
- Benyng**, *adj* F benign, 6 202, 11 a 3
- Berayne**, *pr pl* be-rain, bedew, 19 f 42, *pt pl* Beraynde, bedewed, wetted, 24 74
- Berde**, *sb. pl* 2 620, shaved her berdes=shaved their beards. See note
- Bereth**, *pr s* bereth on hand=persuades, makes (him) believe, assures, 14 448
- Beriall**, *adj* blueish-green, of the colour of beryl, 13 60
- Beris**, *sb gen sing* of barley, 13 77 Sc *bear*, E *bar-ley* See *Beir*
- Besauntes**, *sb pl* bezants, 8 v 12 A gold coin worth 15*l* sterling, first coined at *Byzantium*
- Beseyn**, *pp* S arrayed, 3 b 1337, Besene, equipped, 11 a 7, Beseyne, decked, 6 213 *Well beseen* is the common phrase for arranged in a sightly manner
- Beslombred**, *pp*. beslobbered, bedaubed, 1 427. Cf G *schlumpfern*, to draggle
- Bespayne**, *pt. s* spake, 7 45 A S. *besprécen*, to speak to.
- Besprent**, *pp* besprinkled, bedewed, 24 32, Besprint, 28 a 111. A S *sprengan*, (1) to spring, (2) to sprinkle
- Besynesse**, *sb* activity, 4 155
- Bet**, *pt s. beat*, 13 24; 19 a 627
- Bete**, 3 *p s. imp* make better, remedy, amend, 7 140 A S *bētan*, to better; *bet*, better. *bōt*, advantage, *boot*, remedy, of Sc *beot*, to kindle.
- Bej**, *Beth*. See *Beis*
- Betight**, *pp*. happened, befallen, 28 a. 174 (Should be *bad betided*)
- Bewis**, *sb. pl.* S. boughs, 11 a. 5, Bewys, 13 66.
- Beyderoule**, *sb.* a bead-roll, i.e. a catalogue of persons for whom prayers are to be said, the prayers being counted on the beads of a chaplet, 16 150.

- Beyn, *adj* fair, pleasant, 13 62
Cf Icel *beinn*, hospitality, *beinn*, straight
- Beynge, *1 p s pr* make obeisance, 13 292 Formed from Icel *beygja*, to bow, cf Sw *bugning*, bowing, *bøyning*, bending
- Beyt, *v* to heal, comfort, 13. 233
See Bete
- Bicylpped *pt s* embraced, enclosed, covered, 1 227 O E *clip*, to embrace
- Biggeth, *pr pl.* buy, 1 360. A S *bięgan*
- Bild, *sb* building, 1 157
- Birde, *sb* either *bird* as a term of endearment, or put for O E *birde*, a bride, 23 iii 4 32
- Burded, *pt pl* laid snares as a fowler does for birds, 26 1150
- Blane, *pt s* ceased, 7 86 See Blyne
- Blank, *adj* white, 13 118 F *blanc*
- Blasyngē, *pres part* blazoning, i e describing in proper heraldic terms, 12. 3 Cf E *blaze*, to shine
- Bledder, *sb* bladder 1 222
- Blenk, *sb* blink, glance, 13 50
- Blesand, *pres part* blazing, 13 33
- Bleyk, *adj.* bleak, wan, 3 b 1286
- Blive, *adv* S quickly, 2 610, Blue, 19 a 294 See Belyue
- Blomys, *sb* *pl* blooms, 13 63, Bloosmes, 28 b 103.
- Blomyt, *pp* full of flowers, 13. 95. E *bloom*, G *blume*
- Blyne, *v* S to stop, 6 422; *pt. s.* Blane, ceased, 7 86. A S. *blinan*, *linnan*, to cease.
- Blyss, *v* to bless, 13 303.
- Blyve, as blyve=as quickly as possible, very soon, 3 b. 1173. See Belyue.
- Bobbe, *sb* a jerk, jog, knock, filip, 26 1116, *pl.* Bobbes, 15 34.
- Bochers, *gen sing.* F. butcher's, 14 295.
- Boistous, *adj.* F. boisterous, noisy,
- 2 606 From W *bwyst*, wild, *bwystus*, savage, ferocious
- Boll, *sb* a head, rounded top, 22 4694 Du *bol*, a globe, cf E *bole*, *bowl*, *ball*, a *boil* See Bolne
- Bolne, *pp* bollen, swollen, 19 a 616 Sw *bulna*, Dan *bolne*, to swell, *bulge*.
- Bones, *sb pl* 26. 1087 To make bones is to hesitate It is taken from the idea of wasting time in picking bones; to make no bones is to swallow whole
- Bonkis, *sb pl* banks, 13 62
- Boote, *sb* S boot, remedy, 2. 627
See Bete
- Bootelesse, *adj* S useless, 19 a 667 See Bete
- Bore, *pp* born, 3 a 16.
- Borned, *pp* F burnished, polished, 3 b 1123 See Warton, Hist Eng Poetry, ed 1840, ii 275 F *brunir*, lit to make brown
- Bot, *conj* but, only, merely, 13 50
- Boun, *adj* ready, 2 620, Boune, made ready, prepared to go, also, departed, gone on their way, 6 253 Icel *bunn*, pp of *bua*, to prepare See Boun in Glossary to Piers the Plowman.
- Bounteuous, *adj* F bounteous, kind, 3 b. 1372
- Bovrd, *sb* a jest, 13 214 O F. *bourde*, a jest, corrupted from O. F. *bobort*, a tournament, game, from *borde*, a barrier, E *burdle*.
- Boarding, *sb* jesting, 5 a 69
- Boustious, *adj* boisterous, 22 5597. O. E *boist*, a noise. See Boistous
- Bowes, *sb pl.* S boughs, 19 a 316; 10 100
- Bowgle, *sb* F. wild ox, 11 a 16. See Bugill
- Bowlne, *pp* bollen, swollen, 19 a. 348. See Bolne.
- Bownd, *pt s.* prepared himself, got ready, 6. 304 See Boun
- Boys, *sb pl* bows, 7. 26.

- Bradit**, *pt s* drew (used esp of pulling out a knife or sword), 6 223 A S *bredan*, to draw, *brand*
- Braid**, *adv* broad, wide open, 13 20
- Braids**, *sbs* sudden movement, 11 a 27 Icel *brægð*, a sudden movement, A S *bredan*, to weave, draw away, *braid*
- Brake**, *sbs* bracken, brake fern, 19 c 7
- Brake**, *sbs* a thicket, 10 88, *pl* Brakes, thorns, briars, 28 b 102 Low Ger *brake*, brushwood, Dan. *bregne*, fern, E *bracken*, W *brug*, brushwood
- Brassat**, *pt s F* braced, 1 e fastened, 6 242
- Brastyng**, *pres part* bursting, 13 39
- Brede**, *sbs* breadth, 3 b 1341, on breid=on breadth, abroad, *bence*, did on breid=did abroad, unfolded, 13. 113 A.S. *bréða*, breadth
- Breme**, *adj* furious, violent, rough, 28 b 148. A S *bremman*, to rage, roar
- Brenne**, *v S* to burn, 9 43, *pp* Brent, burnt, 14 a 20
- Brer**, *sbs* briar, 13 257, Brere, 28 b 2, *pl* Breres, 24 39. A.S. *brær*, cf Gaelic *prea*, a bush, briar
- Brerd**, *sbs* surface, top, extent along the surface, 13 77 A S *brerd*, brim, top See *Croppis*
- Brest**, *pt pl* burst, 13 235
- Bretfull**, *adj* brimful, 1 223 Sw *braddfull*, brimful, from Sw *bradd*, A S *brerd*, a brim See *Brerd*
- Brethir**, *sbs* *pl* brethren, brothers, 11 b 26
- Brokkettus**, *sbs* *pl* brockets, 13. 179 A *brocket* is a red deer of two years old
- Brol**, *sbs* a brat, child, 1 745. In Piers the Plowman, A-text, in 198, some MSS read *brol* where others have *barn=bairn*, child
- Brooke**, *v* to endure, 24 49, i *pr s pr* Brook, enjoy, continue to use, 7 129 A S *brúcan*, to enjoy, cognate with Lat *frui, fructus*, O E *brouke*, to enjoy, but afterwards, to endure, to *bōok*
- Brouys**, *sbs* small wood, small shoots like brushwood, 13 165 Prov E *brouse*, brushwood, O F *broce*, small wood, cf G *borste*, a *bristle*
- Broydrie**, *sbs* embroidery, 26 777
- Bryttlynge**, *sbs* breaking up, cutting up, 7 17 A S *brytan*, to break, Sw *bryta*, Dan *bryde*
- Bubs**, *pr s* bubbles, 24 69
- Bugill**, *sbs* F a young ox, bullock, 4 157 O F *bugle*, Lat *buculus*, a bullock
- Bumbast**, *pr pl* stuff out, pad out, 26 1145 Low Lat *bombax*, It *bombace*, cotton used for quilting or stuffing out
- Bur**, *sbs* the broad ring of iron behind the place for the hand on a tilting spear, 8 v 72 Gaelic *borr*, a knob, bunch, swelling
- Burdenous**, *adj* burdensome, 28 a 166
- Bure**, *pt s S bore*, 22 4548.
- Burgonyss**, *sbs* *pl* buds, 13 99 F *bourgeon*
- Burgonyss**, *pr s* buds, 13 115
- Burnet**, *adj* of a brown colour, 13 106 F *brun, brunette*
- Buryellys**, *sbs* *pl* but miswritten for *Buryels*, *sbs* sing a sepulchre, 8 vi 39 A S *lyrgels*, a sepulchre
- Busking**, *sbs* dressing, manner of dressing, 25. 104 Icel. *blask*, to prepare oneself, from *búa*, to prepare See *Boun*
- Busshelement**, *sbs* an ambuscade, 3 b 1108
- Busteou**, *adj*. boisterous, rude, 11 a. 5, 16, Bustuus, huge, powerful, 13. 177. W. *buyst*, wild See *Boistous*.
- But**, *prep* without, 11 a 14, 11 b 29, &c, except, 2. 625, But *yf*, except, 2. 625.

Buttonys, *sb pl* small buds, 13
101 F *bouton*, from *bout*, an end, cf E *butt-end*
By, *prep* with regard to, 26 763
By and by, *adv* immediately, 3 b
1331, 23 iii 4 33 Used in the same sense in our Authorised Version of the Bible
Byckarte, *pt pl* bickered, skirmished, 7 11 W *vicra*, to fight, skirmish
Byyears, *sb pl* S biers, 7 117
Bynempt, *pt s i p* promised, 28 a 46 A S *benemnan*, to engage, declare
Bysprent, *pp* besprinkled, 13 90 A S *springan*, to spring, also, to sprinkle, spread
Bywelde, *v refl* S wield himself, i.e have full and free use of his limbs, 3 b 1367

C

Cabinet, *sb* small cabin, arbour, 28 b 17
Cæscram, *sb*. (*acc Lat*) blindness, 14. 463 A Low Latin word, used for *cæcitatem*
Caitifes, *sb pl* F wretches, unhappy men, 19 a 253 F *cbetif*, It *cattivo*, Lat *captivus*, a captive
Callour, *adj* fresh, cool, 13 91 Sc *callir*, fresh, Icel *haldr*, cold
Calstocke, *sb* the centre of a stem of cabbage, 14 352 Sc. *custock*, which occurs in Burns's Hallowe'en, st 5 A S *cil*, cole-wort, and *stoc*, a stock
Cammamyld, *sb* camomile, 13 116
Can, *i p s pr* S know, 10 29, *pr pl* Can, know, ken, 17 c 55.
Cankerd, *pp* corrupted, malignant, 14 33² Lat *cancer*
Cant, *vb* a slice, piece, bit, 20 c 45 O E. *candle*, O F *chantel*, Dan *kant*, an edge, border; It *canto*, a side, corner, probably from a Celtic root, cf W *cant*, a rim or edge of a circle

Capitayne, *sb* F captain, 18 xv.1 62 Low Lat *capitaneus*, from *caput*, a head
Carde, *pr pl* card, comb or pickie wool, 26 761 F *carde*, the head of a thistle (used for carding) Lat *cardius*, a thistle
Carefull, *adj* full of care, wretched, 1 441, 19 b 50 28 a 62.
Carke, *sb* consuming sorrow, deep grief, 28 a 66 W *care*, care
Carpe, *v* to talk, 7 119, *pr pl* Carpe, blame, rebuke, 26 823 Cf E *chirp*
Cary, *vb* the name of a very coarse material, 1 422 In Piers the Plowman, it is called *cauri-mauri*, A-text, v 62, B-text v 79
Cass, *sb* F case, mishap, 6 263 From Lat *cadere*, to fall
Cast, *i p pl pr* we intend 7 35, *pt s* Ćaste, designed, planned, 1 486
Catcluke, *sb* trefoil, 13 116 Named from some fanciful resemblance to a cat's paw, cf Sc *cleuh*, a claw
Cater, *sb* F caterer, purveyor of food, 20 a 26 F *acbeter*, to buy
Caught, *v* to catch, 13, 172 An anomalous usage.
Cawmyt, *pp* calmed, 13 52
Cawtele, *sb* F deceit, 9 101 Lat *cautela*, caution, from *cavere*
Cayr, *sb* S anxiety, care, 6 187 A S *cear*.
Caytiques, *sb* captives, 26 794 See *Caitifes*
Celicall, *adj* heavenly, 13 42 Lat *caelum*, heaven
Certis, *adv* certainly, 5 a 5
Chaflet, *sb*. F. a small platform or scaffold, 8 iii 20 Dim from O F *eschaffaut*, a scaffold, which is from Old Span *catar*, Lat *catpare*, to view, and It *falso*, a planking, cf F *catafalque*
Chalmer, *sb*, chamber, 13. 267.
Chamelot, *sb* camlet, a stuff made of camel's hair, 4 157.

- Champaine, *adj* flat, 18 xviii
60 From *Campânia*, used as the name of a country, from Lat *campus*
- Chance, *sb* lot, fate, 13 285
- Chanpartye, *sb* F a divided field (sc. of battle), a drawn battle, equality of power, 3 b. 1198 F *champ partit*
- Chapiter, *sb* chapter, 17 d 2
- Chapolories, *sb. pl* scapulars, 1 550 See Fairholm's Costume in England, p 595 From Lat *scapula*, the shoulder.
- Chapyt, *pp* escaped, 6 427
- Char, *sb* F car, 13 31, Chare, 19 d 4, 24 7 Lat *carrus*
- Charchyng, *pres part* charging, 3 b 1090
- Chays, *sb* F chase, i.e hunting-ground, 7 31
- Cheare, *sb* F outward look, carriage, deportment, 19 f 19
- Checker, *sb* court of exchequer, 14 335
- Chepe, *sb* market-place (now *Cheapside*), 3 a 10
- Cherarchy, *sb* hierarchy, i.e choir, 11 a 9 The allusion is to the singing of angels in their hierarchies or orders, cf Spenser, F Q 1 12 39 The form of the word is less removed from the original than is the It *gerarchia*
- Chere, *sb* F countenance, 19 a 345 Low Lat *cara*, face, cf Gk *κάρα*, head
- Cherte, *sb* F friendship, 5 a 91 Lat *carius*, dear
- Chesit, *pt s. chose*, 22 4573
- Cheuyce, *v* F to bargain, make a contract about a loan, *bence*, to lend, 2 602 O F *chevir*, to accomplish, from *chef*, Lat *caput*, head.
- Chiere, *sb*, F. cheer, countenance, 4 161. See Chere
- Childre, *sb. pl* children, 1 756
- Chol, *sb* jowl, the part extending from ear to ear beneath the chin, 1 224 A S *coole*, the jaw, throat
- Choyss, *imp s* choose, 13, 222
- Chrisolyte, *sb* chrysolite, 13 37. From *χρυσός*, gold, and *λίθος*, a stone
- Chymmys, *sb* palace, chief mansion, 13 276. O F *chefnez*, from Lat *caput*, head, and *mansio*, dwelling
- Chymneyes, *sb. pl* chimneys, 7 209
- Chynnes, *sb. pl* S chinks, 2 609
- Chynnyng, *sb* a chink 2 605 A S *cinu*, a chink, nick Cf Prov Eng *chine*, a cleft
- Chyp, *v* to chip (applied to the bursting open of buds), 13 124
- Chyrmys, *pr s* chirrups, 13 239 A S *cyrn*, a noise, cry
- Chyssell *adj* chisel-like, flat and sharp 13 58. O F *cisel*, a chisel, from Lat *secare*, to cut
- Circulat, *adj* going round in a circle, revolving (in an orbit), 13 10
- Clavyr, *sb* clover, 13 116
- Claweb, *pr pl* stroke down, smooth down, 1 365 'Flateur, a flatterer, gloser, fawner, soother, foister, smoother, a *clawback*, sycophant, pickthanke'—Cotgrave's French Dict
- Cled, *pt s* clad, clothed, 13, 98, pp Cled, 22 4718
- Cleikis, *pr s* clutches, takes, 22. 4721 E *clutch*, A S. *gelæccan*, to seize
- Clepit, *pt s. called*, 4 166. A. S. *cleopian*, to call.
- Cleuering, *pres part* clinging, holding on as a cat by its claws, 4 159. O E *cliver*, a claw.
- Closures, *sb. pl* enclosures, defences, 19 a. 296, fastenings, 19 a. 329. Lat. *claudere*, to shut.
- Clout, *v. S* to patch, 26 636, Cloute, 14 524, pp. Clouted, esp. said of strengthening a shoe with an iron plate, called in Norfolk

- a cleat or clout, I 424 A S *clút*,
a patch
- Cloutes**, sb pl clouts, patches, I.
244, 428, rags, tattered clothes,
I. 438, patches, 24 37
- Cloyss**, sb close, enclosure, I3 176.
- Cluddis**, sb pl S clouds, 22 5561.
- Clustred**, pp clustered, i e clotted,
19 a 354
- Cluvvis**, sb pl S claws, II a 15
Icel *klauf*, Dan *klov*, Du *klaauwe*
- Clymbare**, sb used as adj climber,
climbing, 4 156
- Clynk**, v to make a ringing sound,
guba mycht do clynk it, which
might cause a merry sound, 13
236 G *klingen*, to ring
- Clyps**, sb an eclipse, 15 b 25
The same spelling occurs in Piers
the Plowman, B xviii 135
- Coarted**, pp co-arcted, constrained,
14 438 Lat *coarcitare*, to con-
tract, compress
- Coates**, sb pl cotes, sheep-cotes,
19 a 649 E *cot*
- Cocke**, a profane oath, 23 iii 4
80 See the note
- Cockel**, sb a weed among corn, 28
b. 124 Gaelic *cogall*, cockle,
husks, *cogan*, a loose husk
- Cockets**, sb pl certificates, 26
1058 'A *cocket* was a certificate
that goods had paid duty,' Nares
It seems also to have meant a
particular stamp for sealing or
marking, as a certain kind of
stamped bread was called *cocket*
See Gloss to Piers the Plow-
man
- Cofred**, pt s F. put into a coffer or
box, 2 609
- Coitus**, sb pl quoits, 5 a 71 W.
cotan, a quoit
- Coknayes**, sb pl pets, 18 xviii.
75 See the note.
- Coles**, sb pl falsehoods, 26 1114
O E. *cole*, *cole*, crafty; see the
note
- Colour**, sb F pretence, 9 99.
- Columby**, sb columbine, I3 118.
- Combren**, v to cumber, encumber,
- I. 461, Comeren, to gorge, I
765 Du *kommer*, G *kummer*,
trouble, cf W. *cymbwyr*, affliction
- Combreworld**, sb a cumberer or
spoiler of the world, 2 299
- Comen**, pp come, 9 4
- Comeren** See *Combren*,
- Commodite**, sb F advantage,
profit, gain, 21 143
- Compassae**, sb F a roundabout
method of expression, 16 171
- Compeir**, v F to appear, II a II
- Comptrollers**, sb pl superintend-
ents, overseers of accounts, 21
191 F *contrerolle*, a copy of a
roll of accounts
- Conandoly**, adv S. cunningly, skil-
fully, 6 248
- Concepts**, sb pl conceits, imagi-
nations, 27 185
- Conceits**, sb pl. fantastic patterns,
26 777
- Concludyng** (for Concluden), v to
conclude, 22 5564
- Condicyons**, sb pl manners, 14
569
- Conduyte**, sb F conduct, guidance,
9 172 Lat *ducere*
- Coniecte**, v. F to conjecture, sup-
pose, 18 xviii 57
- Conies**, sb pl rabbits, 20 a. 88
G *Kaninchen*, O E *conyng*
- Conisantes**, sb pl badges of dis-
tinction, I 185
- Communit**, pp conjoined, conjoint,
22 5593
- Conured**, pp confederate, 19 a
341 Lat *turare*, to swear
- Conne**, v to know, I 234, 2 p
s. pr *subj* know, I 395, *we
connen on*, we know of, 388
A S *cunnan*.
- Compassed**, pp compassed, plotted,
3 b 1114
- Conserf**, pr s *subj* F conserve,
keep, II a. 26
- Contempt**, pp contemned, 28 a
48.
- Conyng**, sb coney, rabbit, 4 157
See *Conies*.
- Coasted**, pt. pl. F. went alongside

- of, passed beside, went past, 15 *b*
85 F *côte*, Lat *costum*
- Copen, *v* to barter for, buy, 3 *a* 7
D *koopen*, G *kaufen*, to buy CI
E *cheapen*, *chop*, *chapman*
- Corasique, *sb* lit a *corrasive*, i.e a
caustic, a sharp remedy, a biting
rebuke, 27 165 This word,
when corrupted (as it frequently is
in O E) into *coresy*, *corsey*, *cor-
sive*, has puzzled many
- Corby, *sb* a raven, 13 174 F
corbeau, Lat *corvus*, a crow
- Cornys, *sb gen sing* of corn, 13
77
- Corpis, *sb* F body, 11 *a* 14,
Corps, body, whole extent, 17 *c*
102 Lat *corpus*
- Cors, *sb* S curse, 7 41
- Coruen, *pp* carved, 1 200, 5 *b* 10
- Cosset, *sb* pet lamb, 28 *a* 42
There is a somewhat similar word
in Italian, *casiccio*, a tame lamb,
der from *casa*, a house
- Costarde, *sb* head, pate, 23 m 5
91 O E *costard*, an apple (hence
an apple-shaped head), whence
costardmonger, *costermonger*, an
apple-seller
- Cote, *sb* coat, prankie *cote*=fine
coat, a term of admiration, 23 m.
3 117
- Cote-armure, *sb* coat-armour,
body-armour, 18 xvii 110
- Cotes, *sb pl* sheep-cotes, sheepfolds,
pens, 28 *b* 77
- Cotyd, *pp* coated, clothed, 14 569
- Couetyse, *sb* F covetousness, 9 25.
- Coulde, *pt s* knew, 17 *c* 62
- Countenance, *sb* encouragement,
or show of politeness, 23. m 3
151
- Countryng, *sb* countering, 22
4677 Lat *contra*, against See
the note
- Courche, *sb* a kerchief, 6 241
corrupted from F *couverche*
- Couth, *pt s* S could, 6 200, 2 *p*
Coubist, 5 *a*. 31, also used as an
auxiliary = did, 6 222; Coupe,
knew how to, 1. 233
- Covine, *sb* craft, deceit, trickery,
26 1100 O F *covine*, a secret
convention, from Lat *convenire*
- Cowart, *sb* F covert, hidden
passage, 6. 258 Lat *coopertus*
- Cowschet, *sb* cushion, 13 237
A S *cūscete*, a ringdove
- Coyfe, *sb* F coif, cap, 14 *a* 313
A sergeant-at-law was entitled to
wear a skull-cap See Strutt's
Manners and Customs, m 76
Low Lat *cofea*, from G *kappe*, a
cap
- Crage, *sb* neck, 6 4c8 Sc *craig*,
G *kragen*, E *cravat*
- Crammasyn, *adj* crimson, 13 15
See Crimosine
- Crased, *pp* crazed, but lit broken,
14 1105 F *écraser*, to shatter
- Crawand, *pres part* crowning, 13
156
- Credensyne, *sb* believing (of),
14 439 Lat *credere*
- Creistis, *sb pl* crests, 13 128
Lat *crista*, Gk *κάρα*, head
- Crennis, *sb pl* cranes, 11 *a* 18
- Crimosine, *sb* crimson, 26 767
F *cramoisi*, from Ar *qerniez*, the
cochineal insect, from Sanskrit
krimū, a worm, which is cognate
with Lat *vermis*, E *worm*
- Crisped, *pp*. curled in small curls,
or rather, wavy through having
been curled, 20 *g*. 6 A.S *curps*,
Lat *crispus*
- Crystalline, *adj* made of crystal,
13. 19. Gk *κρύσταλλος*, ice, from
κρύψις, cold, frost
- Christante, *sb* F Christendom, 7 23
- Crochettes, *sb pl* crockets, 1. 174
'Crockets,' projecting leaves,
flowers, &c., used in Gothic archi-
tecture to decorate the angles of
spires, canopies, &c., Glossary of
Architecture Du. *kroek*, a curl.
- Crois, *sb* cross, 1. 805 F *croix*.
Lat acc *crucem*.
- Crombolle, *sb* crumbbowl, a large
wooden bowl for broken scraps, 1
437.
- Croppis, *sb pl* tops, 13. 77. A.S.

- crop*, a top, O E *crop*, top of a tree or plant
- Crosbowes**, *sb pl* crossbows, *but put for* crossbowmen, archers, 15 b 16
- Croukeb**, *pr pl* bend, bend down, 1 751 E *crook*, W *crug*
- Crownis**, *sp pl* crowns, clyppit crownis = shaven heads, 22 4568
- Crowd**, *v* to coo as a dove, 13. 299 From the sound *croo*
- Crowdis**, *pr s coo*, 13 237
- Crownell**, *sb* corolla, small crown, 13 113
- Cruch**, *., fn pl* crouch, 1 751 A n.c. variation of Croukeb, q.v.
- Cummerit**, *pt s* F encumbered, 6 229 See *Combren*
- Curace**, *sb* F cuirass, 19 a 666 F *curasse*, from *cur*, leather, Lat *corum*
- Curall**, *adj* coral, 4 153
- Curious**, *adj* dainty, 1 765
- Curroours**, *sb pl* F runners, light-armed troops, 15 b 93
- Curry**, *pr pl* rub down, stroke, 1 365 F *corrainer*, to curry, O F *couroi*, preparation, from O F *rot*, order, from O H G *reit*, ready, cognate with A. S *rēd*, E *ready*
- Curteis**, *adj* F courteous, 10 153 Lat *cobors*.
- Cusyng**, *sb* F cousin, *here put for* nephew, 6 445
- Cuttedit**, *pp* cut short, 1 434 Cf 'cutty sark' in Burns's *Tam o' Shanter* W *cwta*, short, bob-tailed
- Cutworks**, *sb pl* intricately cut patterns, in lace and other materials, 26 777
- Cylenrus**, a name of Mercury, 13 5
- D.
- Damme**, *v*. F condemn, 16 210.
- Dang**, *pt s*. threw, 22 4600; *pt. pl* Dange, beat, hit hard, 6 411.
- Sc *ding*, to drive, Sw *danga*, to thump, Dan *dange*, to bang
- Darklyng**, *adv* in the dark, 23 iii 3 58 Cf 'we were left darling,' King Lear, 1 4 237
- Darnel**, *sb* a weed growing amongst corn, 21 327 *
- Daungere**, *sb* failure, 2 603 O F *dangier*, which has many meanings, the first being *feudal aubority*, Low Lat *damnun*, a fine
- Dauntyng**, *pres part* taming, 18 xvii 176 O F *danter*, Lat. *domitare*, from *domine*, to tame
- ***Dawes**, *sb pl* daws, jackdaws, 14 312, 23 iii 3 36 A jackdaw was considered a foolish, chattering bird See Nares' Glossary
- Dawning**, *sb* S dawning, dawn, 11 b 1 A S *daegan*, to dawn
- Day**, *sb* 26 1094 To give day i.e. to fix a future time of payment, to give trust
- Days**, *sb pl* does, 13 181 A S *dā*
- De**, *v* to die, 7 36, 22 4713 Dan *doe*
- Debate**, *sb* F strife, 12 13, discord, 24 58, to set debate = to cause discord, 26 1033 F *battre*, A S *bētan*, to beat
- Debonayr**, *adj* F well-mannered, 6 294 F *de bon air*, of a good men
- Deburs**, *v* F. disburse, pay, 20 c 60
- Dede**, *pt. pl* died, 3 b 1181 See De
- Dede**, *sb.* death, 6. 226 Dan *dod*
- Dedeyne**, *pr s subj* F design, 4 168 Lat *dignus*, worthy
- Defade**, *v* to cause to fade, 4 170
- Defaste**, *pp* F defaced, 22 2
- Defautis**, *sb pl* F faults, sins, 5 a. 86 Lat. *fallere*.
- Defundand**, *pres part* pouring down, 13 41 Lat *defundere*.
- Degoutit**, *fp*. spotted (alluding to the ermine-tails), 4 161. Lat. *gutta*, a drop

- Deir, *v* to injure, harm, 22 5575
A S *dérian*, to injure
- Deit, *pt s* died, 6 236 See De
- Del, *sb* S deal, part, 3 *b* 1331,
nevere a del, i.e. in no part, not
at all, 3 *b* 1332
- Delifable, *adj* delightful, 4 154
- Delyt, *sb* F delight, 11 *a* 1. Lat
delectare
- Demaunded, *pp prob* corrupted
from Demened, i.e. demeaned
yourself, behaved, 12 22
- Demen, *v* to judge, 1 814, Deme,
to give an opinion, 20 *b* 94 A S
dément, to judge
- Demenyng, *pres part* expressing,
9 169 O F *démener*, to lead,
conduct, shew, manifest, *mener*,
to guide Wedgwood refers to
the Lat *manus*, a hand
- Demyng, *sb* S supposition, guess,
8 v 9 See Demen
- Dene, *sb* a title of honour, answering
(not to modern *dean*, but) to
O E *Dan*, *don*, Lat *dominus*,
master
- Dent-de-lyon, *sb* dandelion, 13
119 Named from the resemblance
of the edges of the leaves
to *lion's teeth*
- Departen, *v* to part, *wif us to*
departen, to share her goods
amongst us, 1 416, Departe, 10
33, 18 xviii 53, *pp* Depart,
separated, 13 111.
- Depaynt, *pp* F painted, 11 *a* 3,
Depaynt, 3 *b* 1259, Depaynted,
depicted, 24 58 Lat *pincere*
- Depayntar, *sb* painter, 13 261
- Depured, *pp* cleared, purfied,
12 1.
- Der, *sb* S harm, damage, 6 206
A S *dere*, *dar*, *daru*, harm
- Derbies, *in pbr* father Derby's
bands, i.e. handcuffs, 26 787
- Derked, *pp* S darkened, 10 32
- Derring-doe, *sb* (*prob* for daring-
do), deeds of arms, courage, feats,
28 *b* 43
- Descryue, *v*. F to describe, 24
io.
- Desese, *sb* F dis-ease, discomfort,
wretchedness, 3 *b* 1302
- Desperate, *adj* outrageous, 25 122
- Deuise, *sb* F device, *but here used*
for report, 23 iii. 3 1
- Devour, *v* F to devour, 11 *a* 18
Lat *vorare*
- Deuoyr, *sb* F knightly duty, 8
iv 32. Lat *debere*
- Dewill, *sb* S the devil (used as an
expletive or oath) 6 216
- Dewile, *sb* F duty, 22, 4732
- Dewle, *sb* sorrow, 24 14 See
Dule.
- Deyn, *v* to die, 10 26 See De
- Diffame, *sb* dishonour, 22 4512
- Dight, *pp* disposed, set in order,
20 a 10, framed, 24 55 A S
dibian, to dispose
- Digne, *adj* dignified, haughty, 1
355, disdainful, and hence repulsive, 1 375 'She was as *dyne* as
water in a ditch,' Chaucer, Reves
Tale, 44
- Dirige-money, *sb* money paid for
saying a *dirige*, or *dirge*, 16 150
- Disclosed, *pt s* unclosed, 19 *a* 314
- Discomfort, *v* F discompose (him-
self), 3 *b* 1305.
- Discrepant, *adj* different, 18 xvii
199
- Discryve, *v* F describe, 11 *a* 6.
- Discumfyst, *pp* F discomfited, 6
429
- Discure, *v* F discover, reveal, 3 *b*
1314
- Dispence, *sb* F expenditure, 2
600, *pl* Dispenses, 2 624
- Dispende, *pr s suby* spend, 2
623, *pp* Dispent, 2 623
- Dispers, *adj* dispersed about, 13
90 Lat *spercere*
- Dispitous, *adj* F contemptuous,
full of despite, 3 *b* 1084 O F
despit, from Lat *despicere*, to look
down
- Disport, *sb* F sport, pleasure, 3 *b*
1309 Lat *dis*, apart, *portare*, to
carry
- Dispoyled, *pp* F stripped, 19 *f*
13. Lat *spolium*.

- Distrayne, *v* F. to vex, disquiet, 10 37, *pp* Distreynd, vexed, 24 14. O F *destraindre*, to vex, Lat *stringere*.
- Do, *pp* done, caused, 2 624, Done *v* to do, 2 624.
- Doale, *sb* S a dole, a portion given away to the poor, 23 iii 3 65. A S *dæl*, a *deal*, *dole*, part, G. *teil*.
- Doing, *pbr* doing flet = dripping, 11 a 7, doing chance = chasing, 11 a 8, doing spring, springing, 11 a. 22.
- Damage, *sb* F damage, 18 xvii 180 Lat *damnum*, loss.
- Dome, *adj* S. dumb, i e mock, sham, false, 16 147.
- Donk, *adj* dank, damp, 13 45.
- Doom, *sb* S judgment, 5 b 13 A S *dóm*, from *deman*, to deem, judge.
- Dortour, *sb* dormitory, 1 211.
- Doubted, *pp* suspected, 28 b 22.
- Deut, *pr. pl* F fear, 122 See Dowte.
- Dow, *sb* dove, 13 297.
- Downstilled, *pt pl* trickled down, 24 75 Of E *distil*, from L. *stillā*, a drop.
- Dowte, *v* F to fear, 10 62. The usual meaning in O E.
- Drawne (for Drawen), *v refl* to draw near, 3 a 10.
- Dre, *v* S to endure, hold out, 7 98 Used by Burns A S *dreógan*, to suffer.
- Drechep, *pr pl* vex, grieve, oppress, 1 464 A S *dreccan*.
- Dreeriment, *sb* sadness, 28 a 36.
- Dread, *sb*. dread, 13. 73, but dreed = without dread, 11 b 15.
- Drent, *pp*. drowned, 28 a. 37 A. S *drenca*, to drown, *drench*.
- Drexre, *sb* dreariness, woe, 24 20.
- Dresse. *v*. F to direct one's course, dresse hem = to turn their course, to go, 2 608; *i p s. pr* Dresse me, I address myself, 2. 612, *pp*. Dressid, directed, 5 b. 54, Drest,
- treated, 4 173 Lat *dirigere*, to direct.
- Droggis, *sb pl* drugs, 13 144.
- Drowe, *pt s* drew, 3 b 1116.
- Druggar-bestē, *sb* drudger-beast, drudging animal, 4 155.
- Dulce, *adj* sweet, 11 a 7, 13. 137 Lat *dulcis*.
- Dule, *sb* mourning, 22 5497 O F *duel*, Lat *dolium* in comp *cordolum*, heart-sorrow.
- Dully, *adj* dull, 11 a. 9 Sc *dowsie*, A S *dwblic*, erring, Moeso-Goth. *dwals*, foolish, G *toll*, mad.
- Dur, *sb*. S door, 6 238.
- Durance, *sb* endurance, duration, 28 *epil* 2.
- Dure, *v* F to endure, 24. 15, *pt.* s Dured, 19 a 595.
- Duresse, *sb*. F severity, harshness, 2 298 Lat *duritia*.
- Dutchkin, *adj* Dutch-like, i e German-like, 26, 1161.
- Dyght, *i p. s pt refl* prepared myself, 3 a 16, *pp* Dyght, disposed, set, 7 84 A S *dibian*, to array.
- Dyke, *sb* S ditch, 15 b 95.
- Dynt, *sb* S a dint, dent, blow, 7 94.
- Dyonea, mother of Venus, 13 I.
- Dysconfited, *pp* F discomfited, 15 b 43.
- Dyttagy, *sb* indictment, legal charge, 6 274 Lat *dictatum*.
- Dywlgat, *pp* divulged, 13 225. (The *w=uu=vu.*)

E

- E, *sb*. S eye, 11 a 13; 13. 4, *pl.* Ene, 11 a. 2; Eyn, 13. 39 A S. *eage*, *pl eagan*.
- Eär, *conj* S ere, 24 5.
- Earning, *sb* S ploughing, 26. 10. Moeso-Goth, *arjan*, A S *erian*, both perhaps borrowed from Lat. *arare*.
- Echeon, for Eche on, each one, 10. 179; Echon, 3 b. 1181.
- Ee, *sb* S eye, 22. 5016. See E.
- Effecte, *sb*. F. meaning, 12. 5.

- Effeiris, sb pl** qualities, 11 a 19
O F *afaire*, state, condition,
affair, from Lat *facere*
- Effray, sb** F terror, do effray =
cause terror, 11 a 18 O F
effret, effroi, terror, *froter*, fear,
from Lat *frigus*, cold
- Eft, adv** again, 19 a 314, 24 18,
Efte, 8 v 41 A S *eft*, again
- Eftsithes, an error for Oftsithes,**
1 e oftentimes, 19 a 595 Virgil
has *saeprus*
- Eftfir, adv** S afterwards, 6 196
- Egalle, adj** F equal, 2 301
- Egged, pt s urged**, 1 239 A S
eggian, to excite, egg on
- Eik, adv** S also, 11 a 10, also
Eke A S *eic*, G *auch* Du *ook*
- Eiked, pp eiked out**, 1 244 A S.
écan, to add
- Elde, sb** S old age, 24 45 A S
yldo, Moeso-Gothic *alds*, old age
- Elliche, adj** alike, 3 624, Elyk,
alike, equally, 11 a 16 A S
gelic, like
- Ellis, adv** S else, 10 114
- Embassades, sb pl** F embassies,
14 412 See Ambassages
- Embraue, pr pl** decorate, deck,
28 a 109 Cf Sc *braw*
- Eme, sb** S uncle, 6 269, Eyme,
6 233 A S *eáim*, G *Oheim*
- Emportured, pp** pourtrayed, 14
1154. Lat *protrahere*, to draw out
- Emysperry, sb** hemisphere, 13 28.
- Enbrovd, pp** embroidered, 13 65
F *broder*, of Celtic origin, cf W
brodio, to embroider, darn
- Enbroudin, pp** embroidered, 1 e
decked, 4 152
- Enches, sb** inches, 16 276 A S
ince, an ounce, Lat *uncia*, a
twelfth part
- Ender, in pbr** this ender daie =
this day past, lately, 1 239. Icel
endr, formerly, cf Lat *ante*
See Hindir
- Endlang, prep** along, 13. 100,
beside, 4 152, all along, length-
ways, whence endlang and ouer-
thwert, lengthways and across,
- both ways, 4 167 See Chaucer,
Kn Ta 1133 A S *andlang*
- Ene** See El
- Eneuch, adv** enough, 13 224
- Engyne, sb** F craft, subtlety, wit,
3 b 1197 Lat *ingenium*
- Enhached, pp** marked, 14 1078
F *bacher*, to cut, cf E back
- Enhaustyng, pres part refl** hasting,
hurrying himself, 3 b 1075
- Enlumynyng, pr pt** F illumining,
light-giving, 2 282
- Ennewed, pp** renewed, 14 1003
- Ensaumple, sb** F ensample, 2 627
- Ensaumplid, pp** F exemplified,
5 a 99
- Entayled, pp** sculptured, carved, 1
167, 200 O F *entailleur*, to cut,
cf Ital *intaglio*
- Entendement, sb** F understanding,
intelligence, 2 281
- Enteryd, pt s interred**, 8 m 2
Lat *in terra*, in the earth
- Enviroun, adv** around, 3 b 1124,
Envyroun, round about, 3 b 1137
F *environner*, to surround, from
vurer, to turn, cf E *wbir, whirl*
- Eous, the morning-star, or the horse**
of the chariot of dawn, 13 25
Gk *ἥλις*, dawn
- Erberes, sb pl** gardens for herbs,
1 166 O F *herbier*, Lat *her-
barium* (Quite distinct from E
harbour)
- Erd, sb** earth, 13 78, 22 5472
Du *aarde*, G *erde*, Sw *jord*
- Ersche, adj** Erse, 6. 217
- Erst, adv** last, 28 b 105 (Properly,
it means first.) A S *ærst*, first,
from *ær*, *ere*, formerly
- Escapes, sb pl** wilful faults, 27.
82. F *échapper*, Ital. *scappare*,
Gaelic *sgíab*, a sudden movement,
a skip.
- Eschamy, pp** ashamed, 13. 5,
285.
- Eschew, v** F to avoid, 12 13.
O F *eschever*, G. *scbeuen*, to shun,
shy at
- Eschue, sb** method of avoiding,
mode of escape, 20 b. 8.

- Esement, *sb* F solace 5 *a* 78
 Esmayed, *pp* dismayed, 9 53
 O F *esmauer*, to lose courage, a hybrid word, from Lat *ex*, out of, and A S *magan*, G *mogen*, to have *might*. Similarly, *dismay* is from the Lat *dis* and the root of E *may, might*.
- Esperance, *sb* F hope, 9 166, Espirance, 22 5633 Lat *spērare*
- Euelles, *adj* evilless, guiltless, 1 242
- Even-forþ, *adv*. straightway, directly onwards, 1 163.
- Euer among, *adv* continually, 28 5 112
- Euer-eiþer, *adj* each, 5 *b* 102.
- Euerilk, *adj* every, 6 209
- Evir, *adj* ivory, 13 14, Euour, 4 155 Lat *ebur*, ivory, Sanskrit *vibha*, an elephant
- Euesed, *pp* surrounded by clipped borders, edged round, 1 166
- A S *efesian*, to clip round, hence E *eaves*, which is a singular noun, from A S *efese*, a border
- Euynsenge, *sb* S. evensong, verspers, 15 *b* 176
- Exerce, *imp s* exercise, exert, 11 16
- Exhibition, *sb* F a sum of money to assist in defraying expenses of education, 21 63
- Expert, *v* to experience, try, 28 *a* 186 A coined word
- Expowned, *pp* expounded, 17 c 93 Lat *ex*, and *ponere*, to place
- Ewin, *adv* evenly, 22 5465.
- Eye, *sb* an egg, gos eye, goose's egg, 1 225 A S *æg*, G *ei*
- Eyme, *sb* S uncle, 6 233 See Eme
- Eyn, *sb. pl* eyes, 13 39 See E.
- Eyt, *pp* eaten, 13 94
- F.**
- Faccion, *sb* F fashion, 17 c 69; *pl* Factions, 16 330.
- Fache, *v*. S to fetch, 7 117.
- Faill, *sb* greensward, 13 88 Sw *vall*, a dike, rampart, also, a sward
- Fair, *v* S to fare, go, 6 380
- Fall, *v* to happen, befall, foule mot 30w fall=may evil happen to you, 6 430, *pr s* Falleth, happens, befalls, 15 *b* 128
- Fallow, *v* to mate oneself with, match, be companion to, 11 *a* 20
- Fallow, *sb* fellow, 13 211, *pl* Fallowis, associates, 22 4684 See Fellow
- Fallyng, *pp* fallen, 4 164 This form is only found in Old Scotch
- Falshede, *sb* falsehood, 1 419, Falset, 11 *b* 43
- Fand, *pt s* S found, 6 195
- Fane, *sb* a small banner, 12 8, 25, *pl* Fanyis, streamers, 13 47 A S *fana*, E *vane*, a flag, banner, Meso-Goth *fana*, cloth, Lat *pannus*, Gk *πῆνος*
- Fantasy, *sb* fancy, 14 1135 F fantase, notion, from Gk *φαντασία*, a making visible, from *φάνειν*, to bring to light
- Far, *v* to fare, go, 6 338, Fair, 6 340
- Farder, *adj comp* farther, 29 70
- Farforth, *adv* extremely (lit far forth), 24 35, cf st 69
- Fassoun, *sb* F fashion, make, shape, 11 *a* 12 See Faccion
- Fauell, *sb* F flattery, cajolery, deceit, 20 *b* 67 Lat *fabula*, O F *favel*, talk, flattery
- Fawch-yallow, *adj* fallow-yellow, 13 108 A S *fealb*, G *falg*, light yellow
- Fawly, *adv* S fewly, few in number, 6 198
- Faym, *sb* foam, 13 197. A S *fēm*
- Fayn, *sb* vane, 13 71. See Fane
- Fayneden, *pt pl* F feigned, 9 138
- Fayntise, *sb* feigning, pretence, 1 251
- Fays, *sh pl* S foes, 6 280.
- Faytoures, *sb pl* traitors, de-

- cevers, 1 758 O F *faeturier*, a conjurer, from Lat *factor*
- Feale, *sb* fail, 7 24
- Feeare, *v* S to frighten, 16 4, *pp* Feared, 16 289, A S *férān*, to frighten, *fēr*, fear, from *fér*, sudden, Du *vaarlijk*, quickly
- Fechtaris, *sb pl* fighters, 6 324 Cf G *fechter*
- Fede, *sb* feud, enmity, 6 354 A S *fēbbō*, feud, enmity, G *febde*, from A S *fian*, to hate Cf *fœ*, fiend
- Fedramme, *sb* plumage, 13 163 A S *feber-boma*, a feather-covering, Layamon has *feberbame* Cf O E *likame* from A S *lēc-bama*
- Feer, Feir, *sb* S companion, 24 42 A S *gefera*, *fera*, one who fares with one, a travelling companion
- Feld-going, *sb* a walking out of doors, 22 5534 See the note
- Feir See Feer, Fere
- Feldes, *sb pl* S fields, 16 302.
- Feldishe, *adj* fieldish, belonging to the country, 20 a 2
- Fele, *adj* many, *fele wse*, many ways, 1 484 A S *féla*, many
- Fell, *sb* S hide, skin, 26. 793. A S *fell*, Lat *pellis*
- Fell, *adj* S fierce, 15 b 35, 103
- Felle, *pl. adj* many, 6 323 See Fele
- Felle, *adj* S lit cruel; probably here used to mean crafty, 2 607
- Felloun, *adj* F cruel, harsh, 6 205, Felloune, 6 372 O F *felon*, cruel, from O H G *fillan*, to torment, flay from O H G *vell*, A S *fell*, a hide Cf Du *vallen*, to flay
- Felonye, *sb* F wickedness, cruelty, 3 b 1104, 4 156
- Felow, *sb* a fellow, mate, 10 134. Icel *félagi*, from *jé*, cattle (G *veb*, E *fee*), and *lag*, law, society It implies one who possesses property in partnership with others
- Fen, *sb* mire, 1 427 A S *fenn*.
- Fend, *imp. s.* F defend, 11 a. 19.
- Fende, *sb* S a fiend, 12 6 Mœso-Goth *fjands*, hating, from *fijan*, to hate
- Fenystaris, *sb pl* windows, 13 169 G *fenster*, Lat *fenestra*
- Ferde, *pp* afraid, terrified, 20 a 55
- Ferden, *pt pl* S fared, 2 603
- Fere, *sb* S companion, mate, 4 155, 19 f 46 See Feer
- Ferforth, *adv* far forth, far, 3 b 1320
- Ferleis, *pr pl* wonder, 13 10
- Ferleis, *sb pl* S marvels, 22 5479 A S *fárlīc*, sudden, from *fár*, sudden, *fár*, fear, sudden danger, cf Du *vaarlijk*, quickly, G *gefährlich*, dangerous
- Fermans, *sb* an enclosure, 13 176 F *fermer*, to shut, make firm
- Fermery, *sb* an infirmary, 1 212
- Fermes, *sb pl* farms, 26 1154
- Ferrer, *adv* further, 1 207 A S *fyrre*, farther, comp of *feor*, far
- Ferret-silke, *sb* silk of an inferior quality, 26, 1095 Ital *fioretto*, F *fleuret*, floret-silk, flurt-silk, or ferret-silk, G *florett*, the outer envelop of the silk coc, ferret-silk From Lat *flos*. Ital *fiore*, a flower
- Ferry, *adj* fiery, 4 156
- Fesaunt, *sb* a pheasant, 18 xviii 73 Lat *p̄basianus*, the Phasian bird, from Gk *φάσις*, a river in Colchis or Pontus
- Fest, *sb* F feast, festivity, 19 a 316.
- Fet, *I p s. pt* fetched, 24 36, *pt s* Fet, 1 808. A S. *feccan*, to fetch, pt. t. ic *feabte*, whence O E *feite* and *fet*
- Feth, *sb* F. faith, 1 feth=in faith, 7 68.
- Fette, *v. S* fetch, bring (back), 23 iii. 3 92, made fetten=caused to be fetched, 3 b. 1348, *pr s.* Fetteth, fetches, gets, 16. 149 See Fet.
- Feuirzex, *sb* February, 6. 363.
- Fewnyng, *sb* F foaming, thrusting, 8. iv. 27. See Foyne.

- Fewte, *sb* F fealty, *ii a. 17* Lat *fidelitas*
- Fickle, *adj*, fidgety, full of action, *23 iii 5 4* Cf. G *fickfacken*, to fidget
- Figurene, *sb* figured or embroidered work, *26 776*
- Fille, *pt. s* fell, *3 b 1135*
- Fine, *sb* F end, *19 a 728*
- Firmentie, *sb* furmity, made of hulled wheat, boiled in milk and seasoned, *26 1077* See note
- Fit, *sb* a song, a part of a ballad, being so much as is said without a break or stop, *23. iii. 3 144, 7 50*. A S *fit*, a song
- Flat, *v* to flatter, *13 209*
- Flaunt-a-flaunt, *adv* flauntingly displayed *26 1163*
- Flaw, *pt. s* flew, *6 405*
- Fle, *sb* fly, *13 172*
- Flechit, *pp* flattered, *11 b 36*
Du *veleyen*, to flatter, of G *ſleben*, to supplicate, Moeso-Goth. *tblaiban*, to caress
- Fleit, *v* to flow, drip, doing fleit = dripping, *11 a 7* Sw *flyta*, to flow, Dan *fylde*, to flow, float
- Flemed, *pt. s* S banished, *8 vi 6*, *pp* Flemit, driven away, dispelled, *11 b 44* A S. *flyman*, to banish, cause to flee
- Flete, *pr pl* float, *19 c 8*, pres part Fletyng, *19 a 259*. See Fleit
- Fley, *v* to frighten, *22 5461*. A S *fligan*, to cause to flee, *fléogan*, to fly, flee
- Fleyce, *sb* covering (lit fleece), *13 80*
- Fleyt, *v* to flow, drip, *13 137*. See Fleit
- Flocke, *v* to crowd round, *23. iii 3 33* Cf. 'Good fellows, trooping, flock'd me so,' Nares, ed Halliwell
- Flockes, *sb. pl* S. flakes, tufts, lumps, *12 2*.
- Flour-dammes, *sb pl* fleur-des-dames (ladies' flower), *13. ix 8* Cf. the terms *lady's-bedstraw*,
- lady's-bower, lady's-comb, lady's-cushion, lady's-finger, lady's-hair, lady's-mantle, lady's-seal, lady's-slipper, lady's-smock, lady's-tresse, all names of flowers
- Flour-de-lycis, *sb pl* fleurs-de-lys, *ii a 14*, Flour-de-lyss, *13 117* F *lis*, lily, Du *lisch*, waterflag
- Fludis, *sb pl* floods, *13 59*
- Fluriche, *pr s* elaborates, varies capriciously, *i 484* O E *flowryschen*, to make flourishes in illuminating books, Prompt Parv.
- Flytting, *sb* the act of removing from one place to another, *6 396*, where *ga in our flytting* = go along with us
- Folde, *pp* folded, *24 11*.
- Foles, *sb pl* F fools, *14 312*
- Foltred, *pp* faltered, stumbled, *18 xvii 78* Cf Span *faltar*, to fail, see Falter, in Wedgwood
- Fond, *adj* S foolish, *25. 122* O E *fonne*, a fool, which is used by Chaucer Cf Sw *fline*, a fool
- Fonde, *pt pl* found, *2 622*.
- Fonded, *pp* tried, made trial of, *i 451* A S *fandian*, to try, test
- Fonden, *v* to go, *i 408* A S *fandian*, to try, O Fries *fandia*, to try, also, to visit the sick, visit, go
- Fongen, *v* to receive, get, *i 786* A S *fón*, G *fangen*.
- Foole, *adj* F foolish, *2 598* O F *fol*, F *fou*
- Foole-large, *adj* F foolishly lavish, *2 623*
- Foole-largely, *adv* F in a foolishly lavish manner, *2 623*.
- Foon, *sb pl* S foes, *3 b 1149* A S *fib*, pl. *fá*, but pl. *fun* is sometimes found.
- For, *conj*, whether, *i 350*.
- For-, prefix, corresponding to G and Du *ver*. It generally has an intensive force
- Forbathde, *pp* deeply bathed, *24. 61*
- Forbode, *sb* *i. 415*, Godys for-bode, (it is) God's prohibition,

- God forbids it A S *forbód*, a forbidding
- Forboden**, *pp* forbidden, 17 c 54
- Fordeden**, *pt pl* did to death, slew, murdered, 1 495, *pp* Fordone, 'done for,' utterly spent 24 19 O E *fordo*, to destroy, do for
- Fordone** See above,
- Fordynnand**, *pres part* causing to resound loudly, filling with loud noise, 13 240, Foredunning, 24 72
- Fore-**, *prefix*, beforehand, corresponding to G *wor*, Du *voor*
- Fore**; to fore, *printed for* tofore, 1 e before, 9 167
- Foredunning** See *Fordynnand*
- Forepast**, *pp* already past, that has happened beforehand, 24 16
- Forespeking**, *pres part* foretelling, 19 a 314
- Forespent**, *pp* utterly spent, tired out, 24 12 Should be spelt *forspent*
- Forfaynt**, *pp* rendered quite faint; or else *adj* very faint, 24 15
- Forgane**, *prep* opposite to, over against, 13 60. Douglas also uses *foreagainst*.
- Forgit**, *pp* F forged, constructed, made, 11 a 3 Lat *fabricare*
- Forgone**, *pp* gone quite away, 24 49, badly spelt *Foregone*, 24 47 The prefix is *for-*, the modern *forego* is misspelt.
- Forhewed**, *pp* hewn about, hacked severely, 24 57
- Forlore**, *pp* forlorn, utterly wasted, 24 48, *Forlorne*, ruined, 22 4720, bare, 24 8. G *verloren*, utterly lost, A S *forloren*, from A S *lor*, *lyre*, loss.
- Formfaderes**, *sb pl* forefathers, 1 808 A S *forma*, former, early, Mæso-Goth *frums*, a beginning
- For-quily**, *conj* because, 22 4689 See *Forwhi*
- Forsonke**, *pp* deeply sunk, sunk down, 24 20.
- Fortill**, *for* For to, 13. 76
- Fortune**, *v. F.* to happen, 17 c. 193.
- Forwaste**, *pp* utterly wasted, rendered wretched, 24 11. Wrongly used, the right form is *for-wasted*
- For-ward**, *pp* worn out, 1 429 A S *werod*, *pp* of *werian*, to wear
- Forwhi**, *conj* S because, 5 a 20 A S *bwi*, Mæso-Goth *bwe*, instrumental case of *bwas*, who, *for-wbi* = on account of what
- Forwithered**, *pp* utterly withered, 24 12
- Forwounded**, *pp* desperately wounded, 3 b 1217, *rubric* A S *forwündian*, to wound deeply
- Fostyr**, *sb.* fosterer, nourisher, 13 253
- Foull**, *sb* S a bird, used collectively for birds, 11 a 12 G *vogel*
- Foundement**, *sb* foundation, 1 250
- Fownys**, *sb pl* fawns, 13 181 F *faon*, O.F *feon*, from Lat *foetus*.
- Foyne**, *sb* a foin, thrust, 8 iv 69 Prov F *fouine*, to push with an eel-spear, *fouine*, an eel-spear (Mahn)
- Foynder** (or *Foynze*, the MS is indistinct), *sb.* the beech-martin, 4 157 F *fouine*, from Lat *fagus*
- Fra**, *conj* from, from the time that, 6 292 A S *fra*, *fram*
- Fraid**, *pp* scared, 25 83 See *Frayd*.
- Fraitur**, *sb* I 212. See *Fraytour*
- Fra-thine**, *adv* from thence, 6 380 A S *fra*, from, *þanon*, thence
- Fraughted**, *pp* freighted, 24. 71 G *fracti*, Sw *frakt*, Du *vrugt*
- Frawart**, *adj* froward, malignant, 13 7 A S *framweard*, from-ward, perverse
- Fray**, *sb* fright, 22 5612 F *frayer*, fright, from Lat *frigus*, cold, horror
- Frayd**, *pp* frightened, 19 a 637, Fraid, scared, 25. 83. See above
- Frayme**, *v S.* to pray, ask, 1 153,

I 4 397 A S *fregnan*, G *fragen*,
Lat *precarī*, whence E *prayer*
Fraytour, *sb* a refectory, I 203
Freate, *v* to fret, feel vexed, 20 a.
112 G *fressen*, to eat
Freckys, *sb pl* men, 7 66. See
Freyke
Freir, *sb* F friar, II b 5. Lat
frater
Freitour, *sb* I. 220. See Fray-
tour
Freklys, *sb pl* spots, I 3 III
Cf G *fleck*, a spot, speck
Fret, *pp* adorned, I 4 1048 A S.
fratwian, to adorn
Freyke, *sb* a man, 7 63 A S
freca, a man
Fricht, *pp* frightened, 4 162.
Frounced, *pp* curled in a disorderly
manner, frizzled, 25 105 F
froncer, to wrinkle, from Lat
frons, the forehead
Fructuous, *adj* F fertile, fruitful,
2 281 Lat *fructus*
Frustur, *in pbr* of *frustra* = in vain,
6 313 Lat *frustra*
Ful;eis, *sb pl* leaves, I 3 89 F
feuille, Lat *folium*, a leaf.
Funding (*for funden*), *pp* found,
22 5517, 5599
Fundit, *pp* founded, 22. 4736
Fur, *sb* furrow, I 3 88. A S
furb.
Fur-bread, *sb* a furrow's breadth,
6 405 See above
Furder, *adj* S further, II b 29
Fureur, *sb* F fury, 9 184
Furth, *prep* along, throughout, 4
158, Furth of, forth from, I 3
99
Fyall, *sb* I 3 71 Perhaps meant
for *fynall*, i.e. final
Fyn, *sb* F end, 3 b 1190, *rubric*
.Fynd, *pp* fined, i.e refined, sifted,
28 b 125
Fyreflaucht, *sb* lightning, 22.
5556 Lit a *fireflake*.
Fyrth, *sb* bay, estuary, frith, I 3.
54. Dan *fiord*, Sw *fjard*.

G.

Gage, *v* to gauge, sound, I 8 xvii
133 O F *jale*, *jalon*, a bowl
(whence E *gallon*), from whence
jauger, to tell the number of
bowls in a vessel
Gauff, *pt s* S gave, 6 244
Gairding, *sb* S garden, II a 7
Gait, *sb* S way, *gang ibai gaut* =
go their way, 6 250 Sw *gata*,
G. *gasse*, a street, Mæso-Goth
gatwo, a way
Gale, *sb* gall, sore place, 21 45
F *gale*, scurf, itch, which Diez
connects with G *galle*, a stam, E
gall, in oak-gall
Galys, *pi s* sings, I 3 241 A S
galan, to sing, hence E *nightingale*,
a singer by night
Galjart, *adj* sprightly, I 3 150
F *gaillard*, from O F *galer*, to
rejoice, whence E *regale*
Ganand, *pres part as adj* suitable,
meet, becoming, excellent, 6 214,
382 Icel *gegna*, to meet, suit,
Sw *gagna*, Dan *gavne*, to avail,
profit, cf E *ungainly*
Gane, *v* to yawn, 2 625 A.S.
ganian
Gang, *v* S to go, 6 298, 397
Ganyde, *pt pl* availed, 7 59
Dan *gavne*, to benefit It means
'their pride availed them not'
See Ganand
Gaped, I *p s pt* stared, I 156
G *gaffen*, Sw. *gapta*, from Sw
gap, mouth
Gar, *v* to cause, II a 12, *pt s*
Gert, 6. 447, *pt. pl* Garde, 7 59.
Sw. *gora*, Dan *giore*, Icel *giora*
Garites, *sb. pl* garrets, I. 214
The original sense is a watch-
tower, from O.F. *garer*, to be
wary
Garth, *sb* garden, enclosure, 6
257; II a 7 W *garedd*, an
enclosure, E. *garth*
Gate, *sb. gait*, 28 *epil* 8
Gate, *sb. pl*.goats, 22 5629

K k

- Gate, *sb* S way, forward motion, 19 *a* 269 See Gait
- Gaudyng, *sb* toying, 23 *m* 4 *i* O E *gaud*, a toy, Lat *gaudium*
- Gaurish, *adj* garish, staring, 25 122 O E *gare*, to stare, cf E *gaze* Akin to *glare*
- Gaynage, *sb* produce, I 197
- Gaynstand, *v* withstand, stand against, 6 268
- Gayte, *sb* S goat, 4 156, *pl*
- Gate, 22 5629
- Geare, *sb* S business 23 *m* 3 14, matter, 23 *m* 3 146, material, 21 105, where it seems to be applied to the *earth*, though it should rather refer to the plough A S *gearwian*, to prepare
- Gemmyt, *pp* covered with buds, 13 101 Lat *gennum*, a bud
- Generall, *adj*, universal, catholic, I 816
- Genowayes, *sb* *pl* Genoese, 15 *b*. 14
- Gent, *adj* (lit gentle), tall, fine, 13 157, pretty, 11 *a* 7
- Ger, *sb* gear, 6 435, clothing, 6. 220 A S *gearwa*, clothing, from *gearwian*, to prepare, *gearo*, ready, *yare*
- GerrafLOURIS, *sb* *pl* gillyflowers, stocks, 13 121 *Gillyflower* is corrupted from O E *girofle*, and this again from F *girofle*, a clove
- Gerss-pilis, *sb* *pl* blades of grass, 13 92 Lat *pilus*, a hair.
- Gesserant, *sb* a coat or cuirass of fine mail, 4 153, Gesseron, 18 xvii, 122 O F *jaserant*, which Burgoy connects with Span *Jazaruno*, Algerian, from the Arabic form of *Algiers* (Jamieson's explanation is wrong).
- Gest, *sb* story, poem, I. 479 Lat *gestum*
- Gestinge, *sb* F jesting, or, more literally, telling of *gesta* or stories, 16 394 See above
- Gene, *conj* if, 22 4505
- Geyff, *v* to give, 6 447.
- Geyn, *adj*, near, short, convenient, 3 *b* 1102 Icel *gegn*, Sw *gen*, Dan *gjen*, near, short (of a way)
- Gife, *conj* if, II *b* 25 Not connected with *give*, as Horne Tooke says, but with Moeso-Gothic *iba*, if, Icel *ef*, from Icel *ef*, a doubt
- Gill, *sb* a foolish woman, 23 *m* 4 104 Short for *Gillian*, 1 *e* *Juli-anu*
- Gin, *sb* contrivance, 19 *a* 299 Lat *ingenium*, F. *engin*
- Gise, *sb* F guise, way, 20 *a* 57 F *guise*, E *wise*
- Glade, *v* to gladden, 2 603, Glaid, 13 28
- Glaid, *adj* glad, 13 42
- Glaid, *pt* s glided, 6 414
- Glave, *sb* a sword glaive, 12 16, 13 6 Welsh *glay*, a bent sword
- Glede, *sb* a glowing coal, live ember, 7 29 A S *gléd*, a hot coal
- Glent, *pt* *pl* glided swiftly, glanced past, 7 13 See *glance* in Wedgwood Cf Dan *glimt*, a gleam, *glimte*, to flash, *glindse*, to glisten, *glimre*, to glimmer, E *glimpse*, *gleam*, *glim*, &c
- Glewis, *sb* *pl* destines, lit glees, 4 160 Supplied from conjecture *Glew* or *gle* in Scottish means (1) glee, game, (2) the destiny of battle
- Gleym, *sb* birdlime, hence, subtlety, craft, I 479, cf. 564 Cf E. *clammy*
- Glore, *sb*, glory, 13 51, 22 5508. F *gloire*
- Glose, *v.* to mislead, deceive, 1 367, *pr* s *Glosep*, glosses, explains away by glosses, 1. 345 A S *glesan*, to gloss, explain
- Glossis, *sb* *pl* glosses, commentaries on a text, 17 *a* 11
- Glum, *v* to look glum or gloomy, 12 21. A S *glóm*, gloom
- Gnar, v. S. to snarl, 14. 297 A. S *gnyrnan*, to gnash
- Godspell, *sb*. gospel, I 245 A. S *gódspell*, good tidings, a translation of Lat. *euangelium*.

- Goldbeten.** *pp* adorned with beaten gold, 1 188
- Goldspynk,** *sb* goldfinch, 13 240
 Sc spink, W pync, E finch
- Gon,** *sb* a gun, 25 164
- Goo,** *pp* gone, 10 90.
- Good,** *in pbr* a good, i e a good deal, plentifully, fully, 23 iii 4 148
- Goode,** *sb* goods, property, 2 599
- Gos,** *sb* goose, *gos eye*, goose's egg, 1 225
- Gosse,** a profane oath, 23 iii 4 90 See the note
- Gostly,** *adj* spiritual, 21 138
- Gostly,** *adv* spiritually, 21 136
 A S *gást*, the breath, a spirit
 The E *ghost* should be spelt *gost*, cf G *geist*, Du *geest*
- Gothe** (better Goth) *pr s* S goes, 2 602
- Gouernauncis,** *sb pl* F directions for conduct, rules, or else, modes of conduct, customs, 5 a 98.
- Gowlond,** *pres part* yelling, 22 5487. Icel *gyalla*, to yell
- Gowlyns,** *adj* red, 13. 107 E *gules*, red (in heraldry), F *gueules*, jaws, from Lat *gula*, the *gullet*
- Graith,** *adj* readily, 1 232 Icel *greiðr*, ready, cf G *gerade*, direct
- Gramceries,** *sb pl* great thanks (F *grand merci*), 23 iii. 4. 117
- Granyt,** *pp* dyed in grain, dyed of a fast colour, 13 15
- Grapers,** *sb pl* grappling-irons, 15 a 50 A S *grípan*, to gripe, grasp
- Grathis,** *pr. s* attires, dresses, 6. 216. Icel *greiða*, to furnish, equip; Mæso-Goth *garauðjan*, to prepare
- Gravys,** *sb. pl* groves, 13 190.
- Gre,** *sb. F* good will, *in pbr* take in gre=agree to, put up with, 14. 444 From Lat *gratus*
- Gre,** *sb.* degree, quality 13 109 O F *gré*, Lat *gradus*, a step.
- Grehondes,** *sb pl* grayhounds, 7 13
- Greeing,** *pres part* concordant, 19 a 293 See Gre (good will)
- Greete,** *v* to cry aloud, 3 a 11
 A S *grétan*, to cry
- Grehoundes,** *sb pl* grayhounds, 18 xviii 29
- Gretit,** *sb* gravel, 13 55 E *grit*, G *gries*
- Gresy,** *adj* grassy, 13 103, 190
- Gretand,** *pres part* weeping, walling, 22 5545 Mæso-Goth *gretan*, to weep
- Grete,** *adv* greatly, 1 501
- Grevis,** *sb pl* S groves, 7 13, 249. A S *græf*, 2 grave, cave, a *grove* is a space cut out in the woods A S *grafan*, to grave, dig
- Grewrance,** *sb* F. grievance, hurt, 6 196
- Grey,** *sb* a gray, a badger, 4 156
- Greyce,** *adj* gray, 13 107. F *gris*
- Greyn,** *sb* grain, i e dyeing in grain, 1 230 See the note
- Grieslie,** *adj* horrid, 28 b 69. A S. *agrísan*, to dread
- Grocched,** *pt s* murmured, mumbled (ht grudged), 3 b. 1249. O F *grocer, groucer*, to murmur
- Grotte,** *sb* a groat, 2. 607 Du *groot*, great.
- Grundyn,** *sb* ground, sharpened, 13 6
- Gud,** *sb* goods, property, 6 314.
- Gudely,** *adv* in a good way, 6 448
- Guerdone,** *sb* remuneration, 2 627, Guerdon, 28 a 45. O F. *guerdon*, Ital. *guiderdone*, from Low Lat *widerdonum*, corrupted from O. H. G. *widerlon*, recompense, from *wider*, again, back, and *lon*, a loan, gift
- Gukgo,** *sb* cuckoo, 13. 241
- Gyde,** *sb.* a gown, dress, 6. 214 Chaucer has *gite*, a gown, which Tyrwhitt says is of French origin.
- Gye,** *v* F. to guide, 3 b 1118
- Gylt,** *v.* to gild, 13. 40

- Gym, *adj.* trim, spruce, 13 161
See Gymp
- Gymp, *adj.* jump, slim, slender, 13 121 W *gwymf*, smart, trim
- Gynne, *v* S to begin, 3 b 1394, *pr s* Gynnes, it begins, 28 a. 208 A S *ginnan*
- Gyrss, *sb* grass, 13 115
- Gyss, *sb* guise, wise, manner, 13 203 F *guise*, G *weise*
- Gysse, *sb pl* S geese, 16 384.
- H**
- Ha, *imp s* 3 p let him have, 3 b 1194
- Habilitie, *sb* F ability, 25 157
- Hable, *adj* able, 17 c 108 Lat *babilis*
- Haboundante, *adv* abundantly, 6 376
- Haboundyt, *pt s* F abounded, 6 186
- Haiffung, *pres part* having, 22 4713
- Haile, *adv* wholly, 6 343, Haill, 22 5564
- Halsing, *pres part* saluting, greeting, 4 166, *pt s* Halsit, 11 a 2 Sw *belsa*, to salute
- Halsum, *adj* wholesome, 13 46
- Hairbis, *sb gen pl* herbs', 11 a 23
- Hairt, *sb* S heart, 11 a 4
- Hait, *sb* heat (?), 13 137
- Halde, *imp s* S hold, 4 171
- Hale, *v* to haul, to pull at, 4 169; *pt pl* Haled, dragged, 19 a 349 Du *balen*, to fetch, pull, G *holen*, to fetch
- Half, *sb* S side (often so used), 3 b 1143
- Halfingis, *adv* partly, half, 11 a 27
- Halsit, *pt s* saluted, 11 a 2. See Halsing
- Halt, *pr s* holdeth, 1 345 Contr. from *haldeh*
- Halwen, *pr pl* hallow, consecrate, 1 356. A. S *bēligan*, *balgian*, to hallow, from *bēlig*, holy
- Halyde, *pt s*. S haled, hauled, drew, 7 93 See Hale.
- Han, *pr pl* have.
- Hant, *v* to practise, 13 210, *pr s* Hantis, 13 160 O F *banter*, to frequent, practise, either from Icel *biemta*, Sw *hamta*, to take home (Burguy), or from Breton *bent*, a path (Wedgwood)
- Happis, *pr s* wraps, covers, 22 4717 A S *þeƿian*, to *þeƿ* up *
- Happy, *adj* lucky, 6 376 W *þap*, luck
- Harborowe, *v* S to harbour, to lodge, 18 174 16, Herberwe, 1 215 A S *here*, an army, and *beorgan*, to hide
- Hard, 1 *p s pt* heard, 22 4737, *pt s* Hard say, heard it be said, 15 b 137, *pp* Hard, 11 a 27
- Hardely, *adv* S boldly, 10 123; 23 III 5 110
- Harris, *sb. pl* hairs, 13 37
- Harlot, *adj* base, scoundrelly, 6 219 W *herlod*, a stripling
- Harneys, *sb* F armour, 3 b 1176 F *barnai*, G *barnisb*
- Hartlesse, *adj* not courageous, timid, 28 b 28
- Haske, *sb* a wicker basket for carrying fish in, 28 a 16 Possibly connected with *basel*
- Hastyfe, *adj* F hasty, 2 229 O F *bastif*, hasty, from O F *bastie*, Sw *bast*, haste
- Hauld, *pr pl* hold, keep, 22 4729
- Haunt, *v* F to practise, use, 5 b 59, 25 153, *pt s* Haunted, used, occupied, 2 600 See Hant.
- Haw, *adj* azure, 13 110 A S *bēwén*, azure-blue
- Hawbart, *sb* halberd, 20 a. 78 From G *balm*, E. *helve*, a handle, and G *barde*, O H. G *parten*, a partisan, axe It means a long-helved axe
- Haye, *sb* a springe, gin, or trap, 20 a. 88. Cf E *hedge*, *batch*, the radical meaning being twigs See Wedgwood
- Haylsede, 1 *p s. pt* saluted, 1 231 A. S. *healstan*, Sw *bela*.

- Haym, *sb* as *adv* home, homewards, 13 198 Sw *bem*, home, which agrees with the North E
- Haze, *v* (probably) stare, gaze, look, 23 iii 5 7 Cf *haze-gaze*, wonder, surprise, Halliwell
- He, *pron pl* they, 1 471 A S *bi, bie*
- Heal, *sb* S hail, 7 67
- Heale, *sb* health, life, 23 iii 3 84 See Hele
- Heame, *put for* Home, 28 a 98 See Haym
- Heare, *sb* S hair, 19 a 725
- Hecht, *pt s* hight, was named, 6 207, pp Hecht, named, 6 300 A S *batan*, O Fris *beta*, G *beissen*, to have for a name, be called
- Hecseities, *sb pl* 16 318 A term in logic Lat *buc* (?)
- Heer, *sb* hair, 1 423
- Hegh, *adj* S high, 3 b 1251, *pl* Heghe, 1254 A S *bedb, bēb*
- Heir, *v* S to hear, 11 a 1
- Heize, *adv* high, on high, 1 494, 551
- Hekkill, *sb* heckle, cock's comb, 13 156 A *beckle* or *backle* (derived from *book*) is a toothed instrument for combing flax or hemp
- Hele, *sb* health, salvation, 1. 264, health, 4 169 A S *bēlu*, health, from *bdl*, whole
- Hely, *adj* proud, haughty, 6 211 A S *bedlike*, lit high-like
- Hem, *pr. dat pl* to them, for them (mod E *'em*), 2 603 A S *beam*, dat pl of *bi*, they
- Hendliche, *adv* handily, hence, politely, 1 231 Sw *bandig*, dexterous.
- Henten, *v* to seize, get, lay hands on, 1 413, *pt s* Hent, took, 2 602, pp Hent, taken, 2 618, rapt, caught, 28 a 169 A S. *bentan*, to catch
- Her, *poss pr. their*, 2 600. A S *bire*, of them, gen pl of *he*.
- Heraud, *sb*. herald, 1 179. O.F. herald, from O H G *baren*, to shout, proclaim, cf Gk *κήρυξ*
- Herbere, *sb* garden of herbs, 3 b 1233, 13 150 Lat *herbarum*
- Herberwe, *v* to harbour, lodge, 1 215 See Harborowe
- Herce, *sb* a hearse, hence a triangle, 15 b 5 'The origin (of *bearse*) is the F *herce*, a harrow, an implement which in that country is made in a triangular form Hence the name was given to a triangular framework of iron used for holding a number of candles at funerals,' &c Wedgwood
- Herdeman, *sb* a shepherd, pastor, 1 231
- Here, *sb* S hair, 10 110
- Herknere, *sb used as adj* listener, listening, 4 156 (Obscure)
- Herield, *adj* given as a heriot, or fine due to a superior, 22 4734 See the note
- Herse, *sb* rehearsal, burden of a song, 28 a 60, cf 1 170 This usage of the word, as an abbreviation of *rehearsal*, is incorrect, but Spenser has it again in The Fairie Queene, iii 2 48 He also uses *bersall* (F Q iii 11 18), which is equally unauthorized.
- Hertely, *adv* S heartily, 10 41.
- Herteth, *pr s* S gives heart to, encourages, 2 282
- Herye, *v* to praise, 28 a 10 A S *berian*, to praise
- Hes, *pr s has*, 22 4715
- Hestes, *sb pl* commandments, 1 345. A S *bds*, a command
- Hestily, *adv* F hastily, 11 a 7.
- Hejen, *adv* hence, 1. 408 Icel *heðan*, hence
- Hew, *sb* S. hue, 11 a 3, 13 38
- Hewed, pp S hued, coloured, 24 56
- Hewynnis, *sb gen case*, heaven's, 6 261
- Heynesse, *sb* highness, haughtiness, 1. 265, 356; Hiennes, majesty, 11 a. 11.
- Heyz, *adj* high, 1 204
- High-copt, pp high-topped, high-

- crowned, 26 1163 W *cop*, A S *copp*, a top, G *kopf*, top
- Hight**, I p s pr I promise, 7 70
A S *bótan*, pt t *te bebt*
- Hil**, sb prob miswritten for *bool*,
i e whole (though the Trinity
MSS also have *hille*), 3 b 1328
The confusion is not surprising, as
the word *bull* (shell of a pea) is
spelt also *bool*, *bill*, and *bele*
- Hinde**, adj courteous, 7 108 See
Hendliche
- Hindr**, adj former, 11 b 1 O E
ender, former, cf Germ *ender*,
former, and O N *endr*, formerly
(Stratmann) See *Ender*
- Hird**, sb a shepherd, 22 5629
Cf G *hute*
- Hirnes**, sb pl corners, 1 182 A S
birne
- Hizede**, i p s pt *hied*, hastened,
i 155 A S *bigan*, to hasten
- Ho**, pron she, I 411 A S *beo*
- Hoball**, sb an idiot, 23 iii 3. 18
Cf *Hob* (short for Robert) a
country clown, North E *bobbil*,
an idiot, *bob-bald*, a foolish clown,
bobbety-boy, &c in Halliwell's
Dict
- Hobies**, sb pl hobbies, small-sized
falcons, 18 xviii 59 F *bobereau*
- Hod**, sb hood, I 423
- Hoeues**, sb pl hoofs, 18 xvii 200
Du *boef*, Dan *bov*
- Houghdagh**, interj heyday! 23
iii 3 130 Cf G *heida*
- Hoirp**, sb hope, 13. 206
- Hokshynes**, sb pl gaiters, 1 426
Ayrshire *hoskins*, *hoesbins*, *bushions*,
Ross *boggars*, gaiters made of
stockings without feet *Hoskin* is
a dimin of *hose* For the change
of *sk* to *ks* compare E *axe* (*akse*)
and *ask*
- Hollyche**, adv wholly, 1 796,
Holly, I 815, 15 b 40
- Holsome**, adj wholesome, 16 305
A S *bdl*, whole
- Holtes**, sb pl S groves, wooded
hills, 8 v 88, woods, 19 f 29.
A S. *bolt*, G *bolz*
- Hondes**, sb pl S hands, 2 599
- Hongen**, v to hang, bend over, I
421, pt s Hong, 4 160, pt pl
Honged, I 429
- Hony**, sb S honey, 16 304
- Hoole**, adj whole, 3 b 1178, hool
my= my whole, 3 b 1317 A S *bul*
- Hore**, adj pl hoary, gray, 8 v 88
- Horsecorsers**, sb pl horsedealers,
26 1084 O F *couratier de
chevaux*, horse-dealer (Roquefort),
F *courtier*, It *curatire*, a dealer,
Low Lat *curatorius*, from *curare*,
to take care of
- Hortus**, sb pl hurts, 4 156.
- Houch-senous**, sb pl hock-smews,
6 322
- Houed**, pt s hovered, floated about,
8 v 66 See *Hufing*
- Hours**, sb pl F hours of prayer,
hence, orisons, songs of praise,
lays, II a 1
- Howe**, adj hollow, 22 5491
- Hoyse**, I p s pr hoist, lift up,
24 71 Du *byschen*, Sw *bussa*,
Dan *beise*, F *bisser*, which is distinct
from F *bausser*. Cf Acts
xxvii 40.
- Huddypeke**, sb. a simpleton, 14
326 Perhaps a corruption of Du
botdebek, a stammerer, from
boden, to jog, and *bek*, a mouth.
(Wedgwood)
- Hufing**, pres part hovering, moving
about slowly whilst keeping
nearly in one spot, 4. 159 W
bofia, *bofian*, to hang, hover,
O E *bove*, to hover about
- Hugie**, adj huge, 24 58, 65
- Humyll**, adj humble, 22 4523.
Lat *humilis*
- Husbandis**, sb pl husbandmen, 13
259 Icel *bús-bónði*, master of a
house, *bónði* (Dan *bonde* a
peasant) is for *búandi*, from
búa, to build, live in.
- Hycht**, sb height, 13 92
- Hyte**, sb haste, in hye-in haste,
(common phr in Sc.), 4. 158
- Hyen**, v to hue, hasten, I. 409;
Hye, 3 a. 9; 4 164; I p. s. pr.

Hyse, *i* 412, *i p s pt* Hyed
me, hastened, *3 a 12* A S
bigan, to hasten

Hyer, *adj* S higher, *2* 299
Hyeth, *pr s* S hies, hastens, *8 v*
20 See Hyen

Hyndyr, *adj* last past, *13* 221
See Hindir

Hyng, *v* to hang, *13* 131 See
Hongan

Hynt, *i p s pt* seized, *13* 305,
pt s Hynt, *6* 406 See Henten
Hyse, *adj* high, *1* 208

I, J

J is written like I in the MSS
Thus *Iaggde* is for *Jaggde*, and so
on

I-, *prefix*, used *chiefly* before past
participles A S *ge-*, Moeso-
Goth *ga-*, Lat *con-* It had
originally a collective force

Iaggde, *pp* jagged, notched at the
edges, *26* 1161 W *gag*, an
opening, cleft

Iangled, *pt pl* talked fast, prated,
2 611 O F *jangler*, to jest,
from a Teutonic root, cf Du
janken, to howl

Iape, *sb* F a jest, *20 a 31*. F
jape, connected with E *gab*

Ich, *pron* I, *i* 155 A S *ic*
Ich a, *adj* each one, each, *i* 432
Cf Sc *ulka* A S *alc*, each

Ichon, for each one, *i* 476
Iclyped, *pp* S called, *12* 16 A S
cleopian, to call

I-coruen, *pp* carved, cut, *i* 161
Ielofer, *sb* a gillyflower, *14* 1053
F *groufe*, a clove, of which *gilly-*
flower is a corruption

Jemis, *sb pl* gms, *11 a 22*.
Iennet, *sb* a small, well propor-
tioned Spanish horse, *27* 85.
Span *gneete*, a nag, also, a horse-
soldier.

Ientman, *sb* gentleman, *23. iii 3*
21 O E. *gent* is often used for
gentle

Ieoperdie, *sb* jeopardy, danger,

18 xvii 166 F *jeu parti*, Lat
tocus partitus, an even game, even
chance

Ierkins, *sb pl* jackets, *26* *i:61*.
Diminutive of Du *jurk*, a frock

Ietting, *pres part* strutting, *23*
iii 3 *121* Used by Shakespeare
F *jetere*, to throw, Lat *iaciare*

Ijs, *sb* ice, *i* 436 A S *is*
Ilke, *adj* same, *4* 154 A. S *ylc*,
same

Illumynat, *pp* illuminated, *13* 54

Illumynyt, *pt s* F shone, *11 a 3*

Illustare, *adv* F illustrious, *11 a*
22

Imps, *sb pl* shoo's, grafts, scions,
26 *455* W *imp*, a graft

In, *sb* S inn, lodging, house, *6*
243 See Ynne

Inclinable, *adj* capable of being
inclined, *17 c* 293

Incontinent, *adv* F immediately,
22 5553

Infere, *adv* S together, *2* 615, at
the same time, *10* *14* A S
gefера, a companion, from *fau an*,
to fare, go

Inforce, *fr pl refl* strive, en-
deavour, *18* *xvii 10*

Influent, *pr part* possessing in-
fluence, *13* *42* Lat *fluere*, to flow

Inhibitioun, *sb* F restriction, *11 a*
10 Lat *inhibere*, to hold in,
from *babere*

In-tall, *prep* in, *6* *187* Cf In-to

Invnetment, *sb* ointment, *13* *146*
Lat *anungere*, to anoint

Louisaunce, *sb* rejoicing, joy,
mirth, *28 a 2* F *jourir*, Lat
gaudere, to rejoice

Journey, *sb* F. day, day's work,
affair, *15 b* *66*, day of battle, *15 b*
131 From Lat *diurnus*, daily,
dies, a day.

Joyneaut, adjoining, *3 b* *1228*

Irkyt, *i p s pt* became tired of,
13. 302 A S *earg*, u.dolent

Ischit, *pt s* issued; *rebit of=*
issued from, *13. 14* O F. *issir*,

from Lat. *exire*

- Iubilie, *sb* jubilee, 21. 181 Lat *tūbilum*, Heb *yobel*, the blast of a trumpet
- Juges, *sb. pl* F judges, 14 311 F *juge*
- Iugledest, 2 p s *pt* didst juggle, didst play false, 16 70, 2 p s *pr* Iuglest, 16 101 Lat *voculari*, to make mirth
- Iugulynge, *sb* F juggling, 16 18 Iustleſt, 2 p s *pr* jostleſt, pushest, 23 m 3 129 O F *joster*, to joust, commonly referred to Lat *iuxta*, but the word for a joust (combat) occurs in Dan *dyst*, Sw *dust*
- Iuite, *sb* a piece of scornful behaviour, a slight, 23 m 3 8 E *jet*, another spelling of O E *jet* See Jetting
- Ive, *sb* ivy, 13 97 A S *yfȝ*
- I-wisse, *adv* certainly, 25 17 O Frs *wis*, Icel *wiss*, certain, Du *gewiss*, adj and *adv* certain, certainly
- Iyen, *sb* P S ever, 24 11 See IE.
- Iȝe, *sb* S eye, 5 b 28, *pl* Iȝen, 122 Iȝe-siȝt, *sb* S eyesight, 5 b. 14
- K
- Karmes, *sb pl* Carmelite friars, 2 618
- Ken, *v* to know, 28 b 82, 2 p *pl* *pr* ye know, 22 4574, *pt pl* Kend, 6 204, *pp* Kend, 22 4588 A S *cunnan*, G *kennen*, to know
- Kep, *sb* S keep, heed, care, 3 b 1359, Kepe, 24, 41
- Kepit, *pp* kept, guarded, 11 a 19
- Kerued, *pp* S carved, 18 xvii 201 A S *ceorfan*, to cut
- Kest, *pt s* cast, threw (by reflection), 13 62
- Keuer, *v* F to cover, 10 100
- Keysar, *sb* Caesar, czar, emperor, 27 227
- Kirtel, *sb* a kind of petticoat, 1 229, 10 110 A S *cyrtel*, Sw *kjoriel* See note to 1 229
- Knackes, *sb pl* tricks, 26 799
- The original meaning is a crack or snap, Dan *knag*, a crack, crash, E. *knock*
- Knap**, *imp s* toll, strike (the bell), 23 m 3 80 O E *knap*, to strike, break, whence E *snap* Du *knappen*, to crack
- Knawen**, *pp* gnawn, gnawed, 24 51 A S *gnagan*, to gnaw
- Knawin**, *pp* known, 22 4563
- Knopped**, *pp* full of knobs or bunches, 1 424 See below
- Knoppys**, *sb. pl*, knobs, buds, 13 123 A S *cnæp*, a knob, button, E *knab*, *knop*, knob, nob
- Knottes**, *sb pl* knots, 1 161 ‘*Knot*, a boss, round bunch of leaves, also, the foliage on the capitals of pillars,’ Glossary of Architecture
- Knyp**, *pp* nipped, nibbled, 13 94
- Ko**, *colloquial form* of *quoth*, 23 m 3 21 See next word
- Koth**, *pt s* S *quoth*, said, 2 611 A S *cweð*, *pt. t* of *cweðan*, to say, cf E *be-queath*
- Kundites**, *sb pl* conduits, 1 195
- Kunne**, *v* S be able, kunne seie = be able to say, 5 a 35 A S *cunnan*
- Ky**, *sb pl* cows, kine, 13 185, 22 4715 A S *cū*, a cow, pl *cyd*
- Kychens**, *sb pl* kitchens, 1. 210.
- Kydſt**, *pt s* 2 p knewest, 28 b 92 (Properly, it means *shewed'st*) A S *cyðan*, to make known, shew, *pt t ic cydde*
- Kynd**, *sb* S nature, natural property, 6 217, Kynde, natural occupation, 1 760 A S *cynd*, nature
- Kynde**, *adj* natural, *kynde hypocrites*, hypocrites by nature, 1 489
- Kyne**, *sb pl* cows, 6. 190 See Ky
- Kynrede**, *sb* kindred, 1 486 A S *cyn*, kin, and *ræden*, condition, state. The first *d* in *kindred* is of late insertion, cf *batred*
- Kyrkis**, *sb pl*, churches, 13 70
- Kyrnellis**, *sb pl* battlements, 13.

69 F *créneau*, O F *crenel*, a battlement, from F *cran*, Lat. *crena*, a notch, *cranny*

Kyrtel See Kirtel

Kyth, *v* to shew, display, 13 124 A S *cýðan*, to make known

Kytlys, *pr s* excites pleasurable, enlivens, 13 229 A S *citelian*, to tickle

L

Ladde, *pt s* S led, 3 b 1337, pp
Lad, 5 b 55

Laif, sb S remnant, the rest, 11 a 19, oure the laif = above the rest, 11 a 22, Layff, 6 240 A S *laf*, a remainder, *lafan*, to leave

Lartis, sb *pl* manners, gestures, 11 a 17 Icel *læt*, voice, gesture
Lake, sb blame, scorn, 22 4515 A S *leðban*, O Fris *lakia*, Du *laken*, to blame

Langar, *adv* longer, 13 8

Lap, *pt s* S leapt, 4 153

Largesse, sb F prodigality, 2 598, bounty, 3 b 1372

Laser, sb F *lcisure*, 22 5537 F *losur*, from Lat. *licere*, as *plaisir* from *placere*, Diez,

Lasse, *adj* less, 5 a 91

Latun, sb latoun or latten, a mixed metal much resembling brass, 1 196

Laudacion, sb Lat praise, 12 23

Launceþ, *pr pl* launch out, fling abroad, 1 551 F *lancr*, to fling

Lauoures, sb *pl* lavers, cisterns, 1. 196

Lau,we, *v* S to laugh, 5 a 63, *pt s* Lauzed, 67. A S *bliban*, Du *lagben*

Law, *adj* S low, 13 76, 22 5466.

Law, *adv* lowly, humbly, 11 a 11

Lay, *v* to lay it down, premise, 17 c 46

Laye, sb lea, pasture, 28 a 15 (but see the note), *pl*. Layes, 28 a 188. O. E. *lay*, *lea*, *ley*, fallow-land See Wedgwood.

Layff See Laif

Leames, sb *pl* gleams, lights, rays, 24 9 A S *leóma*, a beam of light, E *g-leam*

Leche, sb physician, 3 b 1404, pl Leches, 3 b 1349 A S *læce*

Lede, sb lead, 4 153, Leed, 1 193

Ledys *pr pl* lead, *dansys ledys*, lead dances, 13 193

Leef, *adj* lief, dear, 2 599, 8 v 38, 19 f 48 A S *læuf*, lief, beloved

Leeful, *adj* lawful, 5 a 49 Better spelt *leefful* or *lefful*, from O E *lef*, *leue*, permission, A S *lýfan*, to allow See Leifsum

Leel, *adj* leal, loyal, faithful, 1 390, Leel 1 344

Leese, *v* S to lose, 20 c 46, 26 831 See Leese

Leesinges, sb *pl* lies; *l lyep*, they lie their lies, 1 379 A S *leasung*, lying, from *leás*, false, loose

Leeue, 1 p s *pr* I believe, 2 623, imp s Leeue, 1 363, pp Leeud, 19 a 313 Macso Goth *laubjan*, G *glauben* (for *ge lauben*)

Leeuen, *pr pl* live, 1 359

Lef, *adj* dear, lief, 1 372, Leue, 1 390 A S *leif*, dear

Lefte, *pt s* remained, 1 374, 2 607, Left, 3 b 1174 A S *lafan*, to leave, *lafan*, to remain; cf G *b-leiben*

Lege, sb hege, hege lord, 13 247

Leide, *v* to lead, carry, 6 371

Leiffe, 1 p s *pr* live, 6 310 A S *lybban*

Leifsum, *adj* allowable, 1 e 11 is allowable, 22 4579 E. *leave*, permission, A S *lef*, *lef*, cf Leeful.

Leiliche, *adv* leally, faithfully, truly, 1. 235, Lelly, 1 384.

Lemand, *pres. part* gleaming, 13 34 See below

Lemys, sb *pl* S gleams, rays of light, 11 a 3 A S *leóma*, a ray, E *g-leam*

Lene, *v* to lend, grant, give, 1. 445. A S *lénan*, to lend, give.

- Lenger, *adv* longer, 5 a 91
 Lent, *pp* inclined (lit. leant), 13
 200
- Lere, *sb* cheek, complexion, 14
 1034 A S *bleor*, the cheek
- Lere, *imp* s teach, direct, command, 1 343 See below
- Lere, *v* S to learn, 4 171, *pt* s
 Leryt, 6 249 A S *lérán*, G
lebren, to teach, A S *leornuan*,
 G *lernen*, to learn, but Du
leeren has both meanings, and so
 has Prov E *learn*
- Lerne, *v* to teach, 1 402 See
 above
- Lese, *v* to lose, 15 b 69 A S
lésan
- Less, *sb pl* less, but less, without
 lies, 6 321
- Leste, *pr* s *impers* it pleases, 2
 612 See List
- Lesty, *adj* either lusty (see Listy in
 Halliwell) or cunning (from A S
list, cunning), 4 157
- Lestyt, *pp* lasted, 6 412
- Lesyng, *sb* S losing, loss, 3 b
 1095
- Let, *v* to hinder, prevent, delay,
 stop, 7 5; 12 9, Lette, 3 b
 1127, 15 b 45, Letten, 1 346,
pr s Lettes, 19 a 360, *pt* s
 Letted, forbade, 17 b 13 A S
lettan, Du *letten*
- Let make, 1 e caused to be made,
 8 vi 16, wedden lete = caused to
 be wedded, 2 598 A S *létan*,
 G *lassen*, Du *laten*, to let, cause
- Lette, *sb* S hindrance, 15 b 98
- Leuand, *pres part* living, 22
 5502
- Leue, *v* S to remain, *10. 45
- Leue, *adj* See Lief
- Leue, *pr* s *subj* permit, 1 366
 O E *leuen*, to permit, allow a
 thing to be done, is often wrongly
 confused with O E *lenen*, to grant,
 lend, give
- Leue, *v* to believe, 2 *p* s *pr*
 Leuest, 1 342, *pr* *pl* Leueb,
 1 754, *pt* s believed, 1 235
- Leuer, *adj*. comp liefer, dearer,
- 20 d 8, *adv* rather, 10 65,
 17 c 188 A S *leóf*, dear, *lef*,
 beloved
- Leueyed, *pp* F levied, 9 11. Lat
levare
- Lewis, *sb pl* S leaves, 11 a. 4,
 Leyvis, 13 102
- Levis, *pr* s lives, 13 206
- Lewch, *pt* s laughed, 6 430, 13
 223 See Lauwe
- Leyde, *adj* unlearned, base, 14
 569, ignorant, 17 c 85 A S
lédweðe man, a lay man, an illiterate person
- Lewdnes, *sb* S ignorance, 17 c
 32 See above
- Lewyt, *pp* lett, 6 435
- Leyen, *pt* *pl* lay, 1 187
- Leyff, *sb* leave, 6 338, 448
- Leyffyt, *pp* lived, 6 318
- Leyn, *v* S to lay, 3 b 1108 A S
legcan, G *legen*, Du *leggen*, to
 lay, place, cause to lie
- Leyn, *pp* lain, 3 b 1167 A S
licgan (*pp legen*), G and Du
leggen, to lie
- Leys, *sb pl* leas, 13 183 A S.
leag, a pasture See Laye
- Leyvis, *sb pl* leaves, 13 102
 See Lewis
- Libbeb, *pr* *pl* live, 1 475 A S
lybban
- Liberdes, *sb pl* leopards 18 xviii
 8 Gk *λέων*, a lion, and *πάρδος*,
 a pard
- Liche, *adj* S like, 3 b 1154
- Lief; lief or loth = pleased or
 displeased, 3 b 1071 A S *leóf*,
 dear, *lef*, hateful
- Lieftenants, *sb pl* lieutenants,
 deputies, 26 438 F. *lieu-tenant*,
 holding place
- Light, *pt. s.* S alighted, 19 a 610.
- Like, *v* to please, 26 1174, *pr* s
 Liketh, 2 614, Likis, 6 308
- Lilburne, *sb* a heavy stupid fellow,
 23 m 3 18
- List, 1 *p* s *pr* please, desire, 25
 173, *pr* s List, pleases, 19 b 19,
 2 *p* *pl* *pr* please, 3 b 1313, *pt*
 s chose, was pleased, 3 b 1067

- A S *lystan*, to please, E *list*, *lust*
Liste, *pt s* it pleased (with dat *bem*), I 165
Luelod, sb livelihood, sustenance, 20 a 3 A S *lif-lide*, from *lida*, a voyage, food for a voyage The proper word is *livelode*, of which *livelihood* is a corruption
Living, sb S means of livelihood, 25 123
Lobcocke, sb a lubber (a term of contempt), 23 m 3 18 Cotgrave's Fr Dict has 'Baligaut, an unwelldic lubber, great lobcocke' O E *lob*, to droop, cf *looby*, *lubber*
Lode-star, sb a lode-star, i.e. a leading or guiding star, 14 1226
Logged, *pt s* F lodged, 2 605
Lokrand, pres part cuiling, 13 127 Icel *lokkr*, a lock of hair
Loledde, *pt s* lolled about, wagged about, I 224
Longeth, v S belongs (to), is suitable, 10 115 Cf G *gelangen*
Loowes, pr s lows, bellows, 19 a 282 A S *blowan*
Lorde, pr pl idle about, waste time idly, 21 112 O E *loord*, a lout, lazy fellow (Spenser, F Q III 7 12), O E *lurdein*, a lout, F *lourd*, heavy, dull, from Lat *luridus*
Lording, pres part lazy, idling, 21 95, loitering, lying lazily, 28 b 70 This is better than supposing it to mean *beaving like a lord*, though Spenser may have intended the latter See *Lorde*, and the note
Lording, sb idling about, laziness 21 109 See *Lorde*
Lore, sb teaching; also lesson, a thing to be learnt, acquirement, 10 67. A S *lár*, lore, learning.
Lorels, sb pl abandoned wretches, I 755 Cf *Losells*.
Lorne, pp S lost, 24 77 A S. *lyre*, loss, G *verlieren*, to lose, pp *verloren*
Losanger, sb sluggard, 13. 281.
O F losenge, flattery, F *louange* praise, from Lat *laus*, praise, O Sc *losingere*, a flatterer, deceiver, sluggard
Losells, sb pl abandoned wretches, good-for-nothing fellows, I 750
Louerd, sb lord, I 795 A S *bliford*
Lough, *pt pl* laughed, 2 615 Cf Lewch.
Loure, v to lower, frown, 12 21, Louren, to look displeased, I 556 Sw *lura*, to lurk, spy Du *loeren*, to peer about, Sc *glouvre*
Loute, v to treat as a *lout*, to contemn, 23 m 3 33 Cf *lowted* as used in Shakespeare, I Hen VI, IV 3 13
Louyng, sb praising, praise, 11 b 16, 22 5639 A S *lóf*, praise, G. *loben*, to praise
Lovys, pr pl praise, 13 247 A S *lofian*, to praise
Lowe, I p s. pr app ovc of, praise, 23 m 3 143 F *louer*, to praise Lat *laudare*
Lewis, sb pl lochs, lakes, 13 153
Lowkyt, pp tightly closed (lit. locked), 13 101
Lowne, adj serene, calm, 13 54 Sw *lugn*, calm, quiet.
Luffaris, sb pl lovers, 13 288
Luging, sb F lodging, 22 5535
Lugit, pp F lodged, 6 233
Lust, I p s pr I like, 23 m 3 36, 2 p s pr choosest, art pleased with, 28 a 21
Lust, vb inclination, 10 97, pleasure, happiness, 19 f 2 A S *lust*, desire, pleasure, G *lust*
Lustimesse, sb. beauty, verdure, 19 b. 2.
Lusty, adj pleasant, 3 b 1362, 11 a 6 See *Lust*
Lybbeb, pr pl live, I. 477. See *Libbeb*
Lychtlynes, sb lightness, i.e. jesting, insult, 6 349
Lychtyt, pt pl alighted (from horseback), set (upon), 6 409
Lyckpeny, i.e. that licks up the

- penny, money-swallower, an epithet of London, 3 a
- Lyfly**, *adv* S in a lively manner, spiritedly, 2 282
- Lyft**, *sb* air, 13 240 A S *lyft*, G *luft*
- Lyknes**, *sb* a likeness, i.e. a parable, 1 263
- Lyms**, *sb pl* S limbs, 24 18 A S *lim*
- Lym-erde**, *sb* a lime-yard or limed twig, such as birds are caught with, 1 564
- Lyn**, *v* to cease, stop, 24 63 A S *lunnan*, to cease, O E *blin* (i.e. *be-lin*) to cease
- Lynage**, *sb* F lineage, 10 170
- Lyntquhite**, *sb* linnet, 13 240
- Lyplabour**, *sb* labour with the lips, recitation of prayers, 26 857
- Lyss**, *v* to soothe, comfort, 13 202 A S *liss*, grace, comfort, cf. *bliss*
- Lyssouris**, *sb pl* pastures, 13 183 A S *lésu*, prov E *leasowe*, *leese*, a pasture,
- Lyst**, *i p s pr* choose, am pleased, 3 a 15 See *List*
- Lyte**, *adj* little, 13 112 A S *lyt*, little

M

- M**, the first letter of *master* or *mastership*, hence used as short for 'mastership,' a title of respect, 23 m 3 133 See the note
- Maat**, *adj* exhausted, tired, 3 b 1209 O F *mat*, from the Persian *schaab mat* (check-mate), the king is dead
- Macull**, *sb* stam, 11 a 22 Lat *macula*
- Magger**, *sb* F in the phr *in the magger of*=in spite of, 7 3 See *Maugre*
- Maistow**, for mayest thou, 4 170
- Maistry**, *sb* F mastery, proof of skill, 17 a 13
- Make**, *sb* mate, husband, 19 a

- 597, *pl* Makys, 7 117 A S *maca*, a husband, E *match*
- Male**, *sb* F mail, armour, 7 62 F *maille*, It *maglia*, a ring of mail or chain-armour, from Lat *macula*, a spot, 1 mesh in a net
- Malengyne**, *sb* f malice, evil disposition, 9 10 Lat *malum in-genum*
- Mamelek**, *sb* a mameluke, slave, 14 476 Span *mameluco*, from Arab *mamlük*, a slave, from *mala*, to possess
- Maner**, *sb* F manner The word of is frequently understood after it, see 3 b 1395
- Manquellers**, *sb pl* mankillers, 17 c 37 A S *cuellan*, to kill
- Mantled**, *pp* covered, cloaked, adorned with flowers, 28 a 128
- Marc**, *sb pl* S marks, 9 6 Of our use of foot for feet in measurement A mark was a com worth 13s 4d
- March**, *sb*, in phr *marcb-parti*=border country, the *marcbe*, 7 120, cf 1 122 A S *mearec*, a mark, boundary
- Martrik**, *sb* a marten or martin, 4 157 A S *meard*, F *marthe*, G *marder*
- Massage**, *sb* F message, 3 b 1065
- Masse-peny**, *sb* a penny given for the singing of masses, 16 149
- Mate**, *v* to be checkmated, 4 168 Mate is a sb meaning checkmate in st 169 See *Maat*
- Maugre**, *adv* in spite of, 3 b 1149 Fr *mal gré*
- Mavyss**, *sb* F the song-thrush, 11 a 24 O F *malvis*, F *mauvie*, apparently of Celtic origin
- May**, *adj pl* S more, 6 281 A S *mí*
- May**, *sb* maid, 28 a 39 A S *mug*, Moeso Goth *mawi*
- Mayn**, *sb* man, i.e. strength, 6 320 A S *meagen*, strength
- Mayne**, *sb* moan, 6 189 A S. *mdenan*, to bemoan

- Mayny, *sb* F a household, hence, a flock (of sheep), 14 292 See Meany
- Mayr, *adv* more, 6 188
- Me (*for Men*), people, used with sing vb, like the French *on*, 9 100
- Meane, *sb* F way, method, 17 *d* 50, 26 753 F *moyen*, from Lat *medius*, middle
- Meany, *sb* F company, suite, 7 6 Meyne, 2 620, Mayny, 14 292 O F *maisne*, a household, supposed to be from Low Lat *mais-nada* (from Lat *minus natu*), a company of *menials*, see Wedgwood's long account, s v *Meyny*
- Meed, *sb* S reward, 3 *a* 4, there mede = their hire, 3 *a* 12
- Meep, *sb* S mead, 5 *a* 90 A S *medu*, W *medd*, Gk *μέθυ*, wine, from Sanskrit *madhu*, honey
- Meint, *pp* mingled, 28 *a* 203, Meynt, 3 *b* 1260, Ment, 13 22 Contr from *menged*, pp of A S *mengian*, to mingle
- Meked, *pp* made meek, 16 287
- Mekill, *adj* mickle, much, 6 183 A S *mycel*
- Mell, *v* F to meddle, 14 375, *pp* Mellit, 4 152 Contr from O F *mesler*, from Low Lat *mus-cularē*, which from Lat. *muscere*, to mix
- Mene, *adj* mean, common, 1 786 A S *gēmēne*, which is exactly equivalent to Lat *communis*. so that *mean* is identical with the -*mon* in *common*
- Ment, *pp* mingled, mixed, 13. 22 See Meint
- Menys, *pr s* bemoans, laments, 6 432 See Mayne.
- Merels, *sb* *pl* merelles, or nine-men's morris, a game played with counters or pegs, 5 *a* 71 O F *merel*, a counter, cf F *mérelle*, hop-scotch
- Merimake, *sb*. merrymaking, 28 *a* 9.
- Merkes, *sb* *pl* marks, tokens, 1.177.
- Merle, *sb* F the blackbird, 11 *a* 25 Lat *merula*
- Mess, *sb* mass, 13 304
- Mete, *adj* scanty, close fitting, 1 428 Prov E *mete*, scanty, small A S *mête*, small, lit closely measured, from the vb *to mete*
- Mete-yardes, *sb* S a measuring rod, 16 201
- Meued, *pp* F moved, 2 628
- Meyn, *sb* intent, design, 13 210 A S *myne*, mind, intent, E *mean*, to intend
- Meyne, *sb* F household, company, 2 620 See Meany
- Meynt, *pp* mingled, 3 *b* 1260 See Meint
- Minges, *pr s* mingles, 19 *c* 11 A S *mengian*, to mingle, mix
- Minyons, *sb* *pl* favourites, 21 128. F *mignon*, from O H G *minni*, love
- Minyshes, *v* F to diminish, 17 *c* 21 Lat *minus*, less
- Mizzle, *v* to rain slightly, 28 *a* 208 O Du *mizzelen*, to mizzle, connected with Du and E *must*
- Mo, *adj* more, 2 603 A S *má*
- Mobyll, *adj* moveable, 14. 522 Lat *mobilis*
- Moich, *adj* moist, misty, 13 46 Sc *moch*, *mouch*, misty, close, E *muggy* Cf W *mug*, smoke, fume
- Moist, *pr s* must, 22 4716. See Mot
- Molte, *pt. s* melted, 24. 78 A S *melitan* pt *t ic* *mealt*, pl *we multon*, pp *molten*
- Mon, 2 *p s* *pr* must, 13 218 Icel. *ek mun*, I must.
- Mone, *sb*. S moon, mone shyne = shining of the moon, moonlight, 3 *b*. 1123 A S *mona*, gen. *monan*
- Moneþ, *sb* month, 1 248. A.S. *mōnūð*, month, *mona*, month
- Monkrye, *sb* monastery, the race of monks, 22 4669
- Monstruous, *adj*. monstrous, 18. xvii. 203.

- Moo**, *adj comp.* more, 16 409
See **Mo**
- Moode**, *sb* mud, pekked moode= pecked mud, ate dirt, were humiliated, 2 621 Du *modder*, Sw *mudder*, mud, slush
- Morow**, *sb* morning (but apparently used for the time when mass is said), 13 304. Cf E *matins*
- Morrow**, *sb* morning, 11 a 27 O E *morwe*, *morwen* A S *morgen*
- Morrice-bells**, *sb pl* bells for a morris-dance, 26 785 *Morris* is for *Moorish*, which is from Gk *ἀμαυρός*, dark
- Mort**, *sb* F the note sounded at the death (*mort*) of the deer, 7 16
- Mortal**, *adj* F deadly, 3 b. 1141. Mortall, 13 7
- Mot**, *pr s* must, 1 I 557, 2 p Mot, 11 b 17, 3 p Mote, 3 301 A S *ic móti*, O E *I mote*, is the present tense, A S *ic móste*, O E *I mosite*, is the past tense The modern E *must* has to do duty for both
- Mought**, *pt s* might, 18 xvii 24 See **Mowe**
- Mounchyng**, *pres part* munching, eating, 21 181 F *manger*, Lat *manducare*
- Mountenaunce**, *sb* F amount, duration, 14 358 Lat acc *montem*, mountain
- Mowe**, *pr pl* may, 5 b 65, *pt s* Mought, might, 18. xvii 24 A S *magan*, to be able, *ic mag*, I may, *ic mæhte*, I might
- Mowing**, *sb* grimacing, 25 119 F *moue*, pouting, a wry face Probably connected with *mock* See *Mock* in Wedgwood
- Mowle**, *sb* mole, 27 140
- Moylynge**, *pres part* labouring, toiling, 21 182 *Moil* also means to wet, from F *moniller*, hence probably the secondary meaning of to work in mud, to drudge
- Muddir**, *sb* S mother, 21 a 1
- Mum**, *sb* the least sound made by closed lips, 3 a 4
- Munte**, *i p s pt* I disposed myself to go, purposed to go, from A S *myntan*, to intend, O E *munten*, to aim, attempt, 1 171 See *Myntyn*, in Prompt Parv
- Myddis**, *adj as sb* midst, 4 159 A S *muddes*, gen case of *nudd* adj mid
- Myghe**, *b* midge, 13 172 A S *mycg*, *myg*
- Myllan**, *i e* Milan steel, 7 65
- Mynde**, *sb* S remembrance, memory, 5 b 115 Cf phr to call to mind
- Myne-ye-ple**, *sb prob a corruption of manopie*, a gauntlet, 7 62 O F *manopla*, a gauntlet, armbrace, Lat *manus* See Roquefort's Glossaire, and note
- Mysreuled**, *pp* misruled, mis-governed, disorderly, 2 626
- Mystyrit**, *pp* injured by loss (of blood), 6 361 Dan *miste*, to lose
- Myteynes**, *sb pl* mittens, 1 428

N

- Namelich**, *adv* especially, 5 a. 58
- Nappy**, *adj* sleep-inducing, heady, 20 c 16 A S. *bnæppian*, to slumber
- Natheles**, *adv* S nevertheless, 2 282 A S *nā*, not
- Naughte**, *adj* naughty, bad, 17 c 79
- Nay**; use of *nay* and *no*, 17 d 16
- Nay whan**, *intj* nay, when? i.e. not so, when will you do it right, 23 iii 3 117.
- Ne**, *adv* not, nor A S *ne*, F *ne*
- Neare**, *adv* never, 28 iii. 3. 133. See the note
- Nedes**, *adv* S of necessity, of need, 2 301 A S *neddes*, gen of *neid*, need
- Neopies**, *sb pl* F nieces, 26 773 Lat *neptis*

Nemne, *i p s pr* name, call, *i*
472 A S *nemnan*, to name
 New-fangleness, *sb* fondness for
 novelty, *17 c 68* See *Fangle* in
 Wedgwood
 Nobles, *sb pl* nobles (coins so
 named) *2 609* A gold noble
 was worth 6s *8d*
 Nocht, *adv* naught, not
 Nolde, *pt s* (*for ne wolde*), would
 not, *i 190* Cf A S *nyllan*,
 Lat *nolle*, to be unwilling
 Nones, *in pbr* for the nones, *i e*
 for the once, for the occasion, *i*
183 O E *for the nane*, a cor-
 ruption of *for iben anes* See
 Ormulum, ed White, vol *ii* p
642
 Nonys, phr for the nonys (mod
 E *for the nonce*) *3 b 1167* See
 above
 Noonesteede, *sb* S noon-stead,
 place of noon, meridian, *24 7*
 Nosell, *pr pl* nozzle, nurdle,
 nurse, rear up, *16 309* Lat
nutrix
 Note, *i p s pr* know not, *2 598*
 Equivalent to *ne wot*
 Nowne, *sb* noon, *6 372*
 Noyss-thyrls, *sb pl* nostrils, *13*
29 E *nostril* = nose-thrill, from
 A S *þirlan*, to thrill, drill
 Nuly, *adv* newly, lately, *15 a 115*
 Nummer, *sb* F number, *22 5625*
 Nutshales, *sb pl* nutshells, *i e* of
 small value, *14 440* *Shale*,
 scale, *shell* are all the same word
 Nyce, *adj* F foolish, silly, full of
 tricks, *4 155* F *naus*, It
nidiace, which Diez derives from
 It *nido*, a nest Wedgwood
 refers it to Lat *nescius*
 Nycht-hyrd, *sb* guardian of the
 night, *13 i*
 Nythemyne, a name for the owl,
13 ii. See note
 Nyl, *pr. s* will not, *i 249* A.S.
nyllan, to be unwilling
 Nynt, *adj* ninth, *11 a. 27*
 Nyss, *adj.* curious, *13 238*. E.
mice. See Nyce

O

O, *adj* one, one and the same, *i*
440 See On.
 Oblyste, *pp* F obliged, *22 4691*
 Lat *ligare*, to tie
 Obseruance, *sb* F homage, *13*
249
 Obumbrat, *pp* overshadowed, *13*
66 Lat *obumbrare*, to shade,
 from *umbra*
 Occident, *sb* F west, *22 5559*
 Lat *cadere*, to fall, sink
 Occupied, *pt s* made use of, em-
 ployed, *14 557* Lat *occupare*,
 to use, from *capere*
 Of-newe, *adv* anew, *3 b 1295*
 Oliphant, *sb*. elephant, *4 156*
 Probably from the Hebrew *aleph*
bindi, Indian bull
 On, *num* one, *i 789*, Oon, *3 b*
1150, Oo, *10 93*, Oo point =
 one bit, one jot, *i 198*, O, one
 and the same, *i 440* A S *ein*,
 Lat *unus*, G *ein*
 On, *prep* upon, in, *i 342* A S
on, G *an*, only another form
 of *in*
 Onbydrew, *pt s* withdrew, con-
 tinued to draw aside, *13 6*
 Ones, *adv* once, *i 491* A S
ánes
 Oneþe, *adv* scarcely, *i 217* See
Vnneth
 Onlappyt, *pt s* unfolded, unlapped,
13 114 A S *lappta*, a lap, flap
 Onlesum, *adj* not permissible, un-
 lawful, *13 210* O E *leſsum*,
 from A S *leſif*, leave, permission
 See Leſsum.
 Onon, *adv* anon, immediately, *6*
422 A S on *in*, in one
 Onschet, *pt s* un-shut, *i e* opened,
13 17, *pt pl* *13. 121*
 Onvale, *v* to unveil, become un-
 veiled, *12 20*
 Oo, Oon See On
 Oost, *sb* F host, army, *9. i* Lat
bōstis
 Or, *conj* era, before, *2. 618, 6. 181*;

- Or than=ere then, 22 5456
 A S *dr*, ere
Orchejardes, *sb pl* orchards, or rather, gardens, i e wort-yards, i 166 A S *wurt-geard*
Ordand, *pt s F* ordained, ii a 11, *pt pl* 274 Lat *ordinare*, from *ordo*
Ordynatly, *adv F* in good order, orderly, i 5 b 83 Lat *ordinatus*, pp of *ordinare*, from *ordo*
Orient, *sb* east, i 3 21 Lat *oriri*, to arise.
Orleger, *sb* clock, i 3 278, *pl* *Orologis*, 5 a 13 F *borloge*, Gk *ἀρολόγιον*, from *ὁρα*, hour, *λέγειν*, to tell
Oþer, *conj or*, i 480 A S *opþe*
Ouersene, *pp* overlooked, not blamed, 22 4586
Our, *sb F* hour, io 153 Gk *ὁρα*
Our, *prep over*, 6 241, i 3 153, Oure, ii a 6 A S *ofær*
Ourfret, *pt s* adorned, i 3 89 A S *fretwian*, to adorn
Our-hauling, *pres part* overhauling, i e considering, 4 158
Ourfieldand, *pres part* covering over, concealing, i 3 46 Sc *heild*, a corruption of O E *bele*, to cover, A S *bélan*, Lat *celare*
Our-small, i e over-small, too little, 6 389 Cf *our-mekill*, over-much
Ourspred, *pt pl* overspread, i 3 48, 97, *pres part* *Ourspredand*, i 3 102
Our-streight, *pp* stretched across, stretching across, 4 164. A S *strecan*, to stretch, *pt t ic streble*, whence O E *I straught*
Ourthwort, *prep* overthwart, across, i 3 56 A S *bweor*, slanting, diagonal, across, G *zwerb'*
Outbrast, *pt pl S* burst out, 24, 11, *pres part* *Owtbrastyng*, out-bursting, i 3 29 O E *breste*, *berste*, from A S *berstan*, to burst.
Outbrayed, *pp*. brayed out, uttered loudly, 24 18. F. *braire*
Outrance, *sb*. F confusion, 3 b. 1172 F. *outrance*, excess, from *outre*, O F *oltre*, Lat *ultra*, beyond
Outrayed, *pt s F* destroyed (lit outraged), 3 b 1128, *rubric* F *outrage*, injury, Low Lat *ultragum*, excessive dealing, from Lat *ultra*, beyond
Oware, *sb F* hour, 7 15 See *Our*
Owen, *adj own*, 2 602 A S. *agen*
Owtbrastyng, *pres part* outbursting, i 3 29 See *Outbrast*
Owtrage, *adj F* outrageous, 6 207 See *Outrayed*
Oynementus, *sb pl* ointments, 3 b 1348 F *oindre*, to anoint, from Lat *ungere*

P

- Pacokkis**, *sb pl* peacocks, ii a 18 A S *pawa*, G *pfaū*, Du. *pauw*, Lat *pavo*
Palke, *sb* a poke, pouch, i 399 Sc *polk*, a poke, bag
Falme-play, *sb* a game at ball, played with the hand, 'fives,' 19 f 13
Palmestrie, *sb* palmistry, divination by examining the lines of the palm of the hand, 25 115 Lat *palma*, the palm.
Fament, *sb F* pavement, 5 b 96
Pantere, *sb*. panther, 4 155 Gk. *πάνθηρ*
Pantit, *pp* painted, i 3 161.
Papringais, *sb pl* parrots, ii a 18 It. *papagallo*, i e. talking cock, Bav *pappeln*, to chatter The ending *gallo* (cock) was changed in French into *gay* or *geai*, a jay. See Wedgwood.
Paragon, *sb*. a model, 23 iii. 4 47 Sp. *paragon*, a model, from the compound prep *para con*, in comparison with. (Diez.)
Parolos, *sb F* partition, 2 605 Lit. an enclosure Roquefort derives it from Lat *perclaudere*

- Parti, *sb* F side, *on a parti* = aside, 7 40
- Partly, *adv* briskly, boldly, 23 iii. 4 5 Prov E *peart*, pert, brisk, W *pert*, smart, spruce, pert
- Partriche, *sb* F partridge, 18 xviii 73 F *perdrix*, Prov *perdiz*, Lat *perdix*
- Partyner, *sb* F partner, 10 91
- Pasand, *pres part*, surpassing, excelling, 13 161
- Passyng, *pr part as adv* surpassing, i.e very, 2 622
- Passyngly, *adv* in a surpassing degree, largely, 2 599
- Pastance, *sb* a corruption of F *passetemps*, i.e pastime, 14 1096, 23 iii 3 149, Pastans, 13 212
- Patter, *pr pl* say repeatedly, 16 89 Here used as if from *pater-noster* We have in Pierce the Ploughmans Crede, 'And patred in my *pater-noster*', 1 6
- Pearre, *sb* F peer, equal, 26 1117, pl Pieres, 24 10 Lat. *par*
- Pearst, *pp* F pierced, 24 i
- Peas, *sb* F peace, 9 5
- Peaste, *pt s* became peaceable, was quieted, 24 72
- Peise, *sb* F weight, 5 a 16 F *poids*, Lat *pondus* See Poys
- Penny-breid, *sb* penny's breadth, very small space, 22 4533
- Penounes, *sb pl* pennous, small banners, i 562 F *pennon*, from Lat *penna*, a wing
- Pens, *sb pl* pence, 26 1102
- Pepe, *intj* peep! probably an imitation of the shrill cry of a mouse, as *cheep* is of a sparrow's, 20 a. 42 Cf Du *piepen*, to pipe, squeak
- Perchmentiers, *sb pl* parchment-makers, or parchment-sellers, 26. 1095
- Perde, F, an oath adapted from F. *par dieu*, 10. 94, Perdee, 10 128
- Perrochioun, *sb*. a parishioner, 22 4692 F *paroissien*, from *paroisse*, parish, from Gk *πάροικος*.
- Persand, *pres part* piercing, 13 23
- Perseuer, i *p pl pr* persevere, continue to do the same, 19 a 310 Pronounced *persever*
- Persone, *sb* F parson, 6 311, Person, 16 141
- Perss, *adj* deep blue, dark rich blue, 13 106 O F *pers*, Low Lat *persus*, dark blue
- Pescodes, *sb pl* pea-pods, 3 a 9 A S *pise*, Lat *pisum*, and A S *codd*, a small bag
- Pewled, *pt pl* puled, whined, 24 74 O E *pule*, F *piauler*, to peep or cheep as a young bird, from *piau*, a bird's cry
- Peyce, *sb* piece of ground, field, 13 79
- Peynt, *pp* painted, *peint tyl*, painted tiles, i 194
- Phantasie, *sb* fancy, 25 68. Gk *phantasia*, from *phainein*, to shew
- Pheton, Phaethon, 13 30
- Philautia, *sb* explained 'philosophy,' 16 225 Gk *φιλαυτία*, self-love
- Picke-purse, *sb* thief, 21 311 See note to Sect iii a. p. 373
- Pieres, *sb pl* F. peers, nobles, 24 10 See Pearre
- Fight, *pp* pitched, fixed, 28 b 134 O E *pucbe*, pt t *pibte* or *pigble*, cf W *picio*, to dart, *picell*, a dart, javelin
- Pigsnye, *sb* a term of endearment, 23 iii 4 32 From *piggies nye*, put for *piggies ye*, pig's eye, the pig's eye being small. The use of *nye* for eye is sufficiently common
- Filche, *sb*. a fur garment, or skin garment with the hair on, i 243. A. S. *pylce*, from Low Lat *pellicea* (=E *pelisse*), from Lat *pellis*, a *fell*, skin
- Filde, *pp*. peeled, bare, 24. 48; stripped of fur, 24 77. O E *peel* *full*, to deprive of hair, from Lat. *pellis*, skin See *Pill* in Wedgwood
- Filling, *sb*. robbery, 26. 445. O.F.

- piler, to peel, to rob, of E
pillage*
- Pirries, sb pl** storms of wind,
hurricanes, 18 xvii. 74 Sc *purr*
is a gentle breeze, but O E *bere*
is violence, rush Icel *byrr*, wind;
E *burr, buzz*, a noise
- Piscence, sb F** puissance, might,
II a 16 O F *poissant*, powerful
from Lat *posse*
- Pistole, sb** epistle, letter, 17 c 287.
- Place, common place**=court of
common *pleas*, 3 a 4, 14 316
- Plane, pr s suby**, avey plane=
plane away, remove, 2 625 Lat
planus, smooth
- Plane, v** to complain of, lament,
II a 5 See *Playn*
- Planys, sb pl** plains, 13 82
- Platly, adv** F flatly, fully, 3 b
1133 Of Teutonic origin, cf
G *platt*, Du *plat*, flat
- Playn, v F** to plain, lament, 19
b 33, Plane, II a 5, Pleyn,
13 202 F *plaundre*, Lat *plan-*
gere
- Playnyng, sb** complaint, 24 22
- Plein, adj F.** plain, even, 5 b 96
Lat *planus*
- Plenyst, pp** replenished, filled, 13.
8; Lat *plenus*, full
- Plesand, pres part as adv** pleasing-
ly, pleasantly, 13 83
- Plete, v F.** to plead, 14 321
- Plettand, pres part** plaiting, 13.
192 W *pletbu*, to plant *pletb*, a
plait, braid, cf Du *plooij*, a plait
- Pletynge, sb. F.** pleading, 14 315.
F *plaud*, Prov *plaut*, a plea, from
Lat *placitum*, a decree, from *pla-*
cere.
- Plewys, sb pl** ploughs, 13 259
- Pleyn, v.** to complain of, lament,
13 202 See *Playn*
- Plied, pt pl** bent their way, 19 a
260 Lat *plicare*, W *plygu*, to
fold, bend
- Plomys, sb pl** plumes, 13 161
- Pluch-ox, sb** plough-ox, II a, 16
- Plyzt, pp** plighted, 1 240 A. S.
plibian, to plight
- Polleth, pr s** exacts contributions
from every person, exacts so much
per *poll* or head, 16 148
- Polling, sb** robbery, plunder, 26
445 Lit taking so much per
poll, but *poll* and *poll* were often
confused, and often joined together
 Cf ‘Which *pols* and *pils* the poor
in piteous wize.’ Spenser, F Q
v 2 6
- Pome, sb pomade, 13 144 F
pomme**, because pomade was for-
merly made of *apples* and lemons,
Lat *pomum*
- Pomels, sb pl** pommels, 1 562
‘Pomel, a knob, knot, or boss,’
used in reference to a finial, &c.;
Glossary of Architecture O F
pomel, a pommel, from *pomme*, an
apple
- Ponetrie, sb** popery, 21 299
- Popyngay, sb** a parrot, 16 83, pl
Popyngayes, 12 2. O.F *papegai*.
The parts of it are from Bavarian
pappeln, to chatter, *der papple*, a
parrot, and It *gallo*, Fr *gau*, a
cock See *Papungais*
- Portis, sb pl** ports, gates, 13 19
- Portred, pp** pourtrayed, adorned,
1 192 See *Purtreied*.
- Porturat, pp** pourtrayed (the verb
ben=are being understood), 13 67
- Potent, adj** mighty, 13 141 Lat
potens
- Pot-parlament, sb** a talk over
one's cups, 17 c 201.
- Potshordes, sb pl** S potsherdes,
14 478 A *sberd*, *sboard*, or *sbard*
is the same as a *sbred*, from A. S.
scran, to share, shear
- Potstick, sb.** a pole, the ‘precious
potstick’ is probably the rod on
which the sponge was lifted up, a
common symbol of the Passion;
23 iii 3 126 See *Poutstaff*
- Pouert, sb. F.** poverty, 2 623 F.
pauvre, Lat *pauper*, poor
- Poulderit, pp** powdered, i.e over-
sprinkled, 22 455c.
- Povn, sb** peacock, 13 161 F *paon*,
from Lat. acc *paonem*.

- Poutstaff, *sb* a pole used in fishing, for poking about in holes, 6 402
 Suio-Goth *potta*, to poke about
 Poyntemente, *sb* F appointment, agreement, 8 iv 14.
 Poys, *sb* F weight, 9 6, Peise, 5 a 16 Lat *pondus*
 Frankie, *adj* well adorned, fine, gorgeous, 23 iii 3 117 O E *frank*, to adorn, deck, Du. *pronk*, show, finery
 Franyss, *sb pl* prawns, 14 1243
 A S *preon*, Dan *green*, a bodkin, pin (?)
 Preace, *sb* F press, throng, 15 b. 52, Prease, 20 b 3 See *Prese*
 Prechourres, *sb pl* Preachers, i e Dominican friars, 2, 618
 Predicamentes, *sb pl* categories, 16 317 A predicament or category constitutes one of the most general classes into which things can be distributed
 Prent, *sb* F print, 22 5579
 Presse, *v* to press forward, i 749 F *presser*, from Lat *premere*
 Prest, *adj* ready, 2 620, 24 6, as *adv* 24 5 O F *prest*, F *prêt*, from Lat *presto*, at hand Observe W *prest*, quick, *presu*, to hasten
 Preued, *pp* proved, 2 628
 Prevy, *adj* privy, secret, 13 218 Lat *privus*, single.
 Fricket, *sb* a buck in his second year, 28 b 27 No doubt from his sharp, *pricking* horns, cf Port *prego*, a nail, also, the horn of a young deer
 Prief, *sb* F proof, 3 b 1282.
 Prjys, *adj* chief, choice ones, i 256 F. *priser*, to value, *prize*, Lat *pretium*
 Prime, *sb* the time of the first of the seven 'hours' of service; or sometimes, the first hour of the day, but here, the first quarter of the day, 4 171
 Primordyall, *sb* first beginning, origin, 14 486. Lat *primus*, first, and *ordiri*, to begin
 Process, *sb* story, talk, 11 b 29 Cf F *procès*, procedure
 Prochinge, *pres part* approaching, 24 i F *prochain*, near, Lat *proximus*
 Promyt, *v* F promise, 11 a 6
 Froue, *sb* F proof, 10 157
 Froue, *imp s* test, *froue and asaye*=test and try it, i 247, pr *s* *Prouyth*, 10. 178 Lat *probare*.
 Proynd, *pp* pruned, 26 458 More probably from A S *preon*, Dan *green*, Sc *green*, a bodkin, pin, whence, *to green*, to trim, than from F. *provigner*, to propagate vines
 Pryapus, Priapus, the presiding deity of gardens, 13 81
 Pryklyng, *pres part* urging, inciting, 13 299 Doubtless misspelt for *pryklyng*
 Pucess, *sb* F. virgin, 12 9 Lat *pullicenus*, dimin of *pullus*, little Cf It *pulcella*, a virgin
 Puissant, *adj* F mighty, 18 xvii 86 Lat *posse*
 Pulched, *pp* polished, i 160 O E *pulche*, from F *polir*
 Pulder, *sb* powder, 13 173 F *poudre*, O F *puldre*, from Lat *puluerem* (*pulus*)
 Fulderit, *pp* powdered, 13. 133 See above
 Pultery, *sb* Poultry, the name of a street in London, 26 791
 Pultrie, *sb* F poultry, 18 xviii 72 From F *poulet*, Lat *pullus*, young
 Pure, *adj* F poor, 22 4712.
 Pure, *adv* merely, *pure litel*, very little, i 170, *a pure myte*, a mere mite, i 267 Lat *purus*.
 Purlyche, *adv* purely, completely, i 381. See above
 Purpour, *adj* purple, 11 a 8; 13 107 Lat *purpureus*.
 Purpurat, *adj* of a purple colour, 13 16
 Purtenancis, *sb pl* F appurtenances, suitable accompaniments,

- 5 b 10 F *appartenance*, Lat *pertinere*, from *tenerē*, to hold
 Furtreed, *pp* F. *pourtrayed*, 5 b
 II F *portraire*, to pourtray,
 Lat *protrabere*, to draw forth
 Purueid, *pp* F *purveyed*, provided,
 10 146 F *pourvoir*, Lat *provide-re*
 Puysaunce, *sb* F power, might,
 12 16 Lat *potentia*
 Pye, *sb* magpie, 16 83 Lat *pica*
 Pykis, *sb* *pl* thorns, prickles (lit
pikes), 13 98. Cf E *spike*, *peak*,
pick, *peck*, *beak*, A S *þican*, to
pick
 Pykland, *pres part* picking, 13
 158 (Doubtless miswritten for
Pykland)
 Pyll, *v* F to rob, plunder, strip, 8
 iv 88, 14 450, *pt* *pl* Pylled,
 pillaged, 9 161 Cf W *pilo*, to
 peel, Dan *pille*; to pick See
Filde, Filling
 Pyllars, *sb* *pl* robbers, 8 iv 87
 Pyne, *sb* S pain, 4 155, trouble,
 22 4689 A S *pin*, pine, pain
 Pyrikis, *pr s* trims herself, 13 237
 W *perc*, trim, cf W *perf*, spruce,
perf, prov E *perky*, pert

Q

- Quaile, *v* to wither, 28 a 21 Du
kwelen, to languish
 Quatrivalis, *b* *pl* the quadrivials,
 4 511 The *quadrivium* com-
 prised the four lesser arts, arithme-
 tic, music, geometry, and astrono-
 my Lat *quatuor*, four, *via*, a way
 Queir, *sb* choir, 22 4677 Lat
chorus
 Quenche, *v* to become quenched,
 go out, 9 60, Queachid, *pt* *s*
neut went out, 9 46 A S
cwencan, to quench, *cwincan*, to
 become quenched, to go out
 Queynte, *adj* knowing, cunning,
 1 482, curious, 552 O F *coinc'e*,
 from Lat *cognitus*, often con-
 fused with O F *cointe*, from Lat
comptus (Burguy) .
- Queynteli, *adv* curiously, 1 161
 See Queynte
 Queyntyse, *sb* cunning, sleight, 1
 388 O F *contuse*, from O F
cointe, Lat *cognitus*
 Quuh, often equivalent (in Scottish)
 to E *ub*, A S *bw*, hence *quhyp*
 = whip, A S *bweop*, &c
 Quhaar, *sb* F quare, book, 4 F
cabier, O F *quaier*, probably from
 Lat *quaternio*
 Quhaarto, *adv* wherefore, 11 a 5
 Quhais, whose, 23 38 A S *bwas*.
 Quhalus, *sb* *pl* whales, 22 5468
 A S *bwæl*
 Quhare, *adv* where, 4 152. A S
bweor
 Quhat, *used for why*, 6 313 A S
bweat
 Quheill-rym, *sb* wheel-rim, 13
 162
 Quhele, *sb* wheel, 4 159 A S
bweol
 Quhens, Quham, &c, for whence,
 whom, &c Scottish
 Quhidder, *conj*. whether, 22 5605
 Quhilk, *pron* which, 11 a 12 A S
bwylc, Meso-Goth *bwa-leiks* (lit
 who-like), Lat *qualis*
 Quhill, *conj* till, 6 271, 11 a 3,
 13 13
 Quhilum, *sb* *dat* *pl* at times, 4
 160 A S *bwilum*, dat pl of
bwil, a while, time
 Quhite, *adj* white, 13 111,
 Quhyt, 11 a 1 A S *bwit*
 Quho, *pl* whoever, 22 5502 A.S
bwæl.
 Quhois, *gen c* of Quho, whose,
 11 a 1, 13 67 A S *bwüs*
 Quhyle, *sb* S while, season, 11 a
 6 A S *bwil*
 Quhyp, *sb* whip, 13 30. A S *bweop*
 Quhyrlys, *pr s* causes to whirl
 along, drives, 13 30 A S
bweorfan, to turn
 Quhyt See Quhite
 Quiddities, *sb* *pl* 16 18 A quid-
 dity relates to the essence of a
 thing, having reference to the ques-
 tion *quid est*, what is it?

- Quyke, *adj* living, *quyke myre*, a moving mire, quagmire, 1. 226, cf E. *quicksand*, Quycke, alive, 14 356 A S *cwic*, alive, whence couch-grass, *quitteb-grass*, *quick-set*, cf Lat *uuus*
- Quyknar, *sb* quickener, giver of life, 13 253 A S *cwician*, to quicken, make alive
- Quyrry, *sb* the quarry, a name given to the dead game, 7 17 O F *curee*, *corailles*, It *curata*, the intestines of an animal, heart, liver, &c., from Lat *cor*, the heart
- Quyten, *v* to requite with, pay, 1. 351 F *quitte*, adj quit, from Lat *quietus*, quiet, at rest
- Quyitteris, *fr s.* twitters, 13 241. Du *kwitteren*, to warble
- R
- Racke, *v* to stretch, value at the full amount, 26 1039 A *rack-rent* is a rent estimated at the full value of the tenement A S *rēcan*, to reach, extend, rack
- Rad, *pp* S read, 5 b 36, Red, 5 b 47
- Radius, *adj* radiant, shining, 22 5581, Radyous, 11 a 15, Radius, 11 a 19 Lat *radius*
- Rageman, *sb* a catalogue, list, 1 180 Sc *ragman-roll*, a roll with many seals to it, whence E *rig-marole*, a long story.
- Rair, *v* to roar, 22 5468
- Rakis, *pr pl* wander, roam, 13 177 Icel *reika*, to roam
- Ran, *sb* S rain, 7 67, Reane, 7 139.
- Randes, *sb pl* strips, slices, 1 763. 'Cut me into *randes* and sirloins,' Beaumont and Fletcher, Wild-goose Chase, A v sc 2 'Giste de bœuf; a *rand* of beef, a longe and fleshy pece, cut out from between the flank and buttock,' Cotgrave.
- Rank, *adj* thickly grown, luxuriant, 13 167 A S *ranc*, proud, Sw *rank*, tall
- Raparyt, *pt pl* F repaired, 6 350 F *repaire*, a den, haunt, O F *repainer*, to return home, Lat *repatriare*, from *patria*
- Rascalles, *sb pl* villains, low fellows, common sort of men, 15 b 23, 53 'The meaning of *ra'cal* is the scrapings and refuse of anything Norse *raska*, to scrape, *rask*, offal' Wedgwood
- Rathe, *adv* soon, 28 b 98 A S *braðe*, quickly, from *brað*, quick
- Raught, *pt s* reached, caught hold of, 19 a 625, *pt pl* 19 a 273. A S *rēcan*, *pt t ic rābte*
- Ravin, *adj* ravenous, 4 157 See next word
- Ravyne, *sb* F rapine, 11 a 18 F *ravim*, from *ravir*, to ravish, snatch, Lat *rapere*
- Raw, *sb a* row, 13 177, *on raw* = in a row, Rawe, 4 154 A S *rawa*, G *reihe*, Du *ry*
- Raye, *sb* a kind of striped cloth, 3 a 6 F *raie*, Lat *radius*
- Raylle, *v* to flow, 3 b 1156 Used by Spenser
- Rays, *sb pl* roes, 13 182 A S *rū*
- Reall, *adj* a *real* (philosopher) 16 316 See the note
- Reane See Ran
- Reas, *v* to raise, 7 10 Icel *reisa*, Sw *resa*, but in A S we find *rēran*, to rear, *rēsan*, to rise
- Receipts, *sb pl* receipts, 26 1153
- Rechlesse, *adv* recklessly, 20 b 72. A S *rec*, care
- Recluse, *sb* hermitage, 2. 620 O. F *reclus*, see Burguy Lat *claudere*, to shut
- Recognisance, *sb* F an obligation binding one over to do some particular act, 26 789
- Record, *sb* F. witness, 3 b 1202 Lat. *recordari*, to remember, get by heart, from *cor*, heart
- Recule, *v*. to recoil, 15 a. 39 F. *reculer*, from Lat. *re* and *culus*.

- Reculyng, *sb* recoiling, drawing back, 15 *a* 60
- Recure, *sb* F recovery, 24 49
See next word.
- Recured, *pp* F recovered, made whole, 3 *b* 1407 F *reconvrir*, Lat *recuperare*, to get again, from *capere*
- Recuyell, *sb* F. collection, compilation, 9, *title* O F *recueil*, from Lat *colligere*
- Red, *pp* read, 17 *a* 5
- Rede, *sb* S advice, 10 29
- Rede, *v* to advise, 10 49 A S *rédan*, to advise, from A S *réd*, Dan, *raad*, G *rath*, advice
- Redles, *sb pl* S riddles, 16 12 A S *rédels*, riddle, from *rédan*, to interpret, read
- Reduced, *pt s* F brought back, 24. 9; *pr s* Reduceth, 19 *b* 14. Lat *ducere*, to lead
- Redymyte, *adj*. crowned, adorned, 13. 128. Lat *redimutus*, surrounded
- Reid, *adj* S red, 11 *a* 1
- Reiosyng, *pres part* rejoicing, 13 82 Lat *gaudere*
- Bekkeles, *adj* careless, inattentive to knightly duty, 3 *b* 1296 See Rechlesse
- Rele, *v* to roll, 4 165
- Releschand, *pres part* relaxing (their notes), i.e. letting their notes die away as they continually rise higher, 13 246 F *relēber*, O F *relascher*, to relax
- Relieue, *imp s* take up again, 28 *a* 23. F *relever*, to lift again
- Reluen, *pr. pl* live again, revive, 28 *a* 89
- Relyue, to lift oneself up, rise, 15 *b* 51 See Relieu
- Remede, *sb* F remedy, 6 225, 22. 4728. Lat *mederi*, to cure.
- Remenant, *sb* F. remnant, rest, 17 *c* 299 Lat *manere*.
- Remeue, *v* F. to remove, change, 10 152, Remwe, to remove oneself, depart, 3 *b* 1094
- Rendryng, *pres. part.* restoring, 13 92 F *rendre*, Lat *reddere*, from dare
- Renne, *v* S to run, 2 299, 10 62 A S *rennan*, G *rennen*
- Rennynge, *sb* S running, 5 *a* 69 18 xvii 18
- Renome, *sb* F renown, 19 *a* 736 Lat *nomen*, a name
- Repeir, *sb* F return, home-journey, 3 *b* 1381 See Raparyt
- Rerdit, *pt pl* sounded, echoed, 13 240 A S *reord*, speech
- Rescous, *sb* F rescue, help, 10. 75 O F *rescosse*, from *escorre*, hence it is compounded of Lat *re*, and *excutere*, from *quatere*
- Respondes, *sb pl* responds, 1 377 A *respond* was a short anthem, sung after a few verses of a lesson from Scripture had been read, after which the lesson proceeded
- Ressaue, *v* to receive, 13 76
- Reste, *imp s* 3 *p* give rest to, 2 301
- Retcholes, *adj* S reckless, 24. 46 See Rechlesse
- Retourne, *v act* to turn back, 3 *b* 1078.
- Reve, *v* to bereave of, take away from, 2. 299 A S *reif*, spoil, *reifian*, to plunder, cf Lat *raper*, E *rive*, *rip*, *rob*
- Reuer, *sb* S. bereaver, taker away, 24 42
- Reuert, *v* to return, repair, 28 *a*. 191 Lat *uertere*.
- Revestyng, *pres part* re-clothing, 13 78. Lat. *uestis*, a garment.
- Bewe, *v S.* to have pity, 3 *b*. 1293, to bewail, 24. 2; *pres part* Rewing, sorrowing, 24. 22. A S *breow*, grief, *breowan*, to rue, G *reue*, repentance
- Rewis, *sb pl* rows, 5 *b*. 103. See Raw
- Rewle, *sb* rule (of an order), 1. 377 A. S *regol*, borrowed from Lat. *regula*, from *regere*.
- Rewlyngis, *sb pl* shoes of undressed hide, with the hair on, 6.

- 219 Cf A S *rysting*, a kind of shoe, *ryft*, a garment
Riall, *adj* F royal, 4 157. Lat *rex*
Ribaut, *sb* ribald, worthless fellow, 3 376 O F *ribault*, M H G *ribalt*, prob from M H G *ribe*, O H G *briþa*, a prostitute, hence, perhaps, E *rip*
Echesse, *sb* sing F riches, 2 298 Now wrongly used as a plural noun Moeso-Goth *reiks*, rich
Ereue, *v* to reave, take away, 24 16 A S *redfian*, to seize, E bereave See **Reve**
Ein, *v* S to run, 25 121 See **Renne**
Ring, *v* F to reign 11 a 5 Lat *regnare*
Rishe, *sb* a rush, a thing of small value, 25 114, *pl* Ryshes, 3 a 11 A S *risce*, a rush
Riueld, *pp* wrinkled, 20 c 61. A S *gerifled*, *gerifod*, wrinkled, cf E *ruffle*.
Roche, *sb* F a rock, 3 b 1223, *pl* Roches, 22 5499, Rochis, 13 68.
 Rocks, *sb* *pl* distaffs, 26 760 Icel *rockr*, Dan. *rok*, G *rocken*, a distaff
Rode, *sb* S rood, cross, 20 a 45
Rode, *in pbr* at rode=riding at anchor, 18 xvii 30 A S *rád*, a riding, also, a road
Rois, *Ross*, *sb* F rose, 11 a
Rok, *sb* a distaff, 6 244 See **Rocks**
Rome, *sb* S room, place, office, 26 438; *pl* Rowmes, cells, 28 b 68 A S *rúm*, space
Roploch, *sb* coarse woollen cloth, homespun, and not dyed, 22. 4722 Also spelt *raplach*, *reploch*
Rost, *sb* roast, *in pbr* rules the roast, 26 429 To rule the roast is to take the lead, to domineer See **Nares**
Rotheren, *sb* *pl* rothers, heifers, 1 431. A S *bryðer*.
- Rouch**, *adj* rough, 6. 219 A. S *rib*
Roue, *sb* roof, 10 88 A S *bróf*
Roussat, *adj* F russet, 6 239. Lat *rus-sus*, red
Route, *sb* rout, company, 3 b 1178
Routh, *sb*. S. ruth, pity, 3 b 1301 See **Rewe**
Rowle, *v* to roll, 19 a 618
Rowmes, *sb* *pl* rooms, cells, 28 b 68 See **Rome**
Rownys, *pr s* whispers, 13 211 A S *rúnian*, to whisper, speak mysteriously, from *rún*, a magical character, a *rune*
Rowte, *v* S to snort, or make a noise, 14 338, 22 5468 A S *brutan*, to snore, snort
Royle, *sb* a stumbling horse, 18. xvii 76 O E *roile*, to roll about, Sw *rulla*, to roll
Royn, *sb* scurfy, 13 121. O F *roigne*, F *rogne*, scurf, from Lat *acc robiginem*, rust, blight.
Roysters, *sb* *pl* rakes, rioters, swaggerers, 26 789 O F. *rustre*, a rioter, rake, Sw *rustare*, a rioter, from *rusta*, to riot. Now corrupted into *roisierer*. *Roister-doister* is a reduplicated form
Rubicund, *adj* reddish, 13 68 Lat *rubicundus*, from *ruber*, red
Ruddes, *sb* *pl* blooms on the face, rednesses on the cheeks, 4 1034. A S *rudu*, ruddiness
Ruffelyng, *pres part* swaggering about (in clothes bought with the rents they receive), 21 178 See below.
Ruffle, *pr pl* swagger, bully in a turbulent manner, riot, 26 1113 O E *ruffle*, to make rough, hence to bully, Du. *rufelen*, to rumple Cf E *ruffian*
Rummeis, *v* roar, bellow, 22 5468 A S *bremian*, to cry out, *bream*, *a*cry, shout
Ruthe, *sb*. S. pity, 10 160, Ruth, 24. 11 A S *brei-w*, grief, repentance, G. *reue*. See **Rewe**.

- Rutis, *sb pl* roots, 13 142.
 Ryall, *adj* royal, 13 18, Ryell,
 11 *a.* 22.
- * Rybaudry, *sb* F ribaldry, 16
 389 See Ribaut
- Ryfe, *adj* abundant, 2 611.
- Ryme, *i p s pr* I make verses,
 20 *b* 101 The old spelling is
 more correct than *rhyme*, as it is
 the A S *rim*, G *reim*, Du *rijm*,
 Icel *rima*, F *rime*, originally
 signifying *number*
- Ryngis, *sb pl* F reigns, years of
 authority, 22 4683
- Ryngis, *pr pl* reign, 22 4499
- Ryng-sangis, *sb pl* songs adapted
 for ring-dances or circular dances,
 13 193
- Rynne, *v* S to run, 14 291, *pr*
 pl Rynnys, 13 185 See Renne.
- Ryse, *sb* a branch, twig, 3 *a* 9,
 in the ryse=on the branch, Ryss,
 13, 237 G *reis*, D *rys*, a twig
- Ryshes, *sb pl* rushes, 3 *a* 11.
 See Rishe
- Rysp, *sb* coarse grass, 13 152
 Sw *rysta*, to scratch, cf. E *rasp*
- Ryss. See Ryse
- Ryst-lokede, *pp* righteous, just, 1.
 372 Cf. A S *rīhlic*, righteous.
- S
- Sad, *adj* demure, discreet, firm, 6
 201, Sadde, *adj as adv* seriously,
 earnestly, determinedly, 2 606
 W *sad*, firm, discreet
- Sadly, *adv* seriously, discreetly, 14
 1250
- Sadnes, *sb* discreetness, 17 *c* 275
- Safforne, *sb* saffron, 3 *a* 9 Arabic
 za'farān
- Saland, *pres part* sailing, 22 5533
- Sale, *sb* basket of willow-twigs for
 catching eels, &c 28 *b* 81. A S.
 sealb, a willow, *sallow*
- Salfgard, *sb* F safe keeping, 13.
 96 *
- Samplar, *sb* a sampler, pattern of
 work, 20: 4 Lat *exemplar*
- Samyn, *adj* same, 22 5523
- Sanctytude, *sb*. Holiness, 22 4596
- Sang, *sb* song, 13 244 A S *sang*.
- Sangwane, *adj* sanguine (in heraldry), blood-colour, 13 107, Sang
 wine, blood-red, 13 16 Lat.
 sanguineus, bloody
- Sank, *sb* F blood, 4 490 F *sang*
- Sar, *adj* sore, 6 337 A S *sar*
- Sark, *sb* shirt, 13 269, Serk, 11 *a.*
 7 A S *syerce*
- Sattell, *v* to settle, 22 5466.
 From A S. *settan*, to set, place
- Sauacoun, *sb* F salvation, 2 626
- Saugh, *pt. s* saw, 3 *b* 1123.
- Saulfe, *adj* safe; *hence*, saulfe
 garde=safeguard, safe keeping,
 18 xvii 163 Lat *salvus*, F
 sauft
- Saulfe, *prep.* save, except, 18 xvii.
 185
- Saull, *sb*. soul, 22 5593 A S
 sāwel.
- Sax, *num six*, 22 4509
- Say, *i p s pt* saw, 1 158, *pt s*
 Say, 7 91 Cf Saugh
- Sayntuaryes, *sb pl* holy things,
 lit. relics of saints, 9 93.
- Schakaris, *sb pl* drops of dew
 hanging down, 13 131. A S
 scacan, to shake, tremble
- Schane, *pt. pl* shone, 13. 60. A. S.
 scinan, pt. t. *to scēin*
- Schapand, *pres. part* forming, 13.
 164
- Schaw, *v* to shew, 13 214 A. S.
 scēawan.
- Schawis, *sb pl* shaws, thickets,
 coverts, groves, 11 *a* 15 A S
 scūa, a shade, Dan *skov*, a wood
- Schenden, *v* to disgrace, 1 481,
 pr pl Schendep, ruin, 1 488.
 A S *scendan*, G *schänden*, to bring
 to shame
- Schenie, *adj* shining, bright, 11 *a*
 9, clear, well-marked, 13 68
 A S *scine*, bright, *scīn*, brightness,
 sheen, cf. Lat *cintilla*
- Scherald, *adj prob* turned up by
 the plough-share (?) 13. 88 Unless
 it is formed from Sw *skor*,
 Dan *skor*, brittle, friable

- Scherand, *pres part* shearing, trenchant, 6 414 A S *scérān*, to shear, share
- Scherpit, *pt s* sharpened, 11 a 18 A S *scyrpan*, to sharpen
- Schew, *pr pl* shew, i.e appear, 13, 68
- Scheyn, *adj* shining, 13 163 See Schene.
- Schill, *adj* shrill, 13 194 O E *shill, skull*, shrill, Du *schel*
- Scho, *pron* she, 6 261
- Schon, *sb pl* shoes, 1 424, A S. *scēd*, a shoe, pl *scēds, scōs, gescyf, scón, or seen*, O E pl *shoon*
- Schrowdis, *pr s* enshrouds, clothes, 13 88, Schrowdith, clotheth, enshrouds, 13 32, cf 'Who coverest thyself with light as with a garment,' Ps civ 2 A S *scrūd*, a shroud, *scrýdan*, to clothe
- Scope, *sb* mark (for shooting at), 28 a 155 Gk *σκόπος*
- Scriptour, *sb* a pencase, 13. 305 Lat *scriptorius*, belonging to writing
- Scripture, *sb* F writing, 2 622, Scrypture, 12 3
- Se, *sb* a seat, 1 558. See, 3 b 1085 F *siege*, O F *siez*, Lat *sedes*
- Seales, *sb pl* sails, 15 a 36 So spelt in both editions
- Seand, *pres part* as *cōy* seeing, since that, 13 230.
- Seare, *adj* sere, withered, 28 a 147. A S *searian*, to dry up
- Sectour, *sb* executor, 23. 111 3 62 O F *esseketeur*, Lat *executōr*, from *sequi*, to follow
- See, *sb* F. seat, 3 b 1085. See Se
- Seely *adj* simple, silly, 26 1133 See Sely.
- Seen; to seen (*gerund*) to sight, 24 2
- Sege, *sb* seat, 13 41 F *siege*, from Lat acc *sedem*.
- Segge, 1 p s *pr* say, 1. 793 A. S. *seegan*
- Sele, *v* to say, 5 a 1
- Seilye, *adj* simple, humble, 22 4663 See Sely
- Seir, *adj* separate, several (applied to things numerous and separated), 13 119 Dan *sær*, singular
- Sairsand, *pres part* searching out, 13 154 F *chercher*, It *cercare*, lit to go round, from Lat *circus*
- Seis, I p s *pt*. I saw, 1 208. A S *seón*, pt t ic *seáb*
- Seke, *in pbr* to seke=at a loss, like one who has to search for things, 14 314
- Selcouth, *adj* strange, wonderful, 13 65. A S *sel-cuð* (for *seld-cuð*) strange, from *seld*, seldom, and *cuð*, known
- Self, *adj* same, 4 161
- Selvage, *sb* selvage, edge, 13 16 The *selvage* is the *self-edge*, that which makes an edge for itself without hemming Cf Du *zelf-kant*, self-border, selvage
- Selture, *sb* a decorated ceiling, 1. 201 Perhaps from Lat *calatura*
- Sely, *adj* poor, simple, 1 442, 2 601, silly, hapless, 20 a 64, innocent, 20 b 27, Seely, 26. 1133, Seilye, humble, 22. 4663, Selye, simple, 22 4712 A S *sélig*, happy, G *selig*, blessed, it came to mean innocent, then poor, simple, and even hapless
- Semblable, *adj* F like, 18 xvii 190 Lat *simulare*, from *similis*
- Semblably, *adv* F similarly, 18 xvii 28
- Semblyde, *pt pl* assembled, 7 16; pt s *Semblyt*, 6 224 F *assembler*, to gather together, from Lat *simul*, *simul* is the A S. *sam*, together, whence G *sammeln*.
- Sen, *cōy* since, 11 a. 20.
- Send, *pt* S sent, 11 a. 12
- Sene, *in pbr* well sene, i.e. experienced, versed, 16 227.
- Sens, *sb* incense, 13 44 Lat *incensus*, burnt, from *candere*, to glow.
- Sens, *adv as prep* since, 18. xviii. 43. Shortened from O. E. *vibens*.

- Sensing**, *sb* use of incense, 21 307.
See *Sens.*
- Sepulture**, *sb* F sepulchre, 9 58,
19 a 712, Sepultures, *pl* burials,
1 469 Lat *sepelire*, to bury
- Serk**, *sb* S shirt, 11 a 7 See
Sark.
- Seroppes**, *sb pl* syrups, 13 145
F *srop*, Arabic *sbarab*, a drink,
cf *sherbet*
- Servis**, 2 *p s pr* deservest, 6 399,
pt s Serwit, served, 6 283 O E
serwe means both to *deserve* and to
serve
- Set**, 1 *p s pr* become fixed upon
(the shore), 24 71, *pt s* Sette,
set, 1 e considered, heeded, 3 b
1128
- Settys**, *sb pl* young plants, shoots,
13 133
- Sewane**, *sb* 13 145 (The mean-
ing is not known, it may merely
mean soap, F *savon*)
- Sewintine**, *num* seventeen, 22
4693
- Sey**, *sb. sea*, 13 26 A S. *sé*
- Seych**, *sb* sigh, 22. 5493 A S
stican, O E *sike*.
- Shear**, *adj* evidently miswritten for
seir=several, separate, 7 12, 16
North *seir*, *sere*, several, which
often thus follows its noun, as in
'resons sere,' Hampole's Prick of
Conscience, ed Morris, 1 5966.
See *Seir.*
- Sheeuering**, *pres. part.* shivering,
27 270
- Shene**, *adj* S shining, bright, 3 b.
1257, Sheene, fair, 28 a. 38 See
Scheme
- Sherch**, *v* to search, 16 91, *pt. pl.*
Sherched, 16 96 F. *chercher*.
- Shipwracke**, *sb* shipwreck, 26
1054.
- Shope**, *pt s.* shaped, contrived, 2.
601, intended, plotted, 2. 608,
impers. it befel, 2 615, *pt pl.*
Shape (them), shaped themselves,
endeavoured, 19 a 584
- Showell**, *sb. S.* a shovel, 14. 557.
Prov. E. *showl*, as in—'I, said the
- owl, With my spade and *showl*'
A S *scifan*, to *shove*, remove
- Shrew**, *sb* a wicked or malicious
person, 6 211 Du. *schreeuwer*,
a bawler, from *schreenwen*, to
bawl, G *schreiben* Cf E a
screw
- Shriues**, *sb pl* sheriffs, 26 1103
Contr. from *shire-reves*
- Shryched**, *pt pl.* shrieked 8 v
85, *pt s* Shryght, 24 18 Sw
skrika, to shriek, screech
- Shyttel-cocke**, *sb* shuttle-cock, 4
351 Corrupted from *shuttle-cork*,
a cork stuck with feathers, which
is *shot* backwards and forwards
like a weaver's *shuttle*
- Sicht**, *pt s* sighed, 6 311
- Sicophants**, *sb pl* flatterers, 26
1111 Gk *συκόφαντης*, an in-
former about figs
- Side**, *adj* long, trailing, 26 1157
A S *sid*, ample, vast, long
- Sidur**, *sb* F. cider, 5 a. 90. Lat
sicera, Gk *σικερά*
- Sike**, *adj* such, 28 a 18
- Sikerer**, *adv* more securely, more
certainly, 5 b 108. D *zeker*, G
sicher, sure, cf Lat *securus*
- Sikerly**, *adv* assuredly, 2 604
- Singulare**, *adj* F individual, 21
143, Singuler, relating to one
person only, 2 282
- Sircout**, *pp.* F. encircled, sur-
rounded, 11 a 14.
- Sith**, *conj* S. since, 10. 179 See
below
- Siben**, *conj.* since, 5 a 51. A S
síðan, afterwards, since, stð,
adv late, stð, sb. a turn, time.
Cf G. *sett*, since.
- Sibis**, *sb* S. times, 5 b. 35. A S.
stð, a turn, time.
- Sibe**, *adv* since, 1. 158, *Sipe*, 1.
353. A S stðða.
- Sits**, *pr. s. impers.* it befits, 28 a.
26. Cf the phr. 'that suit *sits*
well'; and see *Sytis*
- Sizede**, *pt s.* sighed, 1. 442.
- Skaath**, *sb.* S. scath, harm, 11 a.
16. G and Du. *schaden*, to injure.

- Skarrit**, *i p s pt* was scared, took fright (followed by *with* = at), 11 b 6
- Slak**, *sb* a hollow, depression, gap or pass between two hills, 13 46. E *slack*, loose, depressed, Sw *slak*, loose.
- Slawe**, *adj.* slow, 4 155 A S *slaw*
- Slawe**, *pp* slain, 3 b 1112 A S. *sléan*, to slay, *pp* *slagen*
- Sle**, *adj* sly, i e skilful, 6 375 [Wallace was not skilful, but lucky on this occasion]
- Sle**, *v* to slay, 2 281, *Slee*, 2. 282, *pr s* *Sleth*, 3 b 1140, *pt s* *Slow*, 2 299, *Slough*, 3 b 1150, *pt pl* *Slough*, 7. 53, *pp* *Slean*, 7 91 A S *sléan*, *pt t.* *ic slob*, *pp* *slagen*
- Slep**, *pt s* S slept, 3 b 1360 A S *slápan*, *pt s.* *slep*, now corrupted into *slept*
- Slicke**, *pr pl* anoint, smoothe with unguents, 26. 1144 Sw *slaka*, to lick
- Slipper**, *adj* slippery, 19 a. 618, 28 a 153 A S *slipor*
- Slokyn**, *v* to quench, 4 168 Cf E *slake*, and cf st 161, 1 4
- Slomering**, *sb* slumbering, slumber, 11 a 2. A S *slumerian*, to slumber, *sluma*, slumber.
- Slong**, *pp.* slung, thrown or cast away, 19 a 617
- Sloppar**, *adj* slippery, 4 163 See *Slipper*
- Slough**, *Slow* See *Sle*
- Sluggardy**, *sb*. sloth, 13 266 From the same root as E *slack*
- Slungin**, *pp* slung, hurled, 4. 165
- Small**, *adj* small, 13 119
- Smerted**, *pt s.* caused (me) to smart, 2 624.
- Smette**, *pt s* S smote, 3 b 1134
- Snell**, *adj* S. sharp, 11 a 10 A S *snel*, quick
- Sooth**, *pt pl* S sought, i e. went, 6. 282, 13. 184, *pt q* sought, 6. 245
- Sodeynly**, *adv.* F. suddenly, 3 b.
- 1166 Lat *subitaneus*, from *subire*
- Sollein**, *adj* F solemn, sad, 28 a 17 Lat *solennis*
- Some**, *sb* F sum, 9 11; Summe, 2 602
- Song**, *pt s* S. sang, 3 b 1250, *pt pl* *Song*, 11 a 9, *Songe*, 3 a 12
- Soote**, *adj* sweet, 3 b 1234, 19 c i, Soot, 24 2 *Du zoet*, G. *suss*
- Soothsay**, *sb* soothsaying, divination, *soothe of byrds*, augury, 28 b 87 See *Sothe*
- Soppis**, *sb pl* juices, moisture, 13 45
- Sothe**, *sb* S sooth, truth, 2. 614, Sope, i 364 A S *söð*
- Sothe**, *adj* south, 7 46 A S *süð*
- Sopfast**, *adj* true, very, i 822 A S *söð-fest*, truth-holding, true.
- Sothroun**, *sb pl* Southerners, 6 245, Suthroun, 6 273
- Soudiours**, *sb pl* F soldiers, 18 xvii 52 From Lat *solidus*, O F *sol*, F *sou*, a piece of money
- Soudly**, *adj* soiled, dirty, 6 241 Sc *saddle*, to sully, so l, Sw *sudda*, to stain, soil, cf E *suds*
- Souenaunce**, *sb* remembrance, 28 a 5 F *souvenir*, to remember, Lat *sub-venire*, to come up.
- Souerte**, *sb* surety, 22 4731
- Soun**, *sb* F sound, 2 608, 4 152 Lat *sonus*. The E *sound* is a corruption of O E *soun*
- Sound**, *sb* S swoon, 23 iii. 3 94 A S *swindan*, to languish
- Soun**, *adv* soon, 12 4
- Sowkand**, *pres. part* sucking, 13 180
- Soutere**, *sb* cobbler, i 744. Lat. *sutor*
- Sowne**, *sb* a swoon, 8 v. 7. See *Sound*
- Sowped**, *pt. pl* F supped, 9 145 O. H. G. *sifan*, to *sip*
- Sowse**, *v* to drench, 20 a 6 Another form of *sauce*, which is from Lat. *salsus*, salted.

- Soyr**, *adj* sorrel-coloured, 13 27
 F *sauve*, sorrel-coloured, E. *sorrel*,
 from A S *súr*, sour
- Spangs**, *sb pl* spangles, 26. 1162
 Du. *spang*.
- Sparres**, *sb pl* spars, 19 *a* 586
Spar is another form of *bar*
- Spede**, *v* S to thrive, speed, pros-
 per, 3 *a* 1, *pp* *Sped*, 3 *a* 11
- Spedfullest**, *adj* most full of good
 speed, most helpful, 1 264
- Speir**, *sb* F sphere, 11 *a* 24,
 orbit, 13 7
- Spendy**, *pt s* lit spanned, hence,
 got ready, placed in rest, 7 84
 Dan *spande*, to stretch, buckle,
at spande en Bue, to bend a bow,
 G *spannen*
- Sperd**, *pt s* enquired, asked, 6.
 282, 329 A S *sprian*, to track,
 investigate, *spör*, a track, *spoer*
- Spill**, *v* to destroy, harm, 23 *m.* 4
 28, to kill, 24 15 A S *spilan*,
 to destroy
- Spirituality**, *sb* F spirituality, i.e
 spiritual advisers, 16 253
- Splene**, *sb* the whim of a moment;
 on the splene = suddenly, 10 165;
 fro the splene = with sudden
 fervour, rapidly, 11 *a* 2 Cf
 Shakesp M N D 1 1 146 The
spleen was supposed to be the seat
 of anger or caprice
- Sprange**, *pt pl* S (*active*), made to
 spring, roused, 18 xviii 50.
- Sprangis**, *sb. pl* stripes of a tinted
 colour, variegated rays, 13. 22.
 O H G *sprengen*, to sprinkle;
 also, to mix of various colours;
 cf. E. to *sprinkle*
- Spray**, *sb* sprig, spray of a tree, 13
 90
- Sprayngis**, *sb pl* drops of dew
 sprinkled about, 13 132. A. S.
springan, to *sprinkle*
- Spreit**, *sb* sp. rt, 22 4527
- Sprent** i *p* & *pt* leapt, sprang, 13
 269, *pt s* arose, was dispersed, 13
 142, Sprente, spirited, 7 67; *pp*.
Sprongen, sprung, 17 *c* 63 A S.
sprengan, to *spring*, to *sprinkle*.
- Sproutlyt**, *pp* speckled, 13 180
 Cf Du *sproetelig*, freckled,
sproet, a freckle
- Sprynkland**, *pres. part.* dispersing,
 darting in various directions, 13
 56 E *sprinkle*, to scatter
- Spurn**, *sb* S a kick, 7. 134. See
 the note
- Stable**, *v* to establish, confirm, 14
 533, *pp* *Stablit*, made quiet,
 made steady, 13 52 Lat. *stare*,
 to stand
- Stale**, *sb* a prison, 4 169 E *stall*
- Stall**, *pt s* stole, withdrew, 13 9
- Stallit**, *pp* placed, set, 4 170 A S
stælan, G *stellen*, to put
- Stalworthy**, *adj* S stalwart,
 brave, 14 345 A S *stælweorð*,
 worth stealing, excellent
- Stannyris**, *sb pl* the small stones
 and gravel at the side of a river
 with sloping banks, 13 60 A S
stán, a stone
- Stant**, *pr s* (contr form) standeth,
 4 167
- Starep**, *pr pl* shine, gleam, 1. 553
 Cf E *star*
- Stark**, *adj* strong, 6 191 A S
stearc, strong, rigid, Gk *στρεπός*
- Starnys**, *sb pl* stars, 13 2 Cf
 G *stern*, Sw *stjerna*
- Starven**, *pp* starved, 24 51
- Statute-staple**, *sb* a jocose name
 for the staple to which a prisoner
 is by law attached, 26 788
- Steck**, *v* S to stick, stab, 6 197,
pt s *Stekyt*, 6 226
- Sted**, *sb* S a stead, place, 6 353,
Stede, 19 *a* 611. A S *stede*
- Steis**, *pt. s* ascended, 1. 810. A S
stigan, to mount, prov E
stee, a ladder; cf. E. *stirrup*, i.e
sti-rop, a rope to mount by, *stair*,
 a mounter, ladder, and *stile*
- Steir**, *v.* to stir, move about, 13.
 155
- Stemyng**, *pres. part.* shining,
 gleaming, 20 *a* 53 O E *stem*,
 a *gleam*, occurs in Havelok the
 Dane, and *stepe*, bright, in
 Chaucer. See *Stepe*.

- Stent, *v* S to cease, 29 32 See
Stint
- Stent, *sb* S stopping-place, 24 6
See Stint
- Stepe, *adj* shining, ghttering, 14
1014 Cf Chaucer's Prol 1 201
See Stemyng
- Stered, *pp* steered, directed, 2
628
- Sterres, *sb pl* S stars, 19 a 603
- Sterue, *1 p s pr* I die, 20 f 15,
pr pl Sterue, die, 21 125 A S
steorfan, G sterben, E starve
- Stevynnyss, *sb pl* notes, voices,
13 238 A S stefen, a voice
- Stike, *sb* a 'stich,' a verse, a
line, 24, 21 Gk στίχος, a row,
line, cf E hemistich
- Stint, *imp s* cease, 24 15, 26
632 A S stintan, to be blunt
or stunted, to faint
- Stroppe, *sb* stirrup, 18 xvii 218
A S stí-ráp, mounting-rope, from
stígan, to mount, G steigen
- Stocke, *sb* S a post, 21 58
- Ston, *sb* rock, 1 806
- Storour, *sb* restorer, 13 263
- Stounde, *sb* S time, portion of
time, 2 618, time, 23 11 4 7,
28 b 140 A S and G stund
- Stoundmæle, *adv* at times, 3 b
1258 A S stund-mælum, by
little times, occasionally
- Stouth, *sb* stealth, 13 212 Cf Sc
stoun, stolen
- Stovys, *sb pl* vapours, 13 46
Sc vew, vapour, Sw stoft, G staub,
fine dust
- Stowrand, *pres. part.* stirring
quickly about, 13 58 Sc stout,
to move rapidly about, A S
styrian, to stir
- Stowre, *sb* distress, conflict (of
mind), 28 b 66 O F estour,
conflict, Icel styr, a battle
- Stoynde, *pp* stunned, astonished,
frightened, 24 34 See Astoynde.
- Straight, *adj* (*put for Strait*), close-
fitting, tight, pinching, 27 21
Lat strictus, from strangere
- Strain, *pr. pl.* distract, 26 1104.
- Strake, *pt. s* struck, reached, 19 a
636
- Streatly. *adv* straitly, closely,
strictly, 14 438
- Streite, *adj* F strait, narrow, con-
fined, 3 b 1109 Lat striclus
- Strekynge, *pres part* stretching,
13 86
- Strenge, *sb pl* strings 2 625
- Strengths, *sb pl* forts (lit
strengths), 6 343
- Strocke, *pt pl* strick, 7 62. The
line seems to mean—'many stern
(men) they struck down straight,'
or, many stern (blows), &c
- stroyed, *pp* F destroyed, 20 a
14 Lat struere.
- Stude, *pt pl* stood, 13 73.
- Style, *sb* prob pen, writing-pen,
3 b 1078 Lat stylus
- Stynted, *pr pl* stopped, 8 iv
33, *pt s* Styntede, 7 86 See
Stant
- Suej, *pr pl* follow, 1 454 Lat
sequi
- Suffragane, *sb* assistant, helper,
11 a 25 Lat suffragari, to sup-
port with a vote, suffragum, a
vote
- Suljart, *adj* bright, shining, 13
64 O F soleiller, to shine, from
soleil, the sun
- Sulje, *sb* soil, earth, 13 74 O F
solle, from Lat solum
- Sumdeale, *adv* (lit some deal),
somewhat, partially, 24 37, Sum-
deill, somewhat, 13 27
- Supernale, *adj* belonging to the
upper regions, celestial, 13 50
Lat. supernus, uppermost
- Supping, *pres part* supping up,
swallowing, 24 79
- Supposse, *conj* although, 6 374
- Sured, *pp* securely bound by pro-
mise, 3 b 1188
- Sutaille, *adj* F. subtle, 6 273
- Swage, *v* F assuage, i. e. diminish,
2 601, to assuage, 24 61. O F
assounger, Prov assuavior, to
make sweet, from Lat suavis.
- Swapte, *pt. pl.* struck, slashed, 7.

- 65 A S *swapan*, to sweep, *swipe*, a whip
 Swardit, *pp* swarded, grass-covered, 13 65 A S *sward*, grass
 Swarve, *v* to swerve, 24 70, pres part Suaruung, 19 a 284, *pp* Swarued, 19 a 721 Du *zuwerven*, from *werpen*, to throw, A S *bweorpan*, E *warp*
 Swat, *pt pl* S sweated, 7 65
 Swe, *v F* to follow, 3 b 1093 See Sueþ
 Swelth, *sb* mud, filth, lit swelling, offscourings, 24 31, 69 A S *swilian*, to swill, rinse
 Swincke, *pr pl* tol, 23 a 154 A S *swuncan*, to tol
 Swing, *sb* S free course of behaviour, license, 25 95
 Swinge, *sb* sovereignty, 24 26
 Swirk, *v* to dart swiftly away, 11 a 12 Icel *swirr*, to swirl, cf *ubirl, ubir*
 Swogh, *sb* a swoon, 3 b 1287 See Adawed It is a corrupted form of *swowne* See Sound.
 Swouchis, *pr pl* make a rustling sound, 13 152 Sc *souch*, a rushing or whistling sound, A S *swégan*, to sound
 Sye, 1 p s *pt* saw, 4 159, *pt pl* Sye, 2 604 See Seis
 Sygge, 1 p s *pr* say, 1 390. See Segge
 Syker, *adj* secure, safe, 1 350, *adv* truly, 1 237 See Sikerer.
 Sync, *adv* next, afterwards, 6 244; Sync, 11 a 18, 22 4600 See Sípen
 Syng, *sb* sign, 13 311 Cf Sc. *ryng* for *reign* See Ring
 Synnamome, *sb* cinnamon, 13 145.
 Synopar, *sb* cinnabar, 13 57. A pigment made from red sulphuret of mercury, of various shades of vermilion and brown (A word of Eastern origin)
 Syom, *sb* scion, shoot, 13. 135. F *scion* (for *section*), a cutting, section, Lat *secare*, to cut
 Syth, *con*; S since, 10 45
- Syben, *cony* since, 1 241, *adv* afterwards, 1 806 A S *siððan*.
 Syttis, *pr pl* sit, suit, *syttis me sor*=sit heavily upon me, grieve me, 6 439 See Sits

T.

- Ta, *v* to take, 6 222
 Tabernacles, *sb pl* cells for reconnoitring, 1 168.
 Takand, pres part taking, taking to, i.e scouring across, taking his way over, 6 421
 Taken, *pp* given, 17 c 198, *imp pl* Taketh, take ye, 2 619 O E take often means to give
 Tallage, *sb* a tang, bad savour, 17 c 241 ? A S *tál*, reproach.
 Tancrete, *adj* transcribed, copied out, 14 417 'Tancrit, transcript, copiæ' Roquefort. It seems a mere corruption of transcript
 Tane, *pp* taken, 20 b 6
 Tapese (*for to apeſe*), to appease, 3 b 1352
 Tapite, *sb* F a piece of carpet, a cloth, 2 607, *pl* Tapets, tapestries, hanging cloths for ornament; metaphorically applied to the foliage of trees, 24 1 Lat *tapes*, Gk *rámης*, a carpet, rug
 Tappease, *for to appease*, 19 a 295
 Tarieþ, *imp pl* delay ye, 2 618
 Tast, *sb* taste, 17 c 242 O F taster, as if from *taxitare*, frequent of Lat *taxare*, from *tangere*
 Taswage (*for to aswage*), to assuage, 3 b. 1352
 Tatered, *pp* jagged, 1 753 Cf Icel. *tata*, to card wool, to pluck in pieces (Egilsson)
 Taucht, *pp* S taught, 6 204.
 Tawed, *pp* hardened with labour, 24 39 A S *tawan*, to dress leather
 Tayt, *adj* brisk, 13. 184 Icel *teit*, joyful, brisk
 Tear, *sb* S a tear, rent, 7 134
 Teind, *sb* tithe (lit tenth), 22 4690.

- Telde (*put for Tolde for the rhyme*), told, 24 23
- Tellers, *sb gen sing* counter's, of one who counts, 26 1107 A S *tellan*, G *zahlen*, to count, tell
- Tencombe (*for to encembre*), to encumber, overwhelm, 3 b 1098
- Tendure, *for to endure*, 3 b 1201
- Tene, *sb* S vexation, extreme anger, 3 b 1141, sorrow, 19 b 51, vexation, 28 a 41 A S. *tynan*, to vex, irritate
- Tenforme, *for to inform*, 3 b 1207
- Tennes, *sb* tennis, a game with bat and ball, 25 167
- Tenrage, *v for to enrage*, 28 b 89
- Tergate, *sb* a small shield, 18. xvii 123 O F *targe*, It *targa*, Low Lat *targa*, O H G *targe*
- Testie, *adj* testy, heady, headstrong, 23 iii 5 106 F *tête*, O F *teste*, It *testa*, the head
- Thaffirmatiue, *put for the affirmative*, 17 d 33
- Thair-fra, *adv* S therefrom, 11 b 10
- Thar, *pron* their, 13 66
- Thee, *bad spelling for Thei*, they, 7 7, 24
- Thee, *v to thrive, so mote I thee*, so may I prosper, 2 620 A S *beón*, to thrive, G *gedieben*
- Theffusion, *for the effusion*, 9 55
- Thembatel, *for the embatel*, i e the battlement, 19 a 581
- Thende, *for the ende*, 9 191.
- Thentent, *put for the entent*, i.e. the intent, 18 xviii 9
- Thentrie, *for the entrie*, 19 a 307
- Ther, *adv* where, 3 b. 1256, There, where, when, 9. 15, þere-as, where that, 1. 471 A S. *þær*, where, there
- Therie, *put for the erle*, the earl, 15 a. 1.
- Thewde, *pp* conditioned, mannered, 14 329 A S *þeaw*, a thew, a custom, manner, quality
- Thewhill, *sb* S a whittle, knife, 6 218 A S *þweotan*, *þwitan*, to cut, cut off
- Thicke, *sb* thicket, wood, 24 27
- þies, *pron. pl* these, 1 392
- Thir, *pron pl* those, these, 6 267 Common in Scottish Icel *þær*, they (masc.), *þær*, they (fem.), from *sá*, *sí*, *þat*, demonst pronoun In 13 60 it may be an error for *þbar*, their
- Tho, *conj*, then, 3 b 1412 A S *þá*
- Thoacht, *conj* though, 6 348
- Thold, *for the old*, 19 a 665
- Polede, *pt s suffered*, 1 823 A S *þolian*, Du *dulden*, Lat *tolerare*, to suffer, Gk *τληναι*
- Thoo, *dem pron pl* those, 10 59 A S *þá*, *þás* of the article *se*, *seo*, *þet*
- Foruȝ, *prep*, through, throughout, 5 a 60
- Thother, *for the other*, 20 a 38
- Thought, *conj* S though, 22 4693 A S *þeab*
- Thouerwandered, *for the over-wandered*, 19 a 380
- Thowis, 2 p *pr s* sayest 'thou' to, addressest as 'thou,' 6 399 The MS has *dowsi*, by a mere slip
- Thrall, *adv* in bondage, slavishly, 20 b 4 A S *þræl*, a slave.
- Thre-sound, *adj* three-voiced, giving three sounds at once, 24 71
- Thrid, *adj* third, 22 4725 A S *þridda*
- Thrissil, *sb* a thistle, 11 a 19 A S *þistel*, but *þrissle* occurs in Burns, Globe ed p 10.
- Throw, *adv* eagerly, nimbly, 13 182 Icel. *þráðr*, eager, pertinacious.
- Thurh-hurt, *pp*. thoroughly hurt, much injured, viz in the veins of the head, 6 361. Cf.

- tburgb-girt*, pierced through, in Chaucer, *Knights Ta* 152
Thylke, *adj* the same, 3 b 1112
 Scot *that ilk*, A S *ylic*, same
Tid, *sb* S time, *as this tid*, as at this time, now, 6 313
Tildeþ, 2 p *þl* *pr* set up, 1 494
 See *Tyld*
Till, *prep* to, 11 a 17, 11 b 16
 Sw *till*, Dan *til*
Tinct, *pp* tinged, dyed, 28 a 107
Tinsel, *adj* showy, gaudy, 26 776
 F *étincelle*, O F *estincelle*, Lat *scintilla*, a spark
Titmouse, *sb* titmouse, 28 a 26
 O E *tut*, small (which appears in *tūlark*, and *tūtle*, Du *tittel*), and Du *mees*, a titmouse, G *meise*, a small bird
To, *conj* until, 3 b 1250
To-dasht, *pt* s dashed (herself) in pieces, 24. 18 The prefix to is A S *to-*, G *zer-*, Lat. *dis-*, with the sense of *in twain*, asunder
Toddis, *sb* *þl* foxes, 22 453†
 Probably named from the vile smell, cf Icel *tāð*, manure
Tofore, *prep* or *conj* before, 4 172, 9 34
To-form, *adv* before, beforehand, 1 485, *toform ar* = before that, 3 b 1094
To-forrow, *adv*, previously, already, 11 a 27 See *Toforn*
Tolde, *pt* s 1 p S counted, 2 616 Cf G *zähl*, a number, *tale*
Tolter, *adv* unsteadily, totteringly, 4 164 Cf Sw *tulta*, to waddle, totter
Ton, *adj* one, *the ton=that one* = the one, 7 36, 10. 27 Similarly, *the tober=that other*
Tong, *sb* S tongue, 17 c 12.
Tonne, *sb* a tun, 1 221. A S *tunne*
Topace, *sb* topaz, 13 37 Gk *τόπαζος*
Tote, *v* to peep, spy, look, 14. 1146, Toten, to spy about, 1. 168, 1 p. s. *pt*. *Totede*, peeped,
 I 339, *pt* *þl* Toteden, peeped (out), I 425 Cf O E *totebille*, a look-out hill, whence *Totbill* Sw *tutta*, to peep
Towe, *adj* two, 7 90
Townish, *adj* belonging to the town, 20 a 4
Traced, 1 p s *pt* traced our way, went on, 24 27 Lat. *trabere*, to draw
Trade, *sb* a trodden path, well-worn way, 19 a 593 A S *trod*, a path
Tradicion, *sb* F yielding up, 9 65 Lat *tradere*
Trasyng, *pres part* tracing, marking, 13 293
Traytyse See *Treatyce*
Tre, a misprint for thre, 1 e three, 22 4715. See 1 4723
Treatuse, *sb* F a passage (lit a treatise), 17 c 88
Treatyce, *sb* F treaty, truce, 8 11 53, *Traytyse*, 8 iii 67
Trechurly, *adv* treacherously, 1 475
Treddede, *pt* s *trod*, walked upon, I 425 The A S has both *tredan* (pt. t ic *træd*), to tread upon, and *tredian* (pt. t ic *tred-dæd*), to go, the former form (*trod*), not the latter, should have been used here
Treen, *sb* *þl* S trees, 24 i
Trelis, *sb* trellis, 13 100 F. *trellis*, from *treille*, a vine-arbour, Lat *tricilia*, an arbour
Trentall, *sb* money paid for saying masses for *thirty* days, 16 149 Fr. *trente*, thirty.
Tresour, *sb* F treasure, 2. 298 It *tesoro*, Gk. *θησαυρός*, from *τίθημι*, to place, lay up.
Trey-ace, *sb* a throw at dice, viz. *tres*, three, and *ace*, one; hence, a quick exclamation, 23 iii. 3. 142
Tralleth, *pr* s. trickles, 20 b 2. Sw *trilla*, to roll.
Trimlyng, *sb* trembling, 22. 5500 Lat *tremulus*, from *tremere*.

- Tristes, *sb* F. sadness, 9 129
 Lat *tristitia*
 Triuals, *sb pl* the trivials, 14 512
 The three arts of grammar, logic,
 and rhetoric Lat *tres*, three, and
uita, a way.
 Trofle, *sb* a trifle, 1 352 O F
trufle, a trifle, from *trufler*, to
 mock, cheat
 Trone, *sb* throne, 13 47
 Trosten, *v.* to trust, 1 237, *on to*
trosten, to trust in, 1 350
 Troweth, *pr s* S believes, holds
 to be true, 12 13 A S *trebu*,
 trust, *trebwian*, to believe
 Tryakill, *sb* remedy (lit *treacle*,
 formerly a sovereign remedy), 13
 144. Lat *theriacum*, Gk θεριακά
φάρμακα, antidotes against bites
 of animals, from *θηρ*, a wild
 beast
 Tryg, *adj.* secure, safe, 13 184 Sw.
trygg, Dan *tryg*, secure, safe
 Trymlyt, *pt pl.* trembled, 13
 243
 Tryst, *adj* F sad, sorrowful, sorry,
 3 b 1299 Lat *tristis*
 Tuk, *pt s* took, 1 e hit, 6 403
 Tutand, *pres part* poking, push-
 ing out, 13 123 O E *tote*, to
 pry about See Tote
 Twestis, *sb pl* twists, twigs, 13
 165, Twystis, 13 100
 Twey, *num. two*, 1 428 A S
twégen, masc *twá*, fem. and
 neuter, G. *zwei*, Du *twee*
 Twyne, *v* to separate, become
 separated, 6 421 A S *twín*,
 gen of *twoe*, two
 Twynnen, *v* to count as twins, to
 compare, 1. 496, *pt pl* Twyn-
 ned, parted, 2 621. A S *twégen*,
 two
 Twystis, *sb* twigs, twining shoots,
 13 100
 Tyld, *pp* set up like a tent, set up,
 raised, 1 181 A S *teldian*, to
 spread a *tilt*, or tent.
 Tyndis, *sb pl* tines, prongs of a
 deer's horn, 13 179 A S *tindas*,
 (*pl.*) *tines*, teeth of a harrow

V

- Vaine, *sb* vein, order, 28 a. 8,
 Vayn, vein, 13 255
 Vale, *v* to descend, 4 172 F à
val, to the valley, downwards,
 whence *avalanche*
 Variand, *pres part* F varying,
 variable, 11 a 1, Variant, 13 62
 Vauntynge, *sb* vaulting, 18 xvii
 217 O F *volter*, to leap, Lat
volutare, from *voluere*, to roll
 Vaut, *v* F to vault, 25 164 F
volter, to vault, bound The use
 of *vaunt* (q v) makes it possible
 that *vant* may be no misprint,
 but *vaut* is more usual
 Vayleth, *pr s* avails, 20 b 7 Lat
ualere
 Vayn. See Vaine
 Vce, *sb* F use, 5 a 106.
 Veilys, *sb pl* calves, 13 185 E.
veal, O F *veel*, Lat *vitellus*, dim
 of *vitulus*?
 Vengeable, *adj* F full of ven-
 geance, 2 298 Lat *vindicare*,
 from *vindex*
 Venust, *adj* beautiful, 13 87
 Lat *venustus*, from *Uenus*
 Verament, *adv* F verily, 7. 19
 Verlet, *sb* F varlet, servant, squire,
 12 22 E and F *valet*, Low
 Lat *varletus*, dim of *vassus*, from
 W *gwas*, a youth, servant Cf
vassal, from W *gwasol*, serving
 Vermel, *adj* vermillion, 13 124.
 F *vermeil*, It *vermiglio*, from
 Lat *vermeculus*, a little worm,
 viz the worm of the gall-nut used
 for the dye
 Viage, *sb* F voyage, 3 b. 1311
 It *viaggio*, Prov *viage*, from
 Lat *viaticum*, journey-money;
 Diez
 Violhd, *pp* F violated, 9 57
 Virelayes, *sb. pl.* roundels, 28 a.
 21 F. *virer*, to turn 'The
 virelas admitted only two rhymes,
 and, after employing one for some
 time, the poet was *virer*, or *to*
turn to the other' Nares.

- Vitayle, *v* victuals, 10 104 O F
vitaille, from Lat *uuere*
- Vmaist, *adj superl* upmost, outermost, 22 4711 A S *uferest*, upmost, *u/a*, above
- Vmbrage, *sb* shadow, 13 72
Lat *umbra*, shade
- Vncofred, *pp* taken out of a coffer or box, 2 607
- Vnderfong, *v* to undertake, or perhaps, to receive, 28 a 22 (It admits of both meanings) A S *underfón*, to undertake, from *fón*, contr from *fangan*, to seize
- Vndermynde, *v* to undermine, 14 434
- Vndoubtabili, *adv* without doubt, 5 b 58
- Vneth, *adv* scarcely, 18 viii 77, 23 iii 5 4 A S *unéðð*, uneasily, from *éðð*, easy
- Vniversales, *sb. pl* 16 318 A universal proposition is one in which the subject is taken to its widest extent
- Vnkempt, *pp* uncombed, hence, rough, rugged, 28 a 51. A S *cæmban*, to comb
- Unneth, *adv* scarcely, 12 19; 14. 1124. See Vneth.
- Vnneth, *adv. as conj.* unless (but probably misused, it should rather be *vnneth* but or *but vnneth*), 18. xviii 70. A S *unéñð*, uneasy, from *éñð*, easy.
- Vnpund, *pt pl* unpinned, unfastened, 19 a 329
- Vnrest, *sb* restlessness, 24 26.
- Vnshette, *pp*. unshut, 2 607.
- Vnscoote, *adj* unsweet, bitter, 3 b. 1145, 28 b. 118. See Soote.
- Vnsouerable, *adj* F. insufferable, 6 267
- Vnsounded, *pp* not made sound, unhealed, 3 b 1392
- Vnwarly, *adv* unwarily, i e at unwarly, 3 b 1098
- Vnweldy, *adj* unwieldy, 19 a 715 A S *wealdan*, to rule, *wield*.
- Voids, *pr. s* makes void, destroys (the effect of), does away with, 4 155
- Voucheth, *pr. s* avouches, hym *voucheth*=establishes his assertions, 2. 623 Lat *uocare*, from *uox*
- Voyde, *imp pl* make room, make way, 23 iii 3 128
- Voys, *sb* F voice, report, 9 29
- Vp, *fr ep* upon, 3 b 1095
- Upraiss, *pt s* S uprose, 11 a 26
- Vprist, *v* uprising, 3 b 1257 Used by Chaucer, Kn Ta 193
- Vp-soo-doune, *adv* upside down, 8 iii 26
- Vpstowris, *pr s* is stirred up, rises, 13 173 See Stowrand
- Vpwarpis, *pr s* throws up, lifts up, throws open, 13 20 A S *weorpan*, to *warp*, throw, G. *werfen*
- Vse, *pr pl* are accustomed, 17 b 7, *pt s* Vyt, used, hence, used to go, 6 209
- Vtring, *sb*. uttering, i e selling as complete, 26 1068.

W.

- Wach, *sb* watch, one who keeps a look out, 13. 1; *pl* Wachs, watchies, sentinels, 6 259 A S. *wæccan*, to watch
- Walker, *adj. comp* weaker, 18 xvi 15. A S *wac*, weak
- Wait, *pr. s* S. wot, know, 22. 4678. A. S *wit*, knows, from *witan*, to *wit*, to know
- Waate, *imp s* look, watch, 1 361 O. F. *gater*, to watch, F. *wait*, *watch*, *wake*.
- Waith, *sb* whatever is taken in hunting, or fishing, prey, catch, 6 386. Icel. *veidr*, the same, from *weida*, to take, catch.
- Wathyng, *sb*. a 'take.' 6 387 See Waith
- Wak, *adj* moist, 13. 45 Du *wak*, moist, damp.
- Walk, *v*. to walk, watch, 22 5551, *pres. part.* Walking, walking, 4 673. A S *wæccan*, to watch The insertion of *l* is due to putting *l* for *u* in the form

- wauke*, cf F *sauf*, O F. *saulf*, from Lat *saluus*
- Wally**, *adj* wavy, surging, 13
110 G *welle*, a wave, E to *well*, Sc *uel*, a whirlpool
- Walter**, *sb* water, 25 4572, 5467
The converse, *Water* for *Walter*, occurs in Pierce the Ploughmans Crede See *Walk*
- Waltring**, *pres part* lapping, rolling about, lolling, 19 a 267 A S *wealitan*, to roll, reel
- Walxis**, *pr pl* grow, become (lit wax), 13 151, *pt s* *Wolx*, became, 13 136, *pt pl* *Wolx*, 13 188 Here *Walxis*=*waxis*, for *waxis*, and *wolx*=*woux*=*wox* See *Walk*
- Wambe**, *sb* belly, 22 4515 A S *wamb*, womb
- Wane**, *sb* quantity, number, 7 74
Sc *wane*, a number of people, O E *wone*, a quantity From A S *hwéne*, a little, Sc *guboyn*, a few, afterwards extended to the notion of an indefinite number, a quantity
- Wanne**, *v* S to ebb, *wane*, retreat (said of waves retreating after breaking), 8 v 45 A S *wanan*, to wane, *wana*, want
- Wantonnes**, *sb* want of discretion, 17 c 276 O E *wantowen*, ill educated, from *wan-*, prefix, signifying *want*, lack, and A S *togen*, educated, pp of *teón*
- Wappe**, *v* S to beat, lap (said of water 'lapping on a crag,' as Tennyson expresses it), 8 v 45 E *whop*, *whip*
- Wapynnys**, *sb pl* S weapons, 6 193 A S *weápen*, a weapon
- Ward**, *tp* Pallas temple ward = towards the temple of Pallas, 19 a 304 A S *weard*, a suffix signifying *towards*, Lat *uersus*
- Warke**, *sb* work, 28 a 64
- Wary**, *v* to curse, 22 5473 A S *werigan*, to curse, *werig*, wicked
- Waseled**, *pt s* bemired himself, 1 430 A S *wós*, Prov E *woe*, *E ooze*, mud
- Wat**, *1 p s pr* wot, know, 7 47
See *Witt*, *Wote*
- Wawes**, *sb pl* S waves, 8 v 35
- Waykely**, *adv* S carefully, 8 iv 79 A S *wacol*, watchful, *waolice*, watchfully
- Wayndyt**, *pt s* blenched, became afraid, 6 198 A S *wandian*, to fear, blench
- Wayntyty**, *pt pl* were missing, were wanting, 6 199 Icel *vanta*, to be wanting
- Waynys**, *sb pl* F veins, of *waynys* = in the veins (of the head, as it appears), 6 361
- Wayte**, a wayte *printed for awayte*, *sb* ambush, 9 152 O F *agaut*, ambush, from the Teutonic root of *wake* and *watch*
- Weal**, *u* (?) to clench so as to leave marks, to mark with *wales* by clutching, 7 123 A S *walan*, *wales* But see the note
- Wealked**, *pp* withered, 24 12 G *welken*, to fade
- Wear**, *put for* Were, 7 7, 24
- Wedde**, *sb* S pledge, 3 b 1186 A S *wed*, Lat *uas*, gen *uadis*
- Wedis** See *Weid*
- Wedous**, *sb pl* S widows, 7 118
- Weene**, *1 p s pr* opine, suppose, imagine, 28 a 40 See *Wene*
- Weid**, *sb* S robe, garment, 11 a 3, 11 b 24, Weyd, 6 240, *pl.*
Wedis, clothes, 13 303 A S *widd* a garment, still preserved in the phrase 'widow's weeds'
- Weide**, *v* to go wood, i.e. to go mad, 6 138 A S *wédan*, to be mad, *wód*, mad
- Weill**, *adv* well, i.e. about, nearly, 22 4560
- Weir**, *sb* fear, doubt, 11 b 50 Sc *were*, *weir*, probably same as E. war See *Wer*
- Weird**, *sb* fate, destiny, 22. 5473, Werd, 24 63. A S. *wyrd*, fate
- Wensis**, *sb pl* S wars, 11 a 19.
- Weld**, *v* to wield, 19 a 680 A S *wealdan*, to rule
- Wele**, *s* wealth, money, 1. 403,

- weal, prosperity, 4 169 A S
wela, weal, cf E *well*
- Weleaway**, *interv* wellaway, 20 a
 15 A S *wá la wá*, woe, lo'
 woe
- Welked**, *pp* shortened, 28 a 13
 Incorrectly used, to *welke* is an
 intransitive verb, meaning *to*
wither See **Wealked**
- Well**, *sb* well, spring of water,
 fount 4 168
- Weltering**, *sb* turning over, turn-
 ing round owing to sudden over-
 balancing, 4 163 O E *walter*,
 to roll, Sw *valtra*, to roll
- Wende**, *I p s pt* weened, expected,
 I 452 See below
- Wene**, *a p pl pr* S suppose, ween,
 8 vi 20. *I p s pt* expected, I
 452, *pp* Wente, weened, thought,
 8 v 47 A S *wénan*, to suppose
- Wenges**, *sb* *pl* wings, 2 625
- Went**, *v* to went, go, 6 330
 A S *wendan*, to turn, go
- Wente**, *pp* S weened, 8 v 47
 See **Wene**
- Wente hym**, *pt s* went (lit turned
 him) 9 2 A S *wendan*, to turn,
 go See **Went**
- Wer**, *sb* S war, 6 205, distress,
 6 331, Weir, fear, doubt, 11 b
 50
- Wer**, *v* S to wear, 6 217
- Werche**, *v* to work, I 260
- Werches**, *pr s* aches, 8 v I Cf
 A S *beafod-wærç*, a head-ache,
 lit a head-work
- Werd**, *v b* S fate, destiny, 24 63
 See **Weard**
- Werdis**, *sb* (*gen case*), of the
 world, 4 169 *Werd* for *world*
 is O North E, Sc *ward* See
 below
- Werdliche**, *adj* worldly, I 371
 O Sc *ward*, O E *werd*, often
 written for *world*
- Werely**, *adj* warlike, i e bristly,
 4 155
- Werwolves**, *sb* *pl* werwolves
 man-wolves, I 459 A. S. *wér*, a
 man,
- Westermar**, *adv* more westward
 more to the west, 6 307
- Wethering**, *sb* seasoning (from
 exposure to weather), 21 104
- Wex**, *pt s*, S waxed, 3 b 1157
 A S *weaxan*, G *wacßen*, to
 grow
- Weyd**, *sb* S garment, 6 240 See
Weid
- What**, *used for why*, 3 b 1380
- Wher-as**, *adv* where that, 3 b
 1162
- Whette**, *v* S to whet, i e use re-
 peatedly as a means of advice, 16
 27, 37 A S *bwæt*, sharp
- Whilome**, *adv* once upon a time,
 28 b 19 A S *bwilum*, at times,
 dat pl of *bwil*, a *while*, a
 time
- Whirling**, *sb* a murmuring, 14
 346 Apparently a dimin of *weep*,
 the original meaning of which is
 to whoop, cry out
- Whlit**, *v b* wight, man, I 430,
 Wijst, I 233, pl Whlites, I
 812 A S *wibt*, *wubt*, a wight,
 a creature, a *whit*
- Whome**, *v b* as *adv* home, home-
 wards, 16 305
- Whough**, *interv* whew! 23 1.1 387
- Whouz**, *adv* how, I 192, Whou,
 23; A S *bwú*, *bú*, how
- Whyleere**, *adv* while-ere, formerly,
 17 c 235. A S *wbil*, a time,
 and *är*, formerly
- Whypt**, *pt s* fled swiftly, 24 5.
 Of W *cbwif*, a whirl, turn, *cbwipio*,
 to move briskly, *cbwiff*, a *whiff*
- Wicht**, *adj* nimble, active, vigor-
 ous, 6 184, Wycht, strong, 11 a
 18 Sw *vg*, active
- Wiel**, *adv*. well, 3 b 1160
- Wijst**, *sb* a wight, I 233 See
Whlit.
- Wil**, *adv*. while, r 416.
- Wilfull**, *adj* full of wishing, de-
 sirous, 13. 270. A S *will*, will,
 wish.
- Wilne**, *pr. pl.* (*miswritten for*
Willen), will I. 216. A. S. *willan*,
 to will

- Wilneb**, *pr pl* desire to have, covet,
I 361 A S *wilman*, to desire
Wisse, *v* S to instruct, shew the
way, 3 b 1118, *Wissen*, to teach,
I 233 A S *wissian*, to teach,
make to wit
Wist, *pt s* knew, 2 599, 2 *p s*
pt subj didst know, 20 c 28, *pp*
known, I 452, 2 628 See **Witt**
Wipunneforb, *adv* inwardly, 5 b
49
Wibouteforb, *adv* outwardly, 5 b
50
Withoutyn, *prep* without, 6 195
A S *wið-utan*
Witt, *v* S. to know, 6 312, *dide*
him to *witt*, caused him to know,
informed him, 6 303, I *p* ' *pr* Wat, I wot, know, 7 47 A S
witan, to know, *pr t ic wát pt t*
ic wiste, Lat. *uidere*, to see
Wobbys, *sb pl* webs, 13 171
Sc *wab*, A S *wæbb*
Wode, *adj* S mad, starke wode =
stark-mad, 14 575 A S *steare*,
strong, *wód*, mad
Wode-wrothe, *adj* madly angry,
8 iv 37 A S *wód*, mad
Wolward, *adj* I 788 'Wolwarde,
without any lynnen next ones
body, sans chemysse,' Palsgrave To
go *woolward* (with the *wool* next
one's skin) was a way of doing
penance
Wolx, *pt s* became (lit waxed),
13 136, grew, were found, 13
188 Sc *wolx*, *woux*, *pt t of wex*,
to wax, grow So also Sc *walken*,
wauken, to awake See **Walkis**
Womanhed, *sb*. womanhood, 10
80
Wombe, *sb* belly, I 762 A S
wamb, womb, belly
Wondir, *adv* wondrously, 13 84
Wone, *sb* dwelling-place, I 164;
Woon, a building, I 172, Wun,
24 23 A S *wunian*, O. E.
wonne, to dwell
Woned, *pp* wont, accustomed, 5 b.
59 A. S. *wunian*, to dwell in
Wont, *nn*. wont. accustomed *twend*
for was wont, 28 b 115. See
above, and see **Woonited**
Wood, *adj* S mad, very angry, 3
b 1080, Woode, mad, 3 b 1328,
28 a 135 See **Wode**
Wood-ward, to wood ward =
toward the wood, 10 112
Woonited, *adj* (formed like a *pp*)
accustomed, wont, 26 442 A S
wunian, O E *wonne*, to dwell,
whence *wonned*, *wont*, and (the
wrongly-formed) *wonted*
Worne, *pp* wornaway, past, 19 c 12
Wortes, *sb pl* vegetables, *wortes*
flechles *wroughte*, vegetables
cooked without meat, I 787,
Wortis, plants (such as *bare-mint*,
bare-wort), 4 156, herbs, 13
157 A S *wyrt*, a wort, a root,
G *wurzel*
Worth, *pr pl* are, become, 13 186,
pt s Worthed, became, *worbed*
vp = got up, mounted, 3 b 1213,
worbit to *weide* = went mad, 6
438 A S *weorðan*, G *werden*,
to become See **Worþen**
Worþ to, *v* become, I 746 See
Worþen
Worþen, *v* to become, be, I 748,
wo mote þou worþen = may woe
happen to you, cwl be to you, I
493, *pp* Worþen, I 431 A S
weorðian, G *werden*, cf *woe*
worþ the day
Worpely, *adv* worthy, I 233
A S *unrðlic*
Wote, I *p s* *pr* S know, wot, 2
614 A S *ic wat*, I know, from
witan, to *wit* See **Witt**
Wouche, *sb* damage, 7 55 A S
wob, an error, a wrong, *wog*, a
bending
Wough, *interj* woel alas! 23 iii
4 86
Wounnand, *pres. part* dwelling,
lodging, 6. 290 A S. *wunian*, to
dwell
Woo, *adv* how, I. 256
Wow, *v*. to *woo*, 13. 298 A. S.
wigan, to *woo*, lit to bend, cf.
A S *wogg*, a bending,

- Wower**, *sb* wooer, 23 *m* 3 *z*,
Wowat, *sb* as *adj* one who
 woes, woongo, 13 300
Wowyn, *pp* S woven, 6 242
Wrablis, *sb pl* warble, 13 245.
 O F *werbler*, to warble, make
 turns with the voice, from G
wirbeln, to make a turn, cf E
wurl, whirr, swirl
Wreaked, *I p s pt* recked, cared,
 28 *b* 29 (Misspelt)
Wrak, *sb* wreck, ruin, 3 *b* 1169
 Du *wrak*, *adj* broken, *sb* a
 wreck
Wrenche, *sb* S a severe twist,
 such a wrench=so severely, 14
 318
Wright, *v* to write, 28 *b* 136
 (Misspelt)
Wrinching, *sb* S wrenching,
 shrugging, 25 119
Wrink, *sb* deceit, 11 *b* 42 A S
wrence, deceit, deception
Wrocht, *pp* S wrought, 6 295
 A S *wyrcan*, to work, *pt t ic*
worhte, I wrought
Wrong, *pt s S* wrung, 24 11
 A S *wringan*, *pt t ic wrang*
Wrye, *v* to turn, turn aside, 4. 164
 Cf *wrythe* and *wry*
Wsyt, *pp* lit used, hence, well-
 known, 6 345
Wtrage, *adj* outrageous, cruel, 6
 340 O F *oltrage*, violence, ex-
 cess, from Lat *ultra*, beyond
Wun, *sb* S dwelling, abode, 24 23
 See **Wone**
Wy, *sb* S man, 11 *b* 50 A S
wiga, a warrior, *wig*, war
Wycht, *adj* powerful, strong, 11 *a*
 18 Sw *ug* active See **Wicht**
Wydder, *v* to wither, 22. 5472
 A S *wyderu*, withering, dryness,
 cf *weder*, weather
Wyld, *adj. pl* as *sb* wild (*the sb*
 animals being understood), 7 12
Wyn, *v S* lit to *win*, hence (like
 E *get*) to go, make one's way,
win out, to make one's way out,
 get away, 6 234
Wynwe-schete, *sb* a sheet used in

winnowing corn, 1 435 A S *wind-*
wian, to expose to wind, to *winnow*
Worry, *v* to worry, 14 296 Du
worgzen, to strangle
Wyst, *I p s pt* knew, 3 *a* 3, *pt s*
 6 225 See **Wist**

Y

- Y-**, as a prefix, generally before
 past participles, is the A S *ge-*,
 Mæso-Goth *ga-*, Lat *con-*, Gk *ovv-*
Yafe, *pt s* gave, 2 599
Yate, *sb* S gate, 2 604 A.S
gedit, Prov E *yett*
Ybared, *pp* bared, made bare, 24 1
Y-behd, *pp* built, 1 172, Y-buld,
 157
Y-benchd, *pp* furnished with
 benches, 1 205
Y-bent, *pp* bent, prone, 28 *b* 40
Y-blessed, *pp* blessed, 1 520
Ybound, *pp* bound, 24 38,
Ybounde, 2 618
Yburned, *pp* buried, 19 *a* 338
Y-clense, *v* to cleanse, 1 760
 A S *geclansian*
Y-cnowen, *pp* known, 1. 252
Y-corven, *pp* carved, 1 173 A S
ceorfian, pp *corfen*
Y-crouned, *pp* crowned, 1 805
Y-dizte, *pp* fitted up, 1 211;
 Y-dyst, prepared, made, 228 A S
dibitan, to prepare, pp *gedibit*
Ye-bent, *pp* bent, 7 52 Here
ye- represents A S *ge-*
Yede, *pt pl* went, 2 621, 8 4v
 8c, *pt s* *ȝeid*, 6 221 A S
ic eðde, *pt t ic gáu*, to go
Yeding, pres part going, 24 30
 (Wrongly formed; for *yede* is a past
 tense, not an infinitive)
Ye-feth, *put for i feth*, 1 e in faith,
 7 124
Ye-noughe, *adv* enough,
 A S *genob*
Yer, *conj*. S. ere, before, 16 221
 A S *dr.*
Yerle, *sb* S. earl, 7 39 A. S. *earl*
Yerly, *adv*. early, 7 14. A. S.
ærlice.

- Verthe**, *sb* earth, 15 *b* 124 A S
 erðe
- Vfere**, *adv* S together, 24 74
A S *gefera*, a travelling com-
panion, *faran*, to fare, travel
- V-founde**, *pp* founded, 1 242
- V-gadered**, *pp* gathered, 1 189
- V-greiped**, *pp* prepared, fitted, 1
196 See *Grajs*
- Vhorsed**, *pp* provided with horses,
3 *b* 1100
- Vhurt**, *pp* hurt, 3 *b* 1175
- V-hyded**, *pp* covered, 1 193 A S
 bélan, Lat *celare*, to hide
- Ving**, *adj* S young, 11 *a* 22,
3 *ing*, 6 201 A S *gyng*, *geong*
- Vlayne**, *pp* laid, 24 46
- V-leid**, *pp* laid, 1 263 A S
 lecan, to lay, pp *geled*
- Vle**, *sb* F isle, island, 3 301
- Vlike**, *adj* like, 28 *b*. 36 A S
 gelic
- Vmay**, *pr pl* may, 24 52
- V-medled**, *fp* mixed, placed al-
ternately (between the shields), 1
177 O F *medler*, *mesler*, Low
Lat *miscularie*, from Lat *miscere*,
to mix, cf Ital *mescolare*, to mix
- Vnewch**, *adj* enough, 6 446
A S *genob* See *Vnow*
- Vnne**, *sb* inn, 1 *e* lodging, 28 *a*
16, 28 *b* 72 A S *inn*
- V-noumbred**, *pp* numbered, 1
178
- Vnow**, *adv* S enough A S
 genob
- Vode**, 1 *p s pt* went, 3 *a* 13
See *Vede*
- Vond**, *pron* yonder, 28 *a* 42
A S *geond*, prep beyond
- Vore**, *adv* formerly, long ago, 2
602 A S *geara*
- Vornyng**, *sb* yelling (?) 18 xviii.
17 We find also *yowl*, *yowle*, *yost*,
yowp, *yelp*, and *gowl* with the
sense of yell, but the O E *yerne*
means to run, and *yerning* means
activity.
- Younghth**, *sb* youth, 28 *a*. 20
A S *geogud*
- Younghthly**, *adj* youthful, 28 *b* 75
- Your**, *poss pron* yours, 10 152.
A S *ewer*, of you, pl of *þu*, thou
The form is etymologically correct
- V-paued**, *pp* pavd, 1 194
- V-peynt**, *pp* painted, 1 160
- V-rayled**, *pp* bedecked, covered,
3 *b* 1340 A S *braegl*, a gar-
ment, O E *rail*, a kerchief
- Vrk**, *adj* weary, tired, 6 331.
A S *earg*, sluggish, cf G *arg*,
bad, E *trisome*
- V-rosted**, *pp* roasted, 1 764
- V-sacred**, *pp* consecrated, sancti-
fied, 1 186
- V-schrowdyt**, *pp* shrouded, clothed,
13 163
- V-sene**, *pp* seen, 20 *a* 56.
- V-set**, *pp* set, 1 201
- V-sewed** *pp* sewn, 1 229,
- V-stabled**, *pp* put into a stable (or
perhaps, merely) confined, 28 *a*
15
- V-stongen**, *pp* pierced, pricked
through (lit. stung), 1 553
- V-suled**, *pp* soiled, sullied, 1 753
F *suiller*, Dan *sole*, to soil
- Vth**, *put for in the*, 7 25 Cf the
proper name *Strongtharm*
- Vthrungin**, *pp* crowded' together,
pushed together (upwards), 4 165
A S *brngan*, to press, *brthong*
- V-tift**, *pp* firmly built, solidly
made, 1 168 Cf Du *digt*,
solid, *digten*, to make close; also
'Thyhtyn, or make thyht, *Integro*,
consolido, *solido*', and 'Thyht,
solidus', in Prompt Parv
- V-toted**, *pp* inspected, 1 219
See *Tote*.
- V-wis**, *adv* certainly, 1 555 Du
 gewis, adj certain, adv certainly
- Vwounded**, *pp* wounded, 3 *b*.
1175.

3.

- Bald**, *pt s* yielded (up the ghost),
22 4553 A S *gyldan*, to pay,
yield, *pt t ic geald*
- Bard**, *sb* garden, 13 95 A S.
 geard, a garden, a yard

- 3arrow, *sb* S the herb yarrow, mulfoil, *11 a 12* A S *gearue*, G *garbe*, yarrow (Nature sends the yarrow on a message to the flowers)
- 3ear, *sb* S year, *5 b 86* A S *gear* See 3ear
- 3eerli, *adv* yearly, *5 b 108*
- 3eid, *pt s* went, *6 221* See 3ede
- 3eir *sb pl* years, *22 4693* See 3er
- 3emedē, *i p s pt* regarded closely, *i 159* A S *gymān*, to pay heed to
- 3er, *sb pl* years, *6 192* A S *gean* The pl 3er is employed
- instead of 3eres when used with numbers or collectively See 3ear
- 3erne, *adv* diligently, *i 159* A S *georn*, diligent, *georne*, diligently
- 3ett, *sb* S gate, door, *6 246* A S *gent*, Prov E *yett*
- 3eue, *v* S to give, *5 b 121*
- 3hit, *adv* yet, *6 191* A S *gyt*
- 3ing, *adj* S young, *6 201* See Ying
- 3isterevin, *sb* yesterday evening, *i; 212* Sc *yestreen*, A S *gyrsta*, G *gestern*, yesterday
- 3ond *adv* beyond, far off, *i3 9* A S *geond*
- 3ong, *adj* young, *i3 181*, 3yng, *i3 99* See Ying

ERRATA.

- Page 23, l 11 of notice for The London :ead London, omitting The
P 89, l 2 of text for Athenor read Anthenor.
- P 110, st 6, l 2 insert an inverted comma before upryss
- P 113, st 19, last line for ho read go
- P 134, l 246 for larkis, lowd releschand read larkis, lowd releschand
- P. 172, l. 189 for gorram read gorran
- P 207, l 313 insert a comma after hypes
- P 254, l 4715 for tre read thre

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